

Sparks of light-Toldos

Lesson delivered on the first day of Rosh Chodesh Kisleiv

Not to fall from anything

Lavan is worse than Eisav

The Story of R' Chaim Zaid and the wedding match

The importance of saying a good word to ones wife

Not to get mixed up from anyone, and to pray with the Rav

The importance of knowing the questions on the Parsha (the weekly Torah portion)

Why did Yaakov have to receive "the blessings" being disguised as Eisav

A persons wife has a deeper intuition than him

The grave danger that Eliezer was in from Lavan

The grave danger that Yehoshuah was in from the spies

A person's whole point the main thing that allows a person to succeed is that nothing should break him. It's forbidden that anything in the world will break him. Only if someone cuts his finger, a finger toe, or a finger in his hand. And this is what is written in regards to Rivkah, "The daughter of Besuel, the sister of Lavan (Bereishish 25:20)." Because in general, a sister acts like the older brother or sister. Lavan was the oldest brother, all of them Lavan's siblings act like him. He teaches here to everyone all of the tricks and all of the *shticks* the Yiddish word for tricks. Rivkah our Foremother did not get mixed up from anything. Not from her father who was holy of holies, rhetorically and not from her brother who was an angel of the G-d of Legions also being said rhetorically. She did not get broken from that which she was related to such wicked people. This is a lesson for everyone to not allow anything to brake him.

Lavan in Hebrew means "white"; totally white. They say a white heart in Hebrew, "Lev" means heart, and "lavan" means white. So the name "Lavan" can be read as "lev lavan," meaning a white heart. He Lavan is

worse than Eisav since he seems like a righteous person. Eisav, we know that he is the nation of Edom. Edom in Hebrew means red "From this extra red pottage (Bereishis 25:30)." The continuation of the above verse is, "Therefore his name was called "Edom". Eisav is openly wicked and it is therefore easier to protect oneself from him. But Lavan says, "No, I am white, I am white, "The thing came from G-d" (Bereishis 24:50)." Lavan told Eliezer that Rivkah is destined to marry Itzchak from G-d. He heard the *bas kol* (the Heavenly voice) he was so great that he could hear the *bas kol*. Because at the moment that we brake the plate it is customary to brake a plate at a wedding engagement a Heavenly voice is heard, and it says so and so is the soul mate to so and so. How did Lavan know that the wedding match was from G-d? We can infer from that which Lavan knew that Rivkah is destined to Itzchak, that he heard the Heavenly voice announce that they are destined to each other. He therefore gives the impression of being a true tzadik (righteous person).

And therefore, just like there are car accidents, there are wedding engagements that, Heaven forbid are not successful. These are rectifications of previous reincarnations. However, In general, the Ari says that the wedding engagements are successful. The moment that he places a ring, he brakes the plate, the betrothed is his, he cannot regret. Once, at the age of thirteen they would make wedding engagements and they would get married at the age of eighteen. The Rebbe, at the age of 13, they made his engagement. R' Nossan and R' Shimon were also engaged at the age of 13. It was a part of the Bar Mitvah to get engaged. They would give a handshake, the parents would give a handshake, they wouldn't ask the girl or the boy. They tell him (her) that she has a nose, they check to make sure that it's not made from plastic. This is what is necessary to check. If she doesn't have a plastic nose, a wooden or platinum leg, or a glass eye. This is what is necessary to check in wedding engagements. The rest goes already on its own. I believe that the Rav is saying that everything else that people check in wedding matches is unnecessary, since it will work out on its own.

Today, all of the girls want someone who sits and learns Torah. Not one of them is ready to compromise. Now we read on Shabbos that someone Rabbi Chaim Zaid came to say Torah lectures in Nesivos, there was a symposium until two at night. At two at night, he finished the Torah lecture. Boys, girls, Baalei Teshuvah, come there to the symposium, for *Kiruv* Torah lectures to enlighten non observant Jews. And he forgot his address. Since he was so busy with the Torah lectures, he didn't remember the address. Where did they book him a room? The ones who organized this the symposium told him that your address is so and so, and it flew from his head. He entered some shul synagogue, in hopes to lie down there until the morning. Everything occurred in Nesivos Bnei Brak on Kehilos Yaakov St.. This is a true story. And he sees someone a Yeshiva student sitting and learning Torah, and he the person studying Torah tells him that there are another three daf (double pages) for him to finish Shas the Talmud! He the Yeshiva student spoke with a big Rabbi two years ago that told him; "Before you finish the Shas, you don't have what to get involved in wedding suggestions! Finish the Shas, go, otherwise you will throw plates at each other. Without first finishing Shas, the newlyweds will quarrel with each other to the point that they will throw plates at each other. She will wake up at three o'clock in the afternoon you will wake up at one o'clock in the afternoon. Without developing one's self before getting married, a person loses his diligence and begins to wake up very late. The rest of the story is that R' Chaim Zaid and the Yeshiva student learned together, and finished the Shas on that night. After celebrating, R' Chaim Zaid wanted to go to sleep, but the Yeshiva student told him that it's forbidden to sleep in a synagogue. Although R' Chaim Zaid felt that in this particular situation, it is permissible, he decided to try to find a shul with an open women's section to sleep in. He found a shul with

