

# שְׁבִיבֵי אֹר פִּרְשֵׁת וַיֵּשֶׁב

Lesson delivered on Thursday night

*The Greeks were really Syrians*

*It is forbidden for someone who is not of Davidic Lineage to call himself "king"*

*One flask of pure olive oil can triumph everybody*

The Greeks the oppressors of the Jews during the time of the miracle of Chanukah, they are Syrians, they are not really Greeks. They are Syrians that they the real Greeks brought from Meidva, from Tur, Nafish, from Kedma, and from the Golan. They brought all of the Arabs, and they called them Greeks, because they already turned into Greeks. But they were Arabs, they were all descendants of Ishmael, all of them were Syrians. And already a half a year prior to Chanukah all of the area of Israel was purified from the Greeks (Syrians). They the Jews already removed the Greeks from here. But they the Jews were scared to come to Yerushalaim, because here was a fortress. They the Greeks called it the fortress "Hachakra". In the Torah it's written, "Habira (The capital)." There, was the strong fortress of the Greeks that they would throw from the fortress stones, Molotov cocktails, and grenades on whoever would come to the Beis Hamikdash. Only Shimon one of the Chashmonai succeeded to remove them. (Shimon) At first the first ruler of the Chashmonaim was Yehudah. The Ramban says that the moment Yehudah made a covenant with the Romans, he immediately died. Elazar one of the Chashmonai brothers was left. Elazar stabbed the elephant. He thought that this is the elephant of the king, so he was crushed by the elephant. Yochanon another brother was left. Yochanon went to Meidva, Yonason sent him to Meidva to make a peace treaty with Meidva. So the Meidvians killed him. The last two of the brothers were left, Shimon and Yonason. Shimon died and Yonason was left to be the king. Yonason was king for ten years. But it was forbidden to take the kingship. It is written in the Rambam in the twelfth foundation, we need to print this, that it is forbidden for any person who does not have Davidic lineage to take the kingship. He can be a supervisor, a governor, but he may not be called by the word "king". One who takes the word "king" is a heretic in the G-d of Israel. Because G-d made a covenant with David "I have made a covenant to my chosen one, I have sworn to David my servant (Tehilim 89:4). G-d swore that the kingship is only to the House of David. Those that are son after son from David may be called king. And not from all of David, there are descendants from Nosson, from Elifelet children of David. Only someone who came from Shlomo (Solomon) may call himself king. Only to him a descendant of Shlomo, it is permissible to call himself king. And someone who is not a descendant of Shlomo who calls himself king, he is called a heretic in the G-d of Israel, he is obligated the death penalty.

Therefore, Miriam the Chashmonais, Miriam was the last one of the Chashmonaim, Hadrian wanted to marry Miriam so that he would have children from the Chashmonaim. All of this is written in 3b Tractate Baba Basra. That Miriam saw that Hadrian wanted to marry her. Hadrian repented, he kept Shabbos and therefore thought that Miriam would be willing to marry him. Hadrian was originally an exceptionally evil king who slaughtered colossal amounts of innocent people but later repented. She said, "no way!" And when she jumped from the roof to commit suicide and prevent Hadrian from marrying her, she said that anyone who will say that I married into the house of Chashmonai, let it be known that he is a slave. Hadrian was a slave who rebelled and took the kingship. She said that since she is the last of the Chashmonaim, it is impossible for anyone to be a descendant of them. Anyone who does claim to be a descendant of them is in truth a descendant of Hadrian who was a slave, thereby making him a slave as well. This is a Gemara on 3b in Tractate Baba Basra, everyone should learn this now, this is relevant to Chanukah. That the whole idea of Chanukah is the "Flask of pure olive oil". That if a person is a "flask of pure olive oil," even though it's one flask, he will then triumph everyone. That someone who guards the holiness, he is a "flask of pure olive oil". He will be here at five in the morning to pray with the Rav, he will then triumph all of the wars. The great miracle of Chanukah was that one flask of pure olive oil was left uncontaminated, and lit for eight days. It seems to me that the Rav is explaining the deeper meaning of a "flask of pure olive oil." Pure olive oil represents holiness. That which one flask of pure olive oil was left uncontaminated was a sign that there was one person-family that remained pure, despite the evil influence of the Greeks. The flask of pure olive oil therefore represented the Chashmonai family who remained completely "uncontaminated" from the Greeks. Even though they were only "one flask," they managed to triumph the Greeks.

