

## Lesson delivered on the second of Teives

### *Everything only ascends through dancing*

Today is the biggest day of the year, today is *Isru Chag* the day after a festival. The lesson was delivered after the last day of Chanukah. Today, we danced until ten at night. This was the *neilah* of Chanukah. *Neilah* is the final prayer on Yom Kippur. R' Nachman teaches that Chanukah is an expression of what we accomplished on Yom Kippur. The dancing in the Rav's shul on the final day was therefore corresponding to the *neilah* service on Yom Kippur. Through dancing, all of the prayers ascend. The entire eight days only ascend through dancing. For everything, one needs to dance. Through dancing, we uplift whatever service of G-d we do, be it prayer or Torah study etc. Dancing is higher than the entire prayer. Every moment that a person jumps, it's like a million prayers, and when he dances as well, it's like a billion prayers.

Therefore, they didn't kill Isabel. Isabel was the wicked queen of Achav. "Isabel-איזבל," in Hebrew means "an island of trash-אי זבל." She killed all of the prophets. There were 600,000 prophets and 600,000 prophetesses. She killed all of them and Eliyahu Hanavie (Elijah the Prophet) didn't do anything to her. The Chidushei Harim asks why did he not do anything to her? Because she would dance, she would see a groom, she would dance, she would see a bride, she would jump. She would uplift her heels, therefore the dogs didn't eat her heels. When she finally was killed, dogs ate her entire body besides for her legs. This was in the merit of her dancing.

## Lesson delivered on Friday of the torah Portion Vayeishev, shortly before Chanukah

### *Uplifting the 3,700,000 sparks*

#### *On Chanukah, we subjugate the greatest evil power*

In another four hours, we are going to light the Chanukah lights, we will say, "That He has done miracles etc.." Because on Chanukah, we rectify the 3,700,000 lights. These lights are sparks of holiness that have fallen into the "Evil Domain." When we say, "That He has done miracles- שעשה ונסים וכו'," every time we say, "That He has done miracles," we uplift the 3,700,000 lights. The first two letters of "That He has done-שעשה," have the numerical value of 370. This alludes to the 3,700,000 lights that we uplift when saying, "That he has done miracles etc.." Also on Purim, when we say, "That He has done miracles etc." we uplift the 3,700,000 lights. Because all of the *mitzvos* (commandments) that we do, are to rectify the 3,700,000 lights that fell. Because at the beginning of creation, the sun and the moon were called "The two great lights." And at the minimizing of the moon, the 3,700,000 lights fell. The Talmud teaches that the moon complained to G-d that it is impossible for the sun and the moon to reign together. G-d told the moon, if so, go and minimize yourself. According to kabala, this means that He removed from her, her 3,700,000 lights. Therefore, all of the *mitzvos*, songs, and melodies that we do day and night, and when we say, "May Your mercy be bestowed upon Your holy nation," everything is to

rectify the 3,700,000 lights that fell from Chava (Eve) at the sin of the Tree of Knowledge. Chava, based on Kabala is the same aspect as the abovementioned moon.

Therefore, Yehudis was a reincarnation of Chava, and she came to the world to behead Alipurni. Alipurni was an evil Greek General that was beheaded by Yehudis. In order to rectify Chava's sin of eating from the "Tree of Knowledge," she needed to be reincarnated in Yehudis. Perhaps, through slaughtering we uplift the holy sparks that are trapped within it. Similarly, Yehudis, by beheading Alipurni, Yehudis uplifted the sparks within him. Because Yehudis was a reincarnation of Yael. Yael, similar to Yehudis, killed the evil general Sisra. And therefore, on Chanukah, the women are also obligated in all of the mitzvos. Because Yael who later on became reincarnated in Yehudis, came to destroy the evil force of Greece which is the greatest impurity.