an open women section, and he sees two women, one of them crying bitterly and the other one consoling her. R' Chaim was ready to leave, but then the woman crying saw him and said, wait! You're R' Chaim Zaid! It's because of you that I am crying like this! You gave a lecture a couple years ago in a girls school in Ofakim. You preached that a person can achieve anything, so long as he is steadfast and continues praying. I was at the Torah lecture and I took your words to heart. Since then I have been searching for a Yeshiva student who spends his whole day learning Torah. I've been dating many people, but I have not been satisfied with any of them, due to the belief that I can truly find someone who is extremely diligent in the study of Torah. It's now been two years and I have yet to have found such a Yeshiva student. R' Chaim Zaid told her; hey, I know who you're looking for, he's two streets away from here! The Yeshiva student and this woman dated each other, and sure enough, got married and built a true Torah home. It seems that the Rav is telling this story to compare it to Rivkah, who although she had such wicked relatives, did not give in, and in the end, she merited to marry Itzhak.

I said, you should tell your wives that "you are smart." A person needs to know that now it's Rosh Chodesh the first day of the Jewish month. Now we are making a feast, we are making delicacies in the honor of Rosh Chodesh. We cook together to make the feast of Rosh Chodesh. So when a person comes home, instead of saying, "you're stupid," you should say "you're smart." Rosh Chodesh is a special day, especially for women. Perhaps the Rav is teaching us to be extra careful to honor ones wife on Rosh Chodesh. Maybe it's the same numerical value rhetorically. "prisoner-אסיר" and "prison-סוהר" is the same numerical value. This, I heard already thirty years ago this Torah lecture. That prisoner-אסיר and prison-סוהר, this is the same thing. In actuality, the prisoner is the prison and the prison is the prisoner. "He" "the prison" is also found there, in prison all day, "he" is a miserable person, "he" receives on his head all day" (I don't know what this means), "he" serves food, "he" needs to be the attendant of the prisoner. Someone who's smart makes there in prison a recuperation house, he has fun there.

Either way, a person must know; Rosh Chodesh, we come home, we say; "my smart wife, the food tastes good," to say good words. It takes many reincarnations until a person can change the wording instead of telling her words such as "you're stupid," to say "you're smart." By the non observant Jews, a wife is a cat, a cat on two legs, there are no good words, only degrading words. The men are used to, that to the non observant women, they only say degrading words.

But this is what we are now speaking about, that Rivkah did not get mixed up from anything. "Rivkah, the daughter of Besuel (Bereishis 28:20)." Rashi (Bereishis 25:5) says that he doesn't know what this is coming to teach us. We already read this is the previous Parsha Torah portion, that Rivkah. Rather, the Rav is answering Rashi's question a person must know that he doesn't get mixed up from anyone in the world. He comes to the prayer of the Rav. Today we began at five o'clock in the morning, now it's eight o'clock in the morning. Three hours of prayer, and with G-d's help, also tomorrow there will be "repayments" to pray the Rosh Chodesh prayer again. Someone who already fulfilled the obligation of the day by praying the Rosh Chodesh prayer on the first day with proper devotion, is already exempt for tomorrow. We will exempt him. But someone who doesn't search for exemptions, also tomorrow we will pray for three hours. After this, there will be Rosh Chodesh Teives. The Badatz the Ultra Orthodox Jewish court made it that Rosh Chodesh Tishrei, Rosh Chodesh Cheshvon, Rosh Chodesh Kisleiv, and also Rosh Chodesh Teives will be two days. I know that the prayer in Shuvu Banim is very hard due to the lengthily prayer with melodies. How many people became broken here?! but what can we do, this is a decree of the Badatz that there will be four consecutive months where two days of Rosh Chodesh are celebrated instead of only one. Speak with the Badatz, come to compromises with them. Maybe from the start, they will do some

kind of compromise with them, we will see. They said that it Rosh Chodesh is going to be on Shabbos. On Shabbos, either way there's "mussaf" an extra prayer said on extra holy days such as Shabbos and Rosh Chodesh. When Rosh Chodesh falls out on Shabbos, there is no extra prayer due to Rosh Chodesh since it is said anyways on every Shabbos. So if they made a compromise, this is the compromise that the Badatz agreed to make. Instead of Rosh Chodesh being on a weekday, it will be on Shabbos. But we must say Hallel Hallel is said on Rosh Chodesh, but not on Shabbos. The mussaf, it's the same Mussaf, we will reach compromises with them. It's possible to achieve, someone who knows a little bit of sneaky dealings can reach compromises with them. It's possible to work it out that Rosh Chodes Teives, there will be many leniencies. We will see what can be done.