## Lesson delivered after Maariv on Tuesday night, the nineteenth of Kisleiv

Yaakov our Forefather was surrounded in fire. "Your neck is covered in beads (Shir Hashirim 1:10)." Shir Hashirim Rabbah page 14 explains this verse to mean that the Jewish people are surrounded in fire. Anyone who learns Torah is surrounded in flaming fire, with fiery torches. They called Devorah "The wife of Lapidus (torches) (Shoftim 4:4)." This verse alludes to us that she was surrounded in fiery torches, in torches of fire. The numerical value of "Lapid-לפיד (torch) times two she was the wife of "torches" I.E. two torches equals 248. The Talmud teaches that there are 248 limbs in a person's body. That all of the 248 limbs need to turn into torches of fire. All of the 248 limbs, torches of fire. And this is Devorah, that everything turned into torches of fire. Now this is eight hours until the Shacharis prayer will begin. One needs to learn eight hours of Gemara, to finish twelve double pages of the Talmud during this time. It is possible to finish all of Tractate Meilah to learn page 17 the way that Rashbi (Rabbi Shimon Bar Yochai) killed R' Eliezer, the son of R' Yosi the son of Chalafta. The Gemara in Meila recounts that R' Shimon and R' Eliezer the son of R' Yosi were walking together. R' Eliezer said something that R' Shimon felt was arrogant. This caused R' Eliezer to become sick and pass away. R' Shimon later on revived him. He Chalafta is buried in "Tzomet Chananya." Everyone must learn this page-17b. And he also killed Yehudah the son of Gerim. R' Shimon spoke badly about the Roman kingdom. R' Yehudah the son of Gerim spoke to people about that which R' Shimon said. Eventually, it leaked out to the Roman kingdom, and R' Shimon and his son had to

flee. R' Shimon saw R' Yehudah the son of Gerim and caused him to die. He killed loads of people. And Eliyahu Hanaviel killed 450 people who were worshipers of the Baal and 400 worshipers of Asheira idols (see Melachim 1:18). And afterwards, 50 soldiers came, righteous, holy and pure people being said rhetorically. He sent them to the Garden of Eden or to Hell, I don't remember exactly, we need to check this out. Fifty people and the officer who was with them. Eliyahu prophesized to the wicked king, Achazyah, that he will not get up from his bed, I.E. he will die. Achazyah sent him fifty people and commanded him to come to him. All of them ascended in flames. And afterwards another fifty came, this is already twice. This is not a joke, there is nothing to laugh about, this is very sad. 52 plus 52 ascended in flames because of Eliyahu. He is therefore alive for 2,550 years. For each person that Eliyahu killed, is a life sentence in prison for 25 or 30 years, I don't know exactly, this is 2,550. And therefore he has lengthened his days until today, because he received a life sentence in prison.

It is written in "Yahdus Hademama" written by Basya Berg. She writes that one woman circumcised her grandson, so the judge sentenced her to go to Siberia for ten years. She started dancing in joy. "The judge sentenced me to live another ten years, I am already seventy, another ten years!" She began to dance with such happiness. The judge said, she's already completely crazy, get out of here and free her.

And the same thing was with Rabbi Galinski. R' Yaakov Galinski had an apartment in Moscow. In Russia, one needs an apartment with an entrance from one side and an exit from the other side. It is forbidden to exit from the same entrance, because the KGB will have already come. The KGB immediately blocks the entrance. So when the KGB came, my friend immediately fled from the second side. And someone needs to stay in the house, otherwise they will chase him as well. So R' Yaakov stayed. So the commander told him, is there a children slaughterer?! The commander asks where is the children slaughterer. So R' Yaakov Galinski didn't know what to say. R' Yaakov Galinski said; there is no children slaughterer. No said the person from the KGB, I know that there is one here. R' Yaakov Galinski didn't know what he will say, his aquatint fled, his aquatint was a circumciser and he fled. He told him listen, I am from KGB, the head of KGB. I am a Jew, I want my son to also be a Jew. I want to have a Jewish son, and I don't care about the danger involved in circumcising my son.