Because the evil force of Greece, this is the greatest cruelty. As we see that recently, there was one woman there in Greece, that in order to exact revenge against her husband, she killed their two children. And they write this in all of their books and take pride in this, what courage she had! This is what is shown in all of their shows. Because the evil force of Greece, this is the greatest cruelty, and the greatest vice. In another 46 hours, we will light the Chanukah candle. Because the Rambam writes to light immediately at sunset. And if one lights with a blessing afterwards, this is a blessing for waste. We, light when it's dark. But the Rambam writes to light immediately at sunset. Because the idea of Chanukah isn't to "light the darkness," and the miracle, isn't just the flask of oil. Perhaps, the Rav's intention is, as he explained in a different lesson that the Chanukah lights don't only light the darkness, rather, they remove any darkness which exists. It is therefore an obligation according to the Rambam to light during sunset when it's only a little dark to show that the Chanukah lights remove even a little bit of darkness. Similarly, the miracle isn't only to commemorate that which a flask of pure olive oil was found. The Rav now will explain the deeper meaning of a "flask of pure olive oil." That if there is one flask of pure oil, that this is one *tzadik*, one pure person that is holy and pure. Or one pure family, or a father and mother and children that guard their holiness, in this merit, it is possible to cause the entire world to repent. The one flask of pure olive oil represents one *tzadik* etc. that remains holy, despite the surrounding evil. In the case of Chanukah, the flask of pure olive oil was the Maccabees. And through this, we will merit to the complete redemption, speedily in our days, amen.

## Lesson delivered on the Shabbos of the Torah Portion Vayeishev

*Yael had to be reincarnated in Yehudis to uplift the 3,700,000 lights*

*Why did the entire Chashmonai family die?*

*Burning the Rambam's works caused the French to burn all of the  
Talmud's*

*Even the stones of Israel shine with a G-dly light*

*One who travels to the Land of Israel will hear Torah from G-d*

*How was it permissible for Shimon and Levi to kill the people of Shchem*

The Holy Ari says that the whole idea of Chanukah is to return the 3,700,000 lights. Yehudis, who killed the evil Greek general Aliforni, was a reincarnation of Yael. Because Yael killed Sisra and through killing Sisra, Yael uplifted the holy sparks trapped in Sisra. However, afterwards, forty years later after Yael's rectifying the world through killing Sisra, the world returned to what it was the holy sparks uplifted from Sisra, were brought back to the Evil Domain. So she needed to go back down to this world to be reincarnated in Yehudis, to come and kill Aliforni (Niknur).

Because Yeihu one of the kings of the ten tribes placed an idol in the Beis Hamikdash (Holy Temple), and for three years, they were unable to sacrifice any offering. The whole idea of Greece was this idol. Because the first letters of the evil Greek leaders, "Pasyanus-פסינוס", they say it without the "a" at the beginning in Hebrew, he is called "Aspasyanus," "Severus-סוורירס," and "Lisiah-ליסיה" combine to make the word Pesel-פסל which means "idol". So they ruled here in Yerushalaim, here was the "Chakra" (I don't know what this means) and only Yehudah subdued him, and conquered Yerushalaim.

So he one of the Greek leaders said to place idols in all of the marketplaces, in every place, and that he is coming to place idols in Modien a city near Yerushalaim. So Mattisyahu beheaded him. but he Mattisyahu only stayed alive afterwards for another month. His children continued the rebellion against the Greeks. Why was Mattisyahu chosen to be the one to kill the Greek leader who placed the idols in Israel? Because Mattisyahu was a reincarnation of Yaakov, and Yaakov said to "remove the foreign gods." So Mattisyahu said, "Whoever is for G-d, come to me." And Yehudah one of Mattisyahu's sons who became the king of Israel was a reincarnation of Yehudah the son of Yaakov.

But his Yehudah's kingdom also did not last. He redeemed Yerushalaim and afterwards, there was a battle in the Tofna Mountains. This the Tofna Mountains is after Afra, next to Shomron. And afterwards, Yochanon another son of Mattisyahu was also killed. And Elazar another son was killed by an elephant when he went under it. And Shimon another son ruled for ten years, and all of them were killed.

Yehudah was killed after making a peace treaty with the Romans. The Ramban writes that this was the sin to make a peace treaty with them, Shimon died because he made a treaty in Sporta.

Why did all of the Chasmonai family die? Because it was forbidden for them to rule, they needed to give the kingdom to the lineage of David. Because it is forbidden for there to be any king that is not of Davidic lineage. And not from all of the seed of David, rather, only someone who is son after son from Shlomo (Solomon). It is permissible for someone who is not of Davidic lineage to be a ruler or a governor, but not to be called "king".

Just like there was R' David the Governor, the grandchild of the Rambam. That he came to the Land of Israel, he fled from Egypt because they the Egyptian government suspected him of stealing some money. So he came to Tevaria, he then saw the entire tomb site of the Rambam destroyed.