The whole idea is that a person doesn't get broken from anything. He knows that his path is to go after G-d. "And she went to seek G-d (Bereishis 25:22)," I have problems, hitting in the stomach. There's battle, hitting, it is written, "And they fought," this crushes his head and this crushes his head. Already before the birth, they already broke the heads of each other until blood was spilled. There was a puddle of blood. She didn't understand what this is. "And his hand was holding the ankle of Eisav (Bereishis 25:26). The word Yaakov-יעקב is composed of the letters, "yud-יוד," and "eikev-עקב," this is Yaakov, the whole idea is to hold on to the ankle, to hold on, not to get mixed up from Eisav. To chase him, to quarrel with him. I believe that the composition of the letters of Yaakov means that "yud-יוד," is similar to the word "yad-יד," which means hand. Meaning that Yaakov's hand was always holding on to Eisav's ankle.

The entire Parsha (Torah portion) has a million questions.... A person needs to know all of the questions that there are on the Parshah. If he doesn't know what the questions are, he won't know to what he is being told an answer to. Because this was the blessing of Eisav. It seems that the question that the Rav is referring to is; Why did Yaakov have to receive the blessings from Itzchak, disguised as Eisav? Why did G-d not simply reveal to Itzchak that Eisav is wicked and should therefore not receive the blessings. R' Noson says that we received the blessing of Eisav. Meaning that even if we are Eisav, that our actions are wicked like Eisav's, G-d forbid we are still blessed. G-d worked it out specially. Because G-d could have told him Itzchak, ask Rivkah! Who should receive the blessings, Yaakov or Eisav. Take advice from her. Just like G-d told Avraham; "everything that Sarah tells you, listen to her voice (Bereishis 21:12)." Take advice from your wife. You say that Yishmael is a righteous person, even though he wastes his time and shoots at birds. Ask Sarah, she will tell you exactly what is the truth. Rather, G-d did not tell Itzchak to take advice from Rivkah so that the blessings will go to us even if we are acting like Eisav.

A persons wife knows the complete truth. The man can't see, he has voices, "Let Yishmael live before You (Bereishis 17:18)." Yishmael, he is my son, not your son. So Rivkah, this Eisav was also her son and they saw that this is also her son. It did not make any difference to her, even though this is her son. Perhaps the Rav is continuing the idea that Rivkah doesn't get mixed up from anything. She therefore was able discern that Eisav was truly wicked, even though he was her son.

But Avraham told Sarah, this is not your son, what do you want?! What are you jealous of?! Why do you have an evil eye. Let this child grow, slowly, slowly, he will receive intellect. He will be a good kid, there is no need to chase him, a Heavenly voice was heard the above mentioned verse that "everything that Sarah tells you, listen to her voice."

Why was a Heavenly voice not heard in regards to Rivkah, that Yaakov should receive the blessings and not Eisav. Because the whole point is to receive the blessing as Eisav, that even if a person is Eisav, he is also blessed with all of the blessings in the world. Therefore, it is written in regards to Rivkah that she was the daughter of Besuel and the sister of Lavan. That she had a brother Lavan who was holy of holies, "white which is Extra white-מלבן מלבן." Again being said rhetorically. However, the Rav taught in different lessons that Lavan had the potential to be the holy of holies. Therefore his name is "Lavan"-white. "Extra white-מלבן מלבן" is a combination of the words, "an expert of miracles-בנסים מלומד," the completely white.

And the moment that Eliezer comes, he Lavan he greets him with a sword, with a knife. Lavan greets him with a knife, immediately he flies in air with the camels. Ten camels flew in the air, "On the camels (Bereishis 24:30)." He was above the camels. It says in the verse that Eliezer was standing "on the camels," this is possible because he flew above the camels.