The Rav interrupts the story And there are thousands of stories like this. There are infinite stories that we need to sit and say stories until the morning.

So the commander said, ok, come on such and such day, and such and such street, on the third floor. A woman will come out with a wallet. There are many entrances there, many residents. So enter the apartment, you will see a baby there in a room on his own, circumcise him immediately. The KGB officer left and R' Yaakov Galinski's aquatint What did you tell him, what, you believed him?! You don't know that all of this is a plot, a trick to catch us?!? To reveal that we slaughter children?! And how could you have been such a fool, such a fool from the land of fools, from the land of the foolish, from Shuvu Banim. R' Galinski convinced his aquatint that the KGB officer was saying the truth. In short, they said we will go, we will go with simplicity, what can happen, at most they will hang us, at most they will send us to Siberia.

Before performing the circumcision, they decided to immerse themselves. They went, they immersed in ice, it was during the month of Teives, the ice was thirty degrees below zero he said that it was so cold, he was certain that he will be stuck in the water. How he got dressed afterwards he doesn't know. To get dressed is harder than immersing. Because in the water, it is always ten degrees. Even though outside it's thirty below zero, in the water, it's ten degrees. But outside it's thirty degrees below zero, may G-d have mercy. Eight degrees below zero is somewhat possible to overcome it, but the fingers freeze and the cold, you can hardly put on your clothing.

Either way, they went there, and they saw a woman leaving the third floor from the room with the wallet. They entered, they saw a baby in a crib. They took him, the aquatint was a circumciser, he R' Galinski was the *sandak*. And then, when they were leaving, she came with twelve loafs of bread. In Russia, if you walk with a loaf of bread, it's a sign that you are a robber, that you are the head of the mafia. Only they could afford a loaf of bread. You have a loaf of bread?! One would wait in line for three hours for a loaf of bread. You go around the street with a loaf of bread, what you're a bank robber, you robbed the Kremlin?! They said fine, give up pay slips, you are part of the KGB, she gave them pay slips. And then she brought them twelve eggs, representing the twelve tribes. He said that for six years they didn't taste an egg. Twelve eggs she brought them, hard boiled, cooked.

A half a year later he R' Galinski found the head of the KGB in the street. R' Yaakov Galinski didn't recognize him but he recognized him. He told him, you are the circumciser! He the head of the KGB said, I know that today it is bad for the Jews, but soon, it will be good for the Jews. I want him to be a Jew so that it will be good for him my son.

## Lesson given on Sunday after Shacharis

*Yaakov's burial*

*To never give in!*

*To completely nullify oneself to the Tzadik*

*The spies mistake*

Today is the tenth of Kisleiv. Today is the the date of the end of the seventy days, of the days of crying, mourning, and lamentations of the Egyptians on Yaakov our Forefather, who passed away on the first of Tisrhri. According to R' Eliezer the Great, Avraham and Yaakov were born on the same day, and passed away on the same day; the first of Tisrhei. According to R' Yehoshua, it the day of their passing was on the first day of Nissan. Everyone most opinions agree that Itzchak was born on the fifteenth of Nissan. But there is an opinion that the circumcision of Itzchak 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 his birthday was on the fifteenth of

Nissan. And then on the day he was born, on that same day the fifteenth of Nissan the Jews left Egypt 400 years later. It turns out that the spies who spoke badly about the Land of Israel were a year after the 400 years. A year before the birthday of Itzchak, the *yud* of Sarai did not give in. A year before Itzchak was born, Sarah's name was changed from "Sarai-שרי," to "Sarah-שרה." The last letter of her original name, a *yud*-י, was replaced with the letter *hei*-ה. The letter *yud* complained to G-d that you have taken me out of such a righteous person. After 402 years, the letter *yud* received its reward for its unwillingness to be removed from a righteous person. Yehshouah was one of the spies who entered the Land of Israel. His original name was Hoshea, without a *yud*. Moshe added the *yud* to his name. This is the same *yud* of Sarah that now entered Yehoshua. It is forbidden to give in. The *yud* of Sarai and the month of Cheshvon don't give in. The High Temple was finished on the month of Cheshvon, but King Shlomo felt that it should only begin to function on the month of Nissan. The month of Cheshvon did not give in, and in the future, the High Temple will function first on the month of Cheshvon. The *yud* says, why did you remove me from Sarai?! So this was a year before Itzchak was born that the *yud* was taken away etc.. 400 years later, we left Egypt and a year later was the spies. For 402 years, the *yud* did not give in. the *yud* constantly screamed and cried, it screamed, I will not give in!