Because there was Rabbi Pinto there in Israel, the Rabbi of Akko, that he sent his students to break the tomb site of the Rambam. Because everyone excommunicated the Rambam after Rabeinu Yonah of Girundi burned all of the Rambam's books. But because of this, twenty years later, on the Torah Portion of *Chukas*, they the French then burned all of the Talmud's and all of the holy books. And then, he Rabeinu Yonah regretted burning the Rambam's works. But no holy book was left when the French burned the holy books, they burned everything, and everything was handwritten. This occurred in the year 1,200, nothing was left, anyone who had a Talmud in his house, they killed him.

The Bas Ayin A Great Chasidic leader, he was in Tzefas, he told everyone to come to him, so that nothing will happen to them. So there was an earthquake, and all of Tzefas fell apart. And also his the Bas Ayin's synagogue fell apart in the earthquake. But where he stood, the ceiling stayed. In the middle of the synagogue, anyone who was with him, nothing happened to them.

A messenger from Israel who came to raise money for the Jews in Israel came to him and told him that in the Land of Israel, everything shines with a G-dly light, even the stones. So when he the Bas Ayin reached the Land, he said, they tricked me, they swindled me! You lied to me! But afterwards, he saw that it's really like this. Because how did they succeed to destroy Yerushalaim? Only after the G-dly light left the stones was it possible to destroy Yerushalaim, but in the future, in Yerushalaim, every fence, every stone, every gate, will shine with a G-dly light.

How is it possible that a simple messenger was on the level to feel the G-dly light of Israel? Because once, messengers, all of them had to be Torah scholars, they the people of the places the messengers would be sent to would ask them Torah questions. Because messengers came to Morocco, to Morocish a city in Morocco, so there, the Moroccans were all Torah scholars, they knew the entire debates of the Talmud, all of the Talmud, all of the Ketzos Hachoshen a complicated Halachic work. And they would ask the messengers questions and difficulties on the Talmud and they didn't know how to answer them. Seemingly, if a messenger was not a Torah scholar, he would be unsuccessful to raise funds in Morocco. Because someone who wanted to be a messenger, must know the entire Talmud.

Just like the Chidah A great Sefardic Rabbi who lived approximately 250 years ago who was a messenger, so he came to Liurnu, and he learned there all of the holy books. Because every holy book that was printed, they the government would ban. And they would bring everything to Liurnu. There, was a huge library. So he learned there and wrote 84 holy books. Why 84? Because he passed away at the age of 84 and wrote 84 holy books. He didn't see Rabbeinu Rabbi Nachman because he R' Nachman was in Ashkinaz, Rabeinu was then at the age of 34 Perhaps, at the passing of the Chidah. So he the Chidah wanted to return to the holy Land, but he was already unable to.

He was there in Liurnu for twenty years, and he writes in (the) his book that it is an obligation to ascend to the Land of Israel even if one will drown on the way. Once, every ship would sink, and they kidnapers would grab anyone on the ship, and would sell them as slaves. R' Chaim Kohen mentioned in Tosfos, tractate Kesuvos, 110b writes that it is forbidden to ascend to live in the Land because of the dangers on the way. But the Chesed Leavraham the great grandfather of the Chidah writes that even if one will drown, it is worthwhile to ascend to the land.

Because the Chesed Leavraham had a signature of a ship. That on the way to Israel, the ship almost sank and he was saved. So he would sign with a picture of a ship, so everyone should have a ship like the ship of R' Gamliel that we mentioned in the morning. R' Gamliel was on a ship with Rabbi Akiva and other Rabbis. The Gemara speaks of the Torah discussions they had on the ship. And then he will be able to make a signature of a ship.

The Chesed Leavraham writes that someone who dies on the way to the Land, immediately ascends to learn Torah from the mouth of the Holy One blessed be He. Because the Holy One blessed be He, immediately receives him and makes him wings. Anyone who ascends to the Land will have wings, and in the future, those that are left outside of Israel, will see that one who traveled to the land, that they are with wings, and they ascend to here Torah from G-d, may he be blessed. And they the people who moved to the Land of Israel go down after hearing Torah from G-d, and they will ask them what they heard, what Torah insights did they hear? They the ones who came to live in Israel will hear the Torah insights on the Torah Portion of Vayeishiv. One of these Torah insights is that which It is written about Yosef's brother's, "And they sat to eat bread." That from this eating, they had sustenance for all of the generations. Because everything was secrets, the entire sale of Yosef, and even the Devine Presence joined them.