Therefore, he Eliezer told Avraham how can I go, there is no police, no satellites, today there are satellites, cell phones, a person sees that someone takes out a knife, immediately he calls the police, someone took out a knife on me. But Eliezer, to whom will he call, how will he call, he is seventeen days to (away from) Avraham who was in Chevron . He told Avraham, I am sure that they are going to kill me, it's for sure, I am not returning alive, there isn't what to talk about. Lavan himself will kill me, he will take my camels with the wealth, there is no police, there is nothing, no cell phones, and no satellites. The Torah in revealing to us that Eliezer had to fly above the camels to be saved from Lavan is coming to teach us this. That although there was no chance that he will return alive, no chances, Eliezer still nullified himself to Avraham and was willing to search for Rivkah.

Just like by Yehoshua. G-d commanded the Jews to enter the land of Israel. The tribes of Israel told Moshe that before conquering the land, spies should be sent to inspect it. Twelve spies, of which one of them was Yehoshua were sent. Most of the spies did not want to conquer the land, and enticed the nation of Israel against it. Yehoshuah (and Kalev) was undeterred and fought against the spies. He was willing to enter the land of Israel with the spies, despite the grave danger that the spies would kill him. That it is written in the Targum that Moshe saw the humility of Yehoshuah; what is the humility? He knew that he will return alive despite the grave danger from the spies. Because everyone told him; you want Moshe to die! We want Moshe to live. It was known to them that upon the Jew's entry to Israel, Moshe will die (as was prophesized by Eldad and Meidad). They therefore felt that it's better to stay in the desert with Moshe. On the other hand, Yehoshuah felt that if G-d commanded to enter the land, we must fulfill his commandment without asking questions. The Rav taught in different lessons that had they listened to Yehoshuah, Moshe would have died for a couple of minutes. Then, he would have them been resurrected, and would immediately enter Israel and build the Beis Hamikdash (Holy Temple). Who is loyal to the Tzadik?! The spies are loyal! Who truly loves the Tzadik?! This is the spies! *They* want Moshe to live! We will not enter the land, we are giving up on the land, we only want Moshe to live. You, Yehoshuah want to be the ruler. Since Moshe is the ruler, you want Moshe to die, *they* want Moshe to live. Because everything is always turned upside down, they flip it from one side to the other. Rabbi Shmuel Vital explains that they flipped everything from one side to the other. They said, you want Moshe to die! You want Moshe to be buried in the desert and we want him to live! Wicked people not only claim that the righteous are wrong, rather they claim that the righteous are the true evil ones and that they are the righteous ones. Perhaps the Rav is connecting this teaching to Lavan who is seemingly pure and white, but in actuality, he is the true evil. So Yehoshuah was in danger of them killing him. Every moment they could have

killed him, every second. Forty days, forty nights the time that the spies spent in Israel, he had no protection, without anything. Kalev was just at the burial sites of the Avos, Forefathers he for sure being said rhetorically travelled to Uman the burial site of Rabbi Nachman just like Abba Umna A pious person during the time of the Talmud. The name "Umna" is similar to the word "Uman." The Rav said in many lessons that he would travel to Uman every day before Rosh Chodesh (rhetorically). Kalev was also one of the spies. And he, along with Yehoshuah believed that the spies were wrong. But unlike Yehoshuah, Kalev acted as if he agrees with them, and only upon their return to the desert, did he fight against them. He traveled to the burial sites of the Avos for Devine intervention to be saved from their slanderous advice. The Rav seems to be teaching us, that although travelling to the Avos was extremely dangerous, (see Rashi there), Yehoshua's danger was even greater since he had to fight against the spies for forty days.

This is not the complete lesson and the continuation of the lesson will with the help of G-d, be in next week's newsletter.

Lesson delivered on Seudah Shelishis of The weekly portion Vayera

Reincarnations

Yehoram the son of Achav, when he came to take the children, the unfortunate children away from their mother. And the mother of the children screamed to the prophet; "Mercy!" Ovadya sustained 400 prophets at time that Achav, Yehoram's father who wanted to kill them. In order to sustain them, he took a loan with interest from Yehoram. After being unable to repay Yehoram, Yehoram took his two children as a collateral. Ovadya's wife screamed to Yehoram, Mercy! He did not have mercy on her and he took the children. To rectify this evil deed he had to be reincarnated. And he Yehoram became reincarnated in this child, in the sweet and lovely young man who saved the young woman from the pit. A young woman fell into a pit. It was a desert in the Jordan, she was on her way to Cairo, and he was on his way to Damascus. She was an Egyptian, she was in the synagogue of Ezra, she is from the ancient synagogue of Ezra the Scribe. Her father was the attendant there, in Ezra the Scribe's synagogue. And he the young man went to visit the burial site of R' Chaim Vital in Damascus R' Chaim Vital was the student of the Arizal who lived approximately 500 years ago. That which he came to visit his burial site is rhetorical. In the desert, he heard screams from a pit. "Save me"! He took her out of the pit. She said; don't touch me! Don't dare touch me before we get married! Rather, I am going to Cairo and you, to Damascus. So in another year we will meet. In another year, remember to return to Cairo to marry me.