The Targum Yonason says that Moshe saw the humility of Yehoshua, and placed in him the *yud*. So what humility was here? What humility? What, he saw a new humility? Rather R' Shmuel Vital says, the son of R' Chaim Vital, in Sefer Halikutim the the spies wanted to kill Yehoshuah. They said that Yehoshua wants Moshe to die. They want Moshe to live, he wants Moshe to die. Everything is totally flipped around, they are the righteous ones. The wicked claim that they are the true righteous ones and that the righteous are wicked. They fought against Yehoshua and they wanted to kill him every moment. He is headless, he has a chopped off head, he has no head. That which Moshe tells him to do he does. He has no head. Moshe said that the Jews must enter the Land of Israel. Yehshuah took Moshe's words for face value. They know to do the opposite of what Moshe says to do, to say that it's more reasonable to do the opposite. And to delve into Moshe's words. But he Yehoshua, that which Moshe tells him, this is holy. By him, he doesn't delve into what Moshe means, he has no head, he is headless.

Just like the entire tribe of Zevulun is with no heart. All odds were that the Jews didn't stand a chance against Sisra. But the tribe of Zevulun nullified themselves to Devorah and went to war against him. Zevulun goes to war with no heart. They don't need any heart since they have faith in righteous people. They were merchants, they would travel the entire world, but they were nullified to righteous people. Nothing besides for what the Tzadik says interests them. They are merchants, they travel, they are not learned people, they don't delve into out what he means.

The spies didn't know that if they will listen to Moshe, it's true that they will have to plant. But every fruit will be so big that they will be sustained from one fruit for a long time, leaving them plenty of time for Torah study. So they would have taken fruit, every fruit would be the size of a house. Because Moshe Rabeinu said, "And you will plant every tree (vayikra 19:23)." They the spies did not understand Moshe. What, he is some hick, some Kibbutz person?! What has he become? He wants to plant trees?! It is written, "And you will plant every tree," all of the trees, plums, dates, oranges, all of the different types, you should plant. What is this, what kind of hick has he suddenly become?! We don't want a hick like him here, it's over, we will find someone else! So they didn't understand, for this we will enter the land, to plant trees?! We want to learn Torah! So everything is all flipped around. They didn't know that for all of time spent to plant

trees, every fruit will be the size of a big building, the size of a room. Every fruit, it is written that in the future to come, one grape will fill a full ship. It is written in Tractate Kesuvos 112b that in the future to come, one grape "Tie the vine to his donkey (Bereishis 49:11)". A donkey will be capable of only carrying one vine since the fruit will be so large. One cluster will fill a full building. But in truth, in the future to come, one grape will fill a full ship. And there will be cabbage that will be walked on only with the use of a ladder. There will be cabbages the size of ladders, and every plum will be the size of a room.

## Lesson delivered on Tuesday after Shacharis

*36 kings and their armies cannot prevent the will of G-d that Yaakov should be buried in the Maras Hamachpeila*

*Lavan was bipolar, a sorcerer and a prayer to G-d*

*Not to get worried that maybe I was supposed to marry someone else*

Today is the eleventh of Kisleiv, yesterday on the tenth of Kisleiv, was the date of the end of the seventy days, of the days of crying of the Egyptians on Yaakov our Forefather. Today they began walking to Chevron to bury Yaakov there. It took them two weeks, they reached before the candle lighting of Chanukah. They saw a complete army, thirty six kings with their entire armies. They the thirty six kings said that Yaakov will not be buried in the Maras Hamachpeila in Chevron! It is therefore written "chariot and horseman". The verse says that there were chariots and horsemen during the burial procession of Yaakov. Why were there chariots and horsemen during a burial procession? Rather, these are the chariots and horsemen of the kings who tried to prevent Yaakov from being buried in the Maras Hamachpeila. These are tanks and fighter jets. A chariot and horseman in those days would be the equivalent of tanks and fighter jets today. Because they the thirty six kings knew that there will be an eternal kingdom. Yaakov's burial in the Maras Hamachpeila would signify the Jews eternal kingship on the Land of Israel. They said, Yaakov will not be buried in the Maras Hamachpeila! There was a world war and not even one person was killed from the Egyptians. The Ramban says, since they the Egyptians were on Yosef's side they therefore triumphed and not one of them died. And all of the kings armies died, but the kings were left alive. And after they buried Yaakov, they already admitted defeat and placed the (their) crowns on Yaakov's coffin. Because it is the will of G-d that decides where Yaakov will be buried. Their armies cannot prevent the will of G-d.