The Rambam says that the people of Shechem were punished with the death penalty. Because any Non Jew is sentenced to death if he steals, even for a wound that he causes to a Jew. So any Non Jew that doesn't kill the other Non Jew who transgressed one of the Noahhide laws, he is sentenced to death. He himself is sentenced to death if he doesn't kill the other Non Jew, they kill him for not killing the sinner. How was it permissible for Shimon and Levi to kill the entire city of Shechem? Because this Shechem's enticing Dinah, Yaakov's daughter to lie down with him was in public. Everyone knew, so everyone is sentenced to death. One of the Noahhide laws is to make courts. Since everyone in the city didn't judge Shechem, they all transgressed this commandment and are therefore sentenced to death. But the Ramban writes that all of their (the people of Shechem) blood is permissible. They are like animals. Because anyone who does such an action and is quiet about such an action, he is really like an animal and it is permissible to kill him.

## Lesson delivered on the Shabbos of the Torah Portion of Mikeitz

### *The greatness of the month of Teives*

### *Pharaoh's dream was really to reveal who is the Tzadik*

Now is Rosh Chodesh Teives. When the month of Teives begins, we receive from the infinite light, the entire month of Teives, the tenth month. On the tenth day Ester entered the house of the king (I don't know what the Rav's intention is. Simply, Ester entered on the fifteenth of Nissan) Ester is the Devine Presence. Now there is a unification of a groom and a bride, *Zeir anpin* with *malchus*. The unification of Zeir Anpin and Malchus is G-d's attributes (kindness, might etc.) being revealed to us. through this, we become *unified* with G-d. G-d is represented in *Zeir Anpin*-the groom, and we are

represented in *Malchus*-the bride. The Rav explained in the following lesson that we draw marital peace on Chanukah. Perhaps, the Rav is explaining here that marital peace, which is the same aspect of unifying Zeir Anpin and Malchus, is rooted in Zos Chanukah, the last day of Chanukah, which is in Teives. Zos Chanukah is the eighth day and is considered above Zeir Anpin and Malchus. It is therefore the source of their unification. Every moment, in the month of Teives, it is possible to receive a radiance from the Garden of Eden.

Because there is a question on the Torah Portion, what did Yosef interpret? Pharaoh dreamt that seven fatty cows were devoured by seven skinny ones. In addition he dreamt that seven wholesome stalks were replaced with seven skinny ones. Yosef interpreted his dream that there will be seven years of satiation, followed by seven years of famine. Any little kid at the age of three can interpret this dream. What is the novel idea in Yosef's interpretation? And there is also a question on the sorcerers. What is the problem to interpret such a dream? They brought all of the sorcerers to interpret Pharaoh's dream, they said you will give birth to seven daughters, you will bury seven daughters. And an alternative interpretation of the sorcerer's was that you will conquer seven countries, and afterwards forfeit seven countries. Every child knows that cows means meat I.E. abundance, and stalks, this means grain I.E. abundance. Why do you need Yosef for this? And "After G-d's revealing all of this to you, there is no wise and smart person like you." Why does one need to be the wisest and smartest person to know how to interpret this dream?

The Rav now diverts to a different question. So the Mayano Shel Torah writes that on Rosh Hashanah, everyone is judged, who will rest who who will move, who will be devoured and who will be tranquil. Who is in fire and who is in water, and who will be brought down, and who will exalt. On Pesach (Passover) we are judged on the grain, on Shavous, on the fruit of the trees, and on Tu B'Shevat on the trees. But there is another question also on this. Why do we bring fruit into the synagogue on Tu B'Shevat, and on Shavous we bring tree branches, it should be the opposite? On Shavous that we are judged on the fruit, we ought to bring fruit inside, and on Tu B'Shevat that we are being judged about the trees, we out to bring branches? The Rav does not answer this question in this lesson.

And why is Yosef telling Pharaoh that Pharaoh should appoint a wise and smart man? Who asked you for advice? You don't give advice to a king! He will already find solutions what to do, what are you giving him advice for? Rather, Yosef told Pharaoh, now on Rosh Hashanah, we are judged who will be king, who will ascend and who will become lowly. And this entire dream, this is because there is someone who needs to ascend from the dumps to rule. This is the entire idea of the dream, not the famine and the satiation. This the famine and satiation, any child can interpret. The idea is to reveal who is the Tzadik. So Pharaoh told him, "After G-d's revealing to you all of this, there is no wise and smart person like you," so you are the Tzadik. Because the entire dream was to reveal the Tzadik. This also explains why Yosef told Pharaoh to find a wise and smart person, this was really part of the interpretation. What relevance the dream has with the Tzadik is seemingly unclear. Perhaps, one explanation is based on that which the Rav explained in one of his prayers. The fourteen cows, and fourteen stalks represent the 28 *times* mentioned in Mishlei, fourteen good times and fourteen bad times. These times represent the creation as a whole (time only came to existence at the beginning of creation). Yosef's interpretation was that since Pharaoh is dreaming this on Rosh Hashanah, this means that there is someone who is being appointed to be in charge of these 28 times. Pharaoh understood that this person is Yosef.