He was an unfortunate person, he forgot. He had a memory problem, dementia, Alzheimer's, he did not know what he suffered from. He forgot that he promised to this girl that he will marry her. Everything is written in Tractate Taanis 8 see more in Rashi there. And he married a different young woman. After having two children, the Two children died. Because the young woman requested that there should be witnesses about his promise to marry her. They took witnesses, The rat and the pit. The pit that she fell into it was one of the witnesses and precisely at that time a rat passed by and it became the second witness. A rat is a big mouse. He was a reincarnation of Yoram the son of Achav. Yehoram the son of Achav, the letter yud, Yehoram the son of Achav (This last sentence is unclear to me.)

Yonason the son of Gershom, because he served idol worship, he had to live in the garbage. Yonason became a high priest for idolatry. To rectify this, he became incarnated in a pious person who was homeless and He slept in the garbage, he ate in the garbage. He found such a garbage, there he ate. Eliyahu Hanavie (Elijah the Prophet) came to him and lent him silver coins. He took the two silver coins and he sustained himself from them. And when he became rich, he forgot to give to the poor and he lost his piety. Eliyahu Hanavie told him; Give me the two coins that I gave you! Suddenly, all of his wealth disappeared and he went back to sleeping and eating in the garbage. Since he did not give charity, he fell. It is interesting to note that in the source of this story, the Yalkut Shimoni, there is no mention of his not giving charity. It seems that the Rav understands that he lost his piety because he did not give charity. Perhaps, it was especially difficult for him to give charity since he was a reincarnation of Yonason as will be explained. The Gemara recounts about him that he had a great vice for money. It can therefore be understood that he fell due to this vice. He returned to the garbage. He was a reincarnation of Yonason that served idolatry. That he said, I heard from Moshe Rabeinu, "A person should always serve a foreign service, instead of being at the help of others." The gemara teaches that Yonason was very poor. He heard this teaching from Moshe and understood it to mean that it's better to make an income by serving idol worship, rather than to be poor and to be at the help of others. The Gemara explains that he misunderstood the lesson. Moshe's intention was that a person should sustain himself, even with work which is foreign to him I.E. work which is beneath his honor. They (King David) made him the supervisor of the chests He eventually repented for his evil sins. Since David knew that he had a tremendous vice for money, he made him the supervisor of the chests. And Shlomo (Solomon) fired him, then he returned to his evil deeds. Now they revealed his reincarnation. He asked; why am I in the garbage? Why do I sleep in the garbage, eat in the garbage? Because you are the grandson of Moshe Rabeinu who served idol worship! So now you came as a reincarnation to sleep in the garbage, to live in the garbage. You are a reincarnation of Yonason the son of Gershom, the son of Moshe. And he received afflictions with love. And after becoming poor, he returned to the garbage, and he justified upon himself the judgment. With this, he received a rectification on everything that in the previous reincarnation, he served idol worship for 300 years. Yonason, after being fired served idol worship Until Sancheiriv came and exiled him. Since he served idol worship, it was decreed upon him to lie down in the garbage, to sleep in the garbage.

And the same thing happened to Yehoram. He also had to be incarnated to rectify his sins. Yehoram, he is this young man who saved the young woman, and they took the pit for testimony and the rat for testimony. After getting married to a different woman the rat came and ate the child. It bit his child, it killed his child. And the second child fell into a pit. His wife asked him; what's going on here?! Why are we different than the rest of the world?! He said that I remember that I promised to one young woman that I will marry her and I took the rat and the pit for testimony. She said; let's get divorced now! Go to Cairo! Get married to her! and this was the King, Yehoram the son of Acahv.

Every person, that which transpires to him, he should know that everything is from previous reincarnations. So that he should never have complaints and criticism. And he should also not fall into depression, because to the contrary, he is making a great rectification on everything that he once was.

With the help of G-d, people will now become impregnated. Just like in regards to Sarah, "And G-d concerned himself to Sarah" just like G-d said. In the merit of this Torah portion, everyone

will be impregnated, we will receive eyes, legs, hand, and ears. (This paragraph is not very clear to me.)