Lavan was a sorcerer, and he also knew how to pray. He said, "It has come from G-d (Bereishis 24:50) that Rivka is destined to Itzhak. We infer from this verse that he adhered the word of G-d, I.E. prayer. That which G-d decrees is the final word, so it's over. He said that it came from G-d, he said I am nothing. How did he know that it came from G-d? He heard the Heavenly voice when the plate is broken. There is a Heavenly voice; the daughter of so and so is for so and so. If this is a true wedding match, so we need to hear the Heavenly voice.

The moment that the plate is broken, this is your true wedding match. You should not have any second thoughts. It is written that you shouldn't think maybe I made a mistake, maybe I got confused, maybe I didn't check that which I was supposed to check. What is needed to

check is only if the nose is not plastic. One needs to also check the leg and to check the eye. But this is possible through ones mother. That one's mother will check if she has a wooden leg, or a leg from plastic or platinum. And she will also check if she has a glass or plastic eye. Today they know how to make exact eyes, they really implant it, it's really exact. It is impossible to discern whatsoever between an artificial eye and a true eye. Once, they didn't know this so they would be able to check if the eye was real. Nowadays, That which is possible to check is the nose. so the nose will be checked in the *yichud* room.

## Lesson delivered on Tuesday after Maariv

### *No one from the Egyptians died when guarding Yaakov and Yosef*

On Sunday was the date of the end of the seventy days of the days of mourning and crying of Egypt. It took fourteen days to reach Chevron with the coffin by foot, together with horsemen and tanks. And all of the nations joined together, All of the armies. And they said, we will not allow you to bury Yaakov! The moment that they went out to war, all of them died, all of the armies. And no one from the Egyptians died, not even one person. Because they came to protect Yosef and Yaakov. And through this, we will merit to the complete redemption, soon in our days, amen.

## Lesson delivered on Wednesday after Shacharis

### *The Devine Presence in the city Schem*

### *The great war before the coming of Mashiach*

### *The guarding of the angels is rooted in Rabbi Nachman*

We read in the Torah portion of Vayeitzei, this is also the haftorah of Shabbos Teshuva The Shabbos between Rosh Hashanah and Yom Kippur that the entire idea of Chanukah is hinted and alluded to in this verse, "I will be like dew to Israel, they will sprout like a rose and they will spread their roots like the Levanon forest (Hoshea 14:6).-**יִפְרֹחַ כְּשׁוֹשְׁנָה וַיִּדְּ שְׂרָשִׁיּוֹ כְּלִבְנוֹן.**" The last letters of "They will sprout like a rose, and they will spread their roots like the Levanon forest," are Chanukah-**ה, ה, ו, כ, ג- הנוכה**.

"And they will spread their roots-**וַיִּדְּ שְׂרָשִׁיּוֹ כְּלִבְנוֹן**," and we therefore need to travel to Shchem. The connection between Schem and this verse is unclear to me. Every night we must travel to Shchem. Because only through this, we atone for selling Yosef. Yosef was sold by his brothers in Shchem. I heard yesterday a complete Torah discourse that the first place that Avraham prayed in was Shchem. Shchem, this is its first letters represent "The gate of the honor of His kingship- **שער כבוד** מלכותו. Or, "The gate of the honor of the Temple-**שער כבוד מקדש**. The Ari says that the first letters

of Shchem represent, "The name of the honor of His kingship-מלכותו-שם כבוד. It is therefore said that Shechm is "Blessed is the name of the honor of His kingship." "And he told him, bury me in Shchem-בשכם-אומר לו קבור אותי בשכם." "To him-לו" this is 36. The Bas Ayin says, now is the yortzeit (day of passing) of the Bas Ayin, "לו וכו' בשכם-בשכם" this turns out to be the exact first letters of "Blessed is the name of His honor of his kingship forever, eternal.-ברוך שם כבוד מלכותו לעולם ועד."