## Lesson delivered on Friday of the Torah Portion Mikeitz

*Hitler blamed the Jews for losing the First World War*

*There is no explanation to how the Maccabees triumphed over the Greeks*

*On Chanukah, we merit to marital peace which is accomplished only through the study of Gemara*

It is written in Yemei Shemuel that in the First World War, all of the officers of Germany were Jews. Therefore, Hitler said that we must wipe out the Jews. And everything is because of them, there were Jewish officers in everyplace, in America, the general was a Kohen Jew. But because of this that Germany's officers were Jewish, they constantly lost. We are losing because of the Jews! The truth is to the contrary Now, in the entire world, people are learning the wars of the Maccabees. They have a law in China and Turkey to learn the wars of Yehudah the Maccabi. They are attempting to explain this, how did Yehudah win? But the truth is that there is no natural explanation to this. Because they the Maccabees were only 3,000 against 100,000. And also, from the 3,000, only 800 were left. And they wiped all of them out, there is no natural explanation to any of this. Because Chanukah, this is miracles and wonders at every moment, there is no natural explanation.

Now the month of Teives is beginning. Zos Chanukah is in Teives, this is miracles and wonders. Zos Chanukah is the eighth day of Chanukah. Eight in general represents something beyond comprehension, I.E. miracles and wonders. The Rav explained in the previous lesson that Teives represents the infinite light which is the source of miracles and wonders. (The relevance of this following idea is unclear to me) This is what is written in Daniel, Chapter 8, "The horn will break," this is alluding to Greece. Because there were four horns (unclear to me). Because the Gra (Vilna Gaon) and the Eiben Ezra show how this entire prophesy took place. That then, the Southern Kingdom which is Cleopatra will come. The kingdom of Egypt, it will join with the Northern kingdom. Because Talmai (the Northern Kingdom) married her (the Southern Kingdom). But she saw afterwards that he isn't giving her children the kingdom because they were black, so she jumped from the ship and committed suicide.

It is written in Torah 14 in Likutei Moharan that the entire idea of Chanukah is to draw peace, marital peace. But marital peace can be accomplished only through the study of Gemara, through connecting the letters, and then, we merit to the hidden light. Through learning Gemara, we are connecting the letters of creation which is the same aspect of unifying a groom and a bride. Through this, we merit to the root of creation which is the root of a groom and a bride, the hidden light.

*Only Yosef (the Tzadik) is able to withhold himself from evil desires*

*The Torah law is that there is no giving up!*

It is written, "And Yosef withheld himself." Yosef withheld himself from revealing to the brothers his true identity until the proper moment. Only Yosef was able to withhold himself from evil desires. A person feels that it is hard for him to withhold himself. Only the Tzadik manages to completely withhold himself from evil desires. The Shach says in symbol 258 that there is no such thing as giving up, it does not exist. Perhaps, the Rav is saying that even if a person did not succeed to withhold himself from evil desires, he should never give up. Even if a person gives up, this is only for that second, but he constantly hopes that he will find the loss. There is no idea of giving up, what so ever. From a Torah law view, there is no idea of giving up. Because it is forbidden for a person to take a lost object before the owner gives up. The law is like Abaya. There is a dispute in the Talmud between Abaya and Rava if we say that a person gives up on a lost item that has yet to be known its owner that it's lost. Abaya says that it's not considered to be as if he gave up on it the moment that it became lost, and Rava considers it that he has already given up. "For in You, the orphan finds mercy- יתום- ירחם- יתום- ירחם- יתום- ירחם." The first letters of *Abaya*-אבא are represented in this verse. Perhaps, the relevance of this verse to Abaya is that Abaya has mercy on the orphan, I.E. the weak person who has fallen, and says that there is no giving up.