Medrash Rabbah Bereishis Chayei Sarah, Parshah 61, Piska

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The Rav requested to print this Medrash in the newsletter

And the sons of the concubine etc. In the days of Alexandrus Mokdun, the children of Yishmael came to appeal against the Jews on who is the true firstborn. And along with them came two evil families, the Canonites and the Egyptians. They the Jews said; Who will go and debate with them? Geviah the son of Kosem said; I'm going to go and debate with them! They told him to take caution that the land of Israel shouldn't be given to them. He said, I will go and debate with them. If I will beat them, behold this is good. And if not, you will say, what, this wretched person that stood for us (I believe against our will) went and debated with them! Alexandrus Mokdun told them, who will prosecute against the other. Immediately the Yishameilim said that we are prosecuting them, and from their Torah we are coming upon them. It is written "(Devarim 21) Rather the first born he will recognize to give a double portion of the inheritance" and Yishmael by law, should take double the amount of the inheritance. Geviah the son of Kosem told him; "My master, the king, does a person not have the right to do that which he wishes to his children?! He told him, yes! And he Geviah told him Alexandrus, behold it is written, "And Avraham gave everything that he had to itzchak." They told him, and where is the divorce contract that he Avraham gave his sons unclear to me. He told him, "And to the sons of the concubines who were to Avraham, Avraham gave presents." And they left there with shamed faces. The Canaanites said, "From their Torah we will come upon them." In every place it is written, to the land of Canaan, the land of Canaan, let them give us our land! Geviah the son of Kosem told them, "My master the King, does a person not do to his slave that which he wishes? He told him yes! He Geviah said what does it say, "(Bereishis 9) "Cursed is Canaan, a slave of slaves etc and a slave cannot own property. Behold the land is ours and they are slaves to my master the King. And they left there with shamed faces. The Egyptians said; "From their Torah we come upon them. 600,000 left us carrying silver and golden vessels as it is written, "(Shemos 12) And they emptied Egypt." Give us our money and our gold! Geviah the son of Kosem told them. My master the king, 600,000 people worked for them for 210 years. What will be the salary's worth of silver and gold if the salary is a dinar (A coin during the time of the Talmud) a day. The philosophers sat down and calculated. And they did not reach 100 years until the point that the land of Egypt would be left desolate. And they left from there with shamed faces. He Alexandrus wanted to go up to Jerusalem. The Cuttians came and told him; Take caution! (That) they will not allow you to enter their holy of holies. And the moment that Geviah the son of Kosem heard (felt) this, he went and made two slippers. And he placed in them two precious stones worth 20,000 of silver. And the moment that he reached the Temple Mount. he told him; "My master the King, remove your shoes, and put on two slippers because the floor is slippery. Wear the slippers So that your leg should not slip. It is forbidden to enter the Beis Hamikdash (Temple) with shoes. Geviah cleverly told Alexandrus not to wear shoes in the Beis Hamikdash. And the moment that he Alexandrus reached the Holy of Holies, they the kohanim (priests) of the Beis Hamikdash told him; "Until here

we have permission to enter. From now on we don't have permission to enter." He told him, when I will leave I will flatten your hunchback! Geviah was a hunchback. He told him, "If you will do this, you will be called a professional doctor and you will receive a great sum.

And he Avraham sent them Avraham's other children from Itchak, his son. He told them; "Whatever you can manage to shine, go and shine so that you should not get singed from the coal of Itzchak." Leave Itzchak, because Itzchak is so great, you will only be "singed" from him. It's better for you to leave and "shine" far away. But Eisav through his closeness to Yaakov, he Yaakov took that which is his from beneath his Eisav's hand. Meaning, that which Eisav had under his control was taken away from him. This is what is written, "(Yeshayah 23) Did you think people of the city Tzur (Rome), the joyous city from the days of old that its dwellers will move their legs away to live far away? Who planned on the crowned city, of which its merchants are officers, and its sellers are the honored of the land etc.? Says Rabbi Eliezer, Every Tzur written in the Torah, when written "complete," the verse is referring to the country, "incomplete," the verse is speaking about Rome. "The crowned one," says Rabbi Abba that they surrounded it with a crown. And Rabbi Yanai said in the name of Rabbi Shimon his son; they surrounded it with "cubin."

A compilation from the lessons of the Rav of the questions that Eliezer had on Avraham

Eliezer had infinite questions on Avraham. Every second he had a new question. And he therefore said, "Lead me in the path of truth (Bereshis 24:48)." Eliezer said this when he was sent to Charan by Avraham to find a suitable marriage suggestion for Itchak. Why did he have to pray to be led on the path of truth? Because he was sure that this was not the true path due to the "infinite questions" that he had on him.

Question 1

How can I travel through Syria and Lebanon to reach Charan. After my killing two billion six hundred million minus one people in the war with Amrafel. See Sanhedrin 95b. He was the number one wanted person as explained in the Talmud Tractate Nedarim 32a that only Eliezer fought together with Avraham.