That in Shchem, there, is the revelation of G-d, there, is the revelation of the Devine Presence. There, is the revelation of Devine interference, and of all of the miracles that G-d does to the Nation of Israel. This the element of Schem is to see His interference.

In another 200 years, will be a great war before the coming of Moshiach this turns out 5,972. It is written that the hands are an hour. Every hour, this is 41.8 years, two thirds of 41.8, this is 28, a third is 14. 28 years before the end of sixth thousand. This calculation is unclear to me. We will need to flee from the Land of Israel. Edom and Ishmael will come, they will kill everyone here. And according to the Gemara in Tractate Sanhedrin 98b, this the amount of time that we will flee from Israel is nine months. According to 32a in Vaira, this is three months. And everyone should make sure to quickly organize some place, either in Miami, Lakewood, Monsey, Los Angeles, or San Diego. We will see, we will work something out. We will find donators, someone who doesn't have a house here in Israel, it won't make a difference then. He can travel already now to Miami. Either way, we opened a Breslov Center in Miami that the moment that war will begin, everyone will move to the Breslov Center. So I heard now a Torah lecture that Shchem, this is the main thing. Shcem, this is "Blessed is the name of His Kingship forever eternal." He Avraham after his circumcision met the angels there, the three angels. It is written that the moment that a person reaches Shchem, angels accompany him, angels guard him, no one can touch him.

The moment that a person travels to the city of Shchem, immediately upon the entrance, stand angels who guard him, they protect him, they continue to protect him for 24 hours. So we must know this, after being in Shchem, the angels surround a person. These angels are Nuriel, Michael, Gabriel, Rafael. This is the exact numerical value of "Rabbi Nachman the son of Simcha, the son of Feiga." The four angels equal the numerical value of Rabbi Nachman son of Simcha, son of Feiga-רבי נחמן בן שמחה בן פיגא-297, Gabriel-גבריאל-246, now we need to add two vav's-ו. Vav means "and". We add a vav before Michael and Rafael in this numerical value. "and" Michael-ומיכאל, this is 107, "and" Rafael-ורפאל, this is 967. This is exactly the numerical value of Rabbi Nachman son of Simcha, son of Feiga-רבי נחמן בן שמחה בן פיגא. Rabbi Nachman is above the angels and they are therefore considered to be included in him. The guarding of the angels is really from R' Nachman.

## Lesson delivered on Wednesday after Shacharis

*Yaakov was buried on the day before the first day of Chanukah*



## *Rivkah's prophesy that Yaakov and Eisav will die on the same day*

"And the Egyptians embalmed him Yaakov for seventy days". Today is the date of the end of the seventy days. According to Rabbi Eliezer the Great, he Yaakov was born on the first of Tishrei and passed away on the first of Tishrei. And from now seventy days since the first of Tishrei, it took fourteen days until they reached Chevron. They walked by foot with the coffin of Yaakov on the shoulders. It turns out that on the candle of Chanukah, before the lighting of the first Chanukah candle, they reached the Maras Hamachpeila. Rivkah says, why should I lose both of you Yaakov and Eisav on one day (Bereishis 27:45)?" You will die on the same day?! Yaakov already died 84 days ago, what does this mean "on one day?" Rather, This is the burial day. Because Chushim the son of Dan was a deaf mute. It is written that he had 64,400 children. After 250 years the descendants of Chusim amounted to 64,000. To calculate the time to reach the abovementioned sum, Take away a hundred years, because he passed away a hundred years after they went down to Egypt. The count of his descendants was 250 years since the beginning of the exile of Egypt. So it turns out that after 150 years since his passing, he already had 64,400 descendants, even though he was a deaf mute. And he didn't understand what are they waiting for?! What is going on with my grandfather?! The Talmud teaches that Eisav claimed that he has the right to be buried in the Maaras Hamachpeila and not Yaakov. A great tumult arose and Chushim who was deaf didn't understand why are they delaying Yaakov's burial. The moment he realized that Eisav is the cause of the delay, he immediately beheaded Eisav. This was the fulfillment of Rivkah's prophesy.