Seemingly, the Rav is mentioning the following story after talking about Abaya. Every person needs to be like Abaya. Abaya heard that someone Aba Umna is being greeted from Heaven every day. Abaya did not understand how he merited to this. He was told that he is very strict in making a separation between men and women. So he Abaya said, this is not enough, this is not a strong enough deed to merit to be greeted from Heaven every day. There must be another thing, one needs to constantly add something. A person should always search for something new to serve G-d with it. So he sent two people from *Mitchabrim* (one of the Rav's Yeshiva's) with long beards until the bellybutton, and they emptied his entire house. He was a simple person, I actually think he was from Shuvu Banim, he was so simple. They entered his house, he woke up at five o'clock in the morning for *vasikin* (the morning prayer at sunrise). He sees that everything is empty. There are no couches, no closets, the pianos vanished. He doesn't forgive for the pianos being said rhetorically. Suddenly he sees that they are selling the pianos in Machaneh Yehudah. He, exactly at that moment went to pray in the *minyan* (prayer gathering) of R' Mordechai Sharabi, in the minyan of the Kabbalists. He sees in Machaneh Yehudah, he sees in a stall in the market that they are selling all of his pianos, ten pianos. Every piano is worth 10,000 dollars. Afterwards, they told him, tell us, you know how much this is worth? He said sure, the couch is worth 10,000 dollars, the table is worth 100 dollars, the sheets are worth 200 dollars, the pillow is worth 300 dollars.

Now they are saying that *he* stole all of the money, *he* stole all of the furniture. Perhaps the Rav is saying rhetorically that not only do they claim that the property doesn't belong to him, he also stole it. And they stole his pianos. And he stands and looks, they are selling his pianos, every piano is worth 10,000 dollars. They ask him, tells us, what are you made of, from plasticine? What is different about what you are made from, from what are you made of?! You don't care that they are take your pianos, they took your sheets, they took your closets, they took your couches? He said, no, I thought that there was a prisoner ransom.

Just like once they kidnapped David Bitton in Mexico. The Rav does not allow to travel to Mexico. There, they kidnap young men, they place them on the second floor. In the end, he jumped from the second floor of the building that he was kidnapped in without shoes. Seemingly, Yosef Hatzadik took the shoes, "A wretched person for shoes (Amos 2:6)," or the tribes took his shoes. The verse speaks of the tribes sale of Yosef that they sold him for shoes. Someone stole his shoes, he



jumped without shoes. He climbed on the wall, he saw some black person, blacks are good hearted. He asked, is it possible to call this number? Please! This is the Chabad house, within ten minutes, a cab came and took him to the Chabad house. After kidnapping him, they wanted a million dollars, a billion dollars. So the flights to Mexico were canceled. All of the flights to Mexico have been canceled today, there are no flights. If someone wants to travel to Mexico, it's only through a connection flight through Madrid, through Frankfurt, through Munich, through Rome, direct flights have been canceled.

Now we are dealing with the story that they stole the pianos, his sheets were stolen, his closets were stolen, his couches were stolen, all of the pillows and cushions, everything was stolen. So they asked him, what did you think? You wake up in the morning, the walls are empty, there are no pianos, no closets, nothing, nothing exists, what did you think? He said, I thought that there was a prisoner ransom. Someone screamed, help! Also today, they kidnap people in Mexico, in Madrid, a person walks at seven in the evening, it's dark, they kidnap him. The kidnapers told David Biton If you want to leave, give us a million dollars, two million dollars. Aba Umna told them that I thought that they kidnapped a Jew. Someone screamed help! So you grabbed the piano, you grabbed a closet. You went to the guards who kidnapped the alleged person who screamed for help, they want cash, they don't want, not a closet and not a piano. So now you are standing in Machaneh Yehudah and you are selling this. They said, now take everything back, go home, the story is finished, go. We only took your property to see if the way you will react justifies Your being greeted from Heaven every day. He said, I am not going back home. I donated everything to charity, the moment that I thought that this is for a prisoner ransom, I already donated everything to charity, this is yours, you go home. This is why he merited to be greeted from Heaven every day.