Question 2

When they made a covenant in Chevron, then they the Canaanites wanted to kill them. All of this is written in Medrash Rabbah (Vayera 48 a). That Avraham had to bring a special security because the Canaanites said; "You came here to slaughter people." So if I will travel to Charan, I will need to take all of the special security with me. So who is going to protect Avraham in the meantime?

Question 3

How do you want to take for a daughter in law the daughter of Saddam Hussein?! Avraham told Eliezer to find the daughter of Besuel who was an incredibly wicked person, like Saddam Hussein.

Question 4

How will I find a virgin (suitable) girl in a place where there are no virgin girls. Like it is written "And no man 'knew' her Rivkah (Bereishis 24:16)." That she was the only virgin girl there.

Question 5

When I will reach there, they will poison me. They will place poison in the food. And in the end, this happened. That they placed poison, and the angels switched the plate with Besuel and he died. Yalkut Shimoni

Question 6

They won't agree. Why should they agree that I will take a three year old girl. They are going to say; Let Itchak come to them! Over there, there was also the synagogue of Arpachshod, of Shelach so what's wrong with bring Itchak there?!

Question 7

That they Besuel and Lavan asked him Eliezer; if your only issue is that you Avraham don't want a daughter in law from the daughters of Canaan. There, you don't have from the daughters of Yishmael, or from the daughters of Lot?! Why did you come all of the way to Charan. Seemingly, he has some blemish, behold Yishmael already had grandchildren who can marry Itchak. מחק

Question 8

That it is written in the Ari that he Eliezer saw Eisav who was very wicked coming from her Rivkah. It is written, "And a jug on her shoulder- **על שכמה** (Bereishis 24:15)." the first letters of each word make up "Eisav". So he said; why I am going to give Itchak, Eisav. After this it is written, "And he was quiet (Bereishis 24:21)." Simply, the verse is teaching us that Eliezer was waiting to see if Rivkah is truly fitting for Itchak. But the deeper meaning is that he was quiet to all of the questions he had. He accepted the fact that there are questions that he does not have an answer to. The Rebbe teaches in Torah 46 part 2 that when there's a question, don't go with (don't give credence) to the question, rather nullify the question. It's for sure a mistake. If Avraham sent you, also Avraham saw this. What, Avraham that sent you, he doesn't see that Eisav will come from her?! Avraham even before you were born, He knew all of the questions! So this is a law of the creation, it must be. There must be questions on the great tzadikim (righteous people). It is written in the Imrei Noam that "He was quiet- **מחריש**" is the numerical value 558. This is the same numerical value of "Yaakov (and) Eisav" that he Eliezer saw Yaakov and Eisav. And then he understood that Eisav is only a covering of Yaakov. Through being quiet, Eliezer merited to see the answer to his question. That although Eisav will come from Rivkah, Yaakov will come from her as well. This is alluded to in which 'he was quiet- **מחריש**' is the numerical value of 'Yaakov Eisav- **עשו**' In the merit that he was quiet, he understood that Eisav is just a covering. Every person must come to the world with a covering. With some fighter against him that this is the covering that guards him. Because there are, on every person accusations from here until the sky. The Yerushalmi in Tractate Yuma 6 that a person's sins create a scarlet thread. And in Shabbos chapter 9 that the sins of a person are up until the sky and from one end of the world until the other. So when he does a true repentance, so on the spot it the thread turns white. Even on Yaakov Avinu there were accusations. And Og, the king of Bashan, he is the

accusation that shields on the nation of Israel. Og was alive from since (before) the Great Flood until the Nation of Israel's entry into Israel. He protected us during all of this time by fighting against us. From the time of the flood until Avraham was at the age of 100, this is exactly 340 years, plus another 42 years until the "Bris Bein Habesarim- the covenant between the animal pieces". Until they the Jews left Egypt, this is another 400 years and another 40 years until they entered the land, this is 822 years. Og shielded; Og was a shield for Avraham, he shielded Itchak. It is written in the Medrash that they went to the party, Avimelech, the king of the Philistines, Shem the son of Noah came to the Itchak's Bris circumcision. They Avimelech and Shem told him Og look! What's going on here?! You said that Avraham is a sterile mule that will not give birth. Behold, Avraham denied all of the faiths, he disgraced all of them. Then at the time that Avraham disgraced all of the idols he Og said no, wait a little longer, he will die at the age of 70,80,90 and no reminisce will be left of him. They told him, "You said that he will die, behold, look, he has another child Itzchak! He Og said, "Leave me alone, I am just going to put my hand on his Itzchak's nose (Bereishis Rabbah 53:1) then he said, this babe as in Itzchak, with my finger, I am going to kill him. A Heavenly voice was heard that in a little longer, you are going to see 600,000 people, I.E. the nation of Israel in the desert and you're going to fall in their hands. As it says, "And G-d told Moshe, don't fear him og, because I have placed him in your hand (Bamidbar 21:34). So Og, the king of Bashan thought that at every moment he will finish off Avraham, Itzchak, and Yaakov. That he was really Og The Og during the time of Moshe was the same person during the time of Avraham. And his tooth fell and this was the chair of Avrahm. Once Avraham quarreled with him, a tooth of his fell, and this is Avraham's chair.