Because all of the kings of Canaan came. It is written that the burial procession of Yaakov had "Also sword, also horsemen, a very great camp." Why did they need chariots and horsemen to bury the grandfather? Why did they need Tanks, what?! Rather, This is all the kings of Canaan, they brought armies, they said, Yaakov will not be buried here, he will not be buried! And then war broke out and no Egyptian was killed. Because the Egyptians came to protect Yaakov and Yosef. And all of the kings of Canaan were totally destroyed, no remembrance was left of them. And Yaakov was buried and Yaakov did not die, he lives and exists.

## Lesson delivered on Wendsday after Maariv

This lesson is unclear to me

The Ramban says that Yehudah sinned a great sin. That such a sin had yet to have been since the creation of the world. That he sent messengers to Rome that the King Moshiach will suffer in Rome.

How do we know that he is the King Moshiach? Everyone takes off the bandages, and afterwards they place new bandages and he removes the bandages and places the bandages. If a person removes and places bandages, this is a sign that he is Moshiach. Because every moment he needs to come immediately. Because Moshiach needs to come already by Saturday night of the Torah Portion Vayishlach. It's finished, already by ten exactly, this is the last deadline. And first he will come to the Kosel and from the Kosel he will come here to Shuvu Banim (afterwards).

## Lesson given on Monday Torah Portion Vayeitze

### *The importance of melodies*

The highest thing is song, all of the prayer is song. A person comes to the world for melodies, the melodies are the highest. Every melody is like a thousand prayers, the melody is the highest of everything. Melody is the highest expression of nullification to G-d. Prayer, in general, is an expression of nullification, but melody is much deeper. A person needs to sing all day. However, since it is impossible to sing all day, we need to learn Gemara. That between melody and melody we learn Gemara. But the purpose of learning Gemara is to sing all day. Through learning Gemara, we can appreciate the greatness of melodies. Wherever people are singing, one needs to run there. There is a wedding, there is a *sheva berachos*, there is a *pidyon haben*, there is a *bris millah* (circumcision). Wherever people are singing, we need to run, wherever there is a melody, because the melody is the highest.

Therefore, melody withholds the validity of the Temple service. Melodies would be sung (said) by the Levites during sacrificial offerings. If song is not said, no service is accepted. For every offering, song must be said. If song is not said, no prayer is accepted, no service is accepted. And therefore, song withholds the validity of an offering. The Gemara asks if the main song in the Temple is with the mouth or with an instrument. It is a dispute between Rebbi and Rebbi Yosi. One of them says that melody must be specifically with instruments, specifically with a *kinur*, specifically with a *chalil* instruments used in the Beis Hamikdash. And the other one says that even song with mouth (singing) without musical instruments we fulfill the obligation. But there is no dispute that there must be song. R' Nosson said that wherever there are ten Breslovers, one needs to run to sing with them. A person, wherever he sees song, he must run. It is customary to flee from melodies, because a person needs to be Moshiach. Song is an expression of nullification to G-d. A person thinks that he must constantly accomplish things to become the greatest Tzadik-Moshiach. But it is worthwhile to nullify being Moshiach and to sing, this is more important. Had Chizkiyah said song, he would have immediately become Moshiach. A heavenly angel smote the army of Sancheiriv, which consisted of more than two billion men, in one blow. Chizkiyah felt that it is preferable to learn Torah than to sing in thanks to G-d. This was a grave mistake which prevented him from becoming Moshiach. The Rav seems to be teaching us that the element of Moshiach is nullification. A person should not try to become Moshiach by not singing, to the contrary, the very element of Moshiach is his song.