## Lesson delivered on the Wednesday of the Torah Portion Vayigash

The Malbim says that Yosef Hatzadik told them the brothers when they first met him in Egypt, "spies, criminals!" So they understood that he is from the Zionist police. They understood that he is plotting false accusations against them, he put them in jail for three days. The *maskilim* (intellectuals) plotted against him the Malbim. The Maskilim were part of a movement during the time of the Malbim that detoured from the Torah path. The maskilim ruled in Bucharest, and afterwards, he the Malbim moved from city to city. He was supposed to come to the Land of Israel, that's all, Perhaps the Rav means that he suffered these tribulations so that he will flee from them and move to Israel. In the Biblical year 5,624 (approximately 1864 c.e), there were already congregations here in Israel, everything was here. In 5,639 (1879) they built Petach Tikvah, but on 5,619 (1859), they the Jews living in Jerusalem already left the walls of the Old City of Yerushalaim. On the 5,619 (1859), they already built Nachalas Shivah, and they already began building Zichron Moshe. Moshe Montifore was the philanthropist who built Zichron Moshe. They already began leaving the walls.

Once, it was desolate here outside of the Old City of Yerushalaim. And everything was fields of *hisbodidus* personal prayer. The Yemi Shemuel explains that everything was desolate. From Rechavia, from Nachalos Shivah, to travel to Givas Shaul, everything was desolate. And there was also fear from the Arab terrorists. The Arabs, when they came to Nachalas Shivah, there were there *real* Arabs, they attacked, they killed some people. The Arabs attacked two or three people. In the end, there was security from the *Perushim* a Jewish organization. The Perushim, they had guns, and they had weapons. Or Russia sent them weapons. Because the Turks did not agree to give them weapons, maybe one gun for a thousand people.

So the brothers thought that Yosef is just plotting, in the end, it was made clear that Yosef is the Tzadik. Because they said that by whomever the goblet is found, he must die. Like the law of a Noah descendant, even though there is no warning. If a Non Jew transgresses one of the Noahhides laws, he is sentenced to death even without being previously warned. Since the Torah was yet to have been given, they considered themselves as Noahhides. But they were strict and afterwards they said that they will be slaves. So Yosef said, "by me, there is no such thing." You didn't steal, go to your father. Whoever stole will sit in jail. They saw that he is an honest person. A person that goes according to order, everything is measured, everything is weighted. So they understood that they were mistaken, that Yosef only went with them within the letter of the law.

And then "And Yehudah met him-**וַיִּגַּשׁ אֵלָיו יְהוּדָה**," this is twelve times the name of G-d. The numerical value of "met-**גש**" is 313. This is the same numerical value of the name of G-d **ק,ו,ק,** which is 26 multiplied by 12. Although this equals to 312, it is still considered as the same numerical value. The letters **ב,ו,ש** from the word Vayeishev-**וַיֵּשֶׁב**, this is the name of G-d 12 times. And then they comprehended the twelve G-d names. That every tribe is represents one G-d's name. And all of the leaders, today is the tenth day since the first day of Chanukah, today is Achiezer the son of Amishadai. On Chanukah, in the Torah reading, we read the sacrificial offerings of the tribe leaders that took place on the inauguration of the Mishkan (Tabernacle). Tomorrow on Thursday, this is eleven, on Friday is twelve. And afterwards on Shabbos, this will be the thirteenth day. On Sunday, is the 14, and afterwards, on Monday, will be the fifteenth day.

So the Menorah, this is Shabbos. Because the entire Chanukah is the Menorah. In order to light the menorah, that we should have a menorah. Because through Chanukah, we bring down a Beis Hamikdash of Fire. All of Chanukah, this is already an infinite light. Because even Adam kept Chanukah. it is written in the Gemara (Tractate Avodah Zara 8a) that Adam did Chanukah twice, eight according to Beish Shamai, and eight days according to Beis Hillel. According to Beis Shamai, we light eight candles on the first day of Chanukah and from then on, we light one less candle. According to Beis Hillel, we start with one and add one candle every day. Because Beis Shamai always minimizes the light, they draw the infinite light. The infinite light is represented in the eight candles. Beis Shamai starts with the eight candles and then brings them down to us.

Now, we are in 6:38 in the morning, today, the sunrise will be at 6:38. On the 19<sup>th</sup> of Teives it will begin to come earlier. From today until the 19<sup>th</sup> of Teives, we are in 6:38, this (38) is the numerical value of "**וַיֹּאבֵד**" twice nineteen times two. Perhaps, the importance of multiplying his numerical value is that Yoav brought blessing after blessing as the Rav will explain. Because Yoav distributed all of the money, all of the booty (Tractate Sanhedrin 71). He would buy everyone popsicles and ice cream. He made sure that everyone should have all of the delicacies in the world. Every day, he would

go, he would bring booty, and distribute it to charity. Therefore, he merited that every blessing of his, is a thousand billion trillion. Every blessing is "like this, like this, like this, like this, like this," this is 2, 4, 8, 16, 32, 64, 128, 256, 512, 1024.