Question 9

Rashi says that he Eliezer saw the braking of the tablets. Therefore, he gave her Rivkah two bracelets that alluded to the tablets. He saw the sin of the golden calf, he saw them braking the tablets, and that there will be second tablets.

Question 10

Let Avraham marry my daughter! Because Eliezer had a question that let Itzchak marry my daughter, because Eliezer was sure that she is more righteous than anyone from Charan.

Question 11

(And the last question) is that which is brought down from the Chidushei Harim. And this is the hardest question. That they Besuel and Lavan told him, "Come the blessed of G-d (Bereishis 24:31)." This alludes to us that Eliezer, at that moment became "the blessed of G-d". So there, he already became blessed. Eliezer finally understood that his daughter cannot marry Itzchak because he is a descendant of Cham. Cham was cursed by Noah, and it is unfitting that a cursed person should connect-marry a blessed person I.E. Avraham. But then Eliezer hears that he is no longer cursed, he is now blessed. If so, now he could marry his daughter off to Itzchak! But Eliezer did not know that although *he* is no longer cursed, his daughter is still cursed.

Question 12

"And my soul will survive in your merit (Bereishis 12:13)." Avraham, upon his arrival to Egypt told Sarah to act as if she is his sister. He knew that the Egyptians would kill him if they knew that he is her husband. in

order to take Sarah to Pharaoh. The Zorhar asks in the Torah portion of Tazria; what kind of a person says?! That they will take you, and they will give me a lot of money. What kind of a person will say this?! Even a Kushi won't say this?!

Question 13

If Avraham is able to marry the great granddaughter of Nimrod Hagar, who was the daughter of Pharaoh, a grandchild of Nimrod so why can't Itzchak marry my daughter.

Question 14

Why did he call me a donkey?! The verse says, "And Avraham told his young men (Eliezer and Yishmael); sit here with the donkey (Bereishis 22:5)." The Talmud teaches that the word "with-עם" can also mean "nation". Therefore, "With the donkey-עם החמור" can be understood as "the nation of the donkey," I.E that you are similar to a donkey. This is because Eliezer was a descendant of Cham who cursed to be a slave. And immediately, he Eliezer burst out in dancing He accepted the insult with such love that he burst out in dancing. And in the merit that he burst out in dancing, he then flipped from a snake to a person. And therefore he entered with his body into the Garden of Eden.

Question 15

How are you taking only 318 men to save Lot from the four kings when you need to guard over yourself. This was at the age of 95. Tosfos says that it was at the age of 93.

Question 16

When I will arrive, they are going to greet me with a knife. Because once, it was forbidden to speak with a girl. What are you speaking to a girl next to the spring for?! You want to ask her something? Ask her father! There are no entitlements. Eliezer was worried that What, there is police, there is the Interpol who will report that Eliezer was speaking to a foreign girl. Lavan will then try to kill him. The moment that I will come with ten camels, he will immediately kill me! He's immediately going to take out a knife on me! Then he flew in air, like it's written "And Behold he (Eliezer) is standing on the camels on the well (Bereishis 24:30)." This teaches us that Eliezer was above the camels because he flew in air.

(Because) the Pirkei D'Rebi Eliezer (16) says that the path from Chevron until Charan was three hours for him. but the Yalkut Shimoni brings down that within an hour, he reached there. A woman needs to be wise. Is she is not a wise woman, then the children will turn out deaf; mute. Just like Rivkah who did not say, "You will make them drink," rather she said, "I will draw" water from the well. Because she saw that they the camels left an hour ago and they already drank. And it must be said in a date that the woman must be wise. A woman with wisdom. The Rebe says in Torah 2; how do you know that you are going on the true path? If you merited to a wise woman.

Question 17

How is Avraham telling me to go to "my land"? G-d commanded Avraham to leave his land like it's written, "Leave your land." And now he's telling me to go there?

Question 18

And how is Avraham telling me to go to the land of my birth "Leave your land and the place of your birth."

Question 19

Aner and Eshkol were men of the covenant of Araham, and if you don't want to take a woman from them, from where do you want to take?