### *How did David marry two sisters*

R' Nosson says that the letters of "Chanukah-חנוכה" are made up of the letters "Chanah-חנה *kaf,vav*-כח". R' Nosson writes this in Page 39 *Choshen Mishpat*, part two. That all of Chanukah is drawn from Chanah-חנה. All of Chanukah is from Chanah's light. R' Nosson explains that Chanah reached a level of prayer which is considered "G-d's prayer." The light of Chanukah is drawn from there. Because "Elkanah-אלקנה," (Chanah's wife) this is the numerical value of 184, add one, this equals 185. The alef is not counted. A person's entire mission is to be like Elkanah, like the wife of Lapidous. This is Yael and Devorah. Devorah was a spark of Moshe, Aharon, Miriam, and Tziporah. Because Tziporah was the most righteous woman in the world. "And the man Moshe was very humble." Because lived with her in asceticism, he never in his life was with her, he had two children, that's it.

Gershom and Eliezer (Moshe's sons), my daughter asked me why is the name Eliezer second, Eliezer (is) ought to be the first (one) name given? "Because my father's G-d was at my help and He saved me from Pharaoh's sword." Eliezer-אליעזר in Hebrew means "My G-d is my help." Moshe named his second son Eliezer because "My father's G-d was at my help and He saved me from Pharaoh's sword. This took place after Moshe fled from Pharaoh, eighty years before the Jews left Egypt. Gershom (is) ought to be the second one. The Name Gershom was to commemorate that which "I was an alien in alien land," which happened to Moshe when he was in Midyan, after fleeing from Pharaoh. Rather, until they the Jews left Egypt, until G-d informed them of the redemption, he didn't give a name. Even though he is the first one, I will only give a name when I will be informed of the redemption. Moshe who is the leader of the Jews doesn't consider a personal redemption sufficient. Only when all of the Jews are saved from "Pharaoh's sword," is his personal redemption complete. So he waited for ten years, and then he gave the name Eliezer, that "He saved me from Pharaoh's sword."

Because the entire Chanukah is that "He saved me from Pharaoh's sword." All of Pharaoh and his army drowned in the sea, no remembrance was left of them. Because no remembrance of the Greeks and the Egyptians is left. There is no remembrance of the Greeks, there is no remembrance of the Egyptians, they are new nations. There is not even one Greek who is left alive, and not one Egyptian is left alive. It is asked, how did Shlomo (Solomon) marry Pharaoh's daughter? It is written, "Do not marry an Egyptian, because you were an alien in his land." After them putting the children in walls, we need to bring them close, we need to honor them, and to respect them. And to travel there, to uplift them, and to give them strength. "Do not despise an Egyptian." So how did Shlomo marry Pharaoh's daughter? It is written that it is forbidden to disgust them (the relevance of this verse is unclear to me). Rather we can infer from here that the Egyptian's already during the time of Shlomo were not the same Egyptians as the Biblical Egyptians.

There is a great question (Tractate Sanhedrin 19b). how did David marry two sisters? It's true that he was a king, it is permissible for a king to marry two sisters? There was no such thing. A

person can not marry his wife's sister, not his wife her daughter, and not his wife and her mother. So David committed such horrible and terrible things?! To marry two sisters, we didn't hear of such a thing in the world. It never was and it never was created. Since the creation of the world, there has yet to have been such a thing that a person marries two sisters, there was never such a thing, no Jew married two sisters, so why did David in fact did marry two sisters? And why did Shlomo marry an Egyptian? Everything is flipped around. So one answer is that they learned in Shuvu Banim, a second answer is that they also learned in Shuvu Banim, a third answer is that they also learned in Shuvu Banim. So automatically there are no questions, so he married two sisters, and he married an Egyptian.

But the Gemara says that Meirav died, either Meirav died or that the marriage was invalid. Shaul, according to his opinion that went according to Doeg's opinion. According to Doeg's opinion, the marriage was invalid. Or because David rebelled against the kingship. The moment that they sang to David "Shaul hit there thousands, and David their ten thousands," he needed to protest. And he didn't protest, so Doeg said that he must be sentenced to death. And anyone who is standing to die, is as if he is already dead. There is a rule, anything that is fitting to be mixed is as if it is already mixed." We take 60 esronim in one vessel, it is impossible to mix

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