## Lesson delivered at a Bar Mitzvah on Thursday night, Torah Portion Vayeira

*A Bar Mitzvah bachur and the Tzadikim are surrounded in fire*

### *The importance of having peios*

Now everyone here is in flames. The moment that there is a Bar Mitzvah here, he the bar mitzvah bachur brings here fire. He is completely surrounded in fire. For three days, Friday, Shabbos, and Sunday, until Sunday after Maariv, meaning until five fifteen, you addressing the Bar Mitzvah Bachur should not speak. Besides for three words, say, "need to eat," "need tefillin." You can say three words, not more in an hour. Now we do not speak. You are surrounded in fire for three days and three nights. Now they are revealing to you all of the secrets. Today, the seventeenth of Cheshvon, all of the secrets are being revealed. There is no secret that does not become revealed today. "The windows of the Heavens opened, all of the the great springs." The verse is referring to the Great Flood. R' Nosson writes that G-d wanted to reveal to them all of the secrets of the Torah. G-d's intention was that the windows and great springs of Torah secrets should be opened to them. And they didn't understand what G-d wants from them so it flipped around into a flood. If a person doesn't learn Torah, it flips into a flood.

Now we are finishing the prayer at seven o'clock in the morning. Until seven at night, this is twelve hours. It is possible to finish twenty four double pages of Gemara, all of tractate Meilah. They way that Rashbi (Rabbi Shimon the son of Yochai) would kill people. The Gemara in Meila recounts that R' Shimon and R' Eliezer the son of R' Yosi were walking together. R' Eliezer said something that R' Shimon felt was arrogant. This caused R' Eliezer to become sick and pass away. Afterwards, R' Shimon regretted killing him and revived him. He always kills people. And when he left the cave, he burned all of the fields along with people. R' Shimon and his son R' Elazar went into hiding in a cave from the Romans for 12 years. After twelve years, Eliyahu came to the entrance of the cave and told them that they can now leave. They saw people plowing and planting. R' Shimon said how can they be wasting their time with earthly matters, and began burning everything. So G-d said; return to the cave! After a year, they left the cave again, but this time, R' Elazar would burn everything and R' Shimon would revive whatever R' Elazar burned. So his son would burn, he also had a son that would burn people and all of the fields. And R' Shimon revived all of them. And Yehuda the son of Gerim, he R' Shimon said, there is a Yehudah the son of Gerim in the world?! R' Shimon spoke badly about the Roman kingdom. R' Yehudah the son of Gerim spoke to people about that which R' Shimon said. Eventually, it leaked out to the Roman kingdom, and R' Shimon and his son had to flee. R' Shimon saw R' Yehudah the son of Gerim and caused him to die. The ground opened, it swallowed him. He would constantly make someone into a pile of bones.

Righteous people at every moment make people into piles of bones. Righteous people look at a person, he becomes a pile of stones. Eliyahu Hanavie (Elijah the Prophet) looked at fifty holy and pure from birth people being said rhetorically, and they ascended in flames. Eliayhu prophesized to the wicked king, Achazyah, that he will not get up from his bed, I.E. he will die. Achazyah sent him fifty people and commanded him to come to him. All of them ascended in flames. Another fifty people came with their officer. They said; Eliyah Hanavie, "Man of the Lord, the king spoke to go down." Boom! They immediately ascended in flames. Every moment there is flame that surrounds a person. R' Yochanon the son of Zacai, R' Yonason the son of Uziel were surrounded in fire. Every person is surrounded in fire. Perhaps the Rav means every righteous person. R' Shimon the son of Yochai was surrounded in fire. R' Shimon, a pillar of fire accompanied him when he passed away. They didn't know to where to take him. A great dispute broke out as to where R' Shimon should be buried. So the bed went on its own. From the village of Achbera, it went on its own until it reached the cave the burial site of R' Shimon in Meron.

All of the righteous people are surrounded in fire. There is no righteous person that is not surrounded in fire. The Bar Mitzvah bachur is surrounded in fire for three days. He has fiery wings, he needs to guard the wings. To guard the fire that surrounds him, to not open the eyes, to not see any forbidden thing, to not hear any forbidden thing. Everything is opened now. All of the heavens, all of the heavens, the firmaments are now opened. To his we have reached on the seventeenth of Marcheshvon. The date that the Great Flood began. And for forty days the heavens are open now. The heavens are open for forty days and forty nights. That which a person will open (Torah books) he will understand, there is no problem to understand.

Every person should now learn Tractate Kidushin. That we marry a woman with a *dinar*, with a *perutah* coins during Talmudic times. What does the Vilna Gaon say, what is the numerical value of *perutah*-פרוטה? This is 300. The numerical value of *dinar*-דינר is 264. *Dinar* together with *perutah* equals to 564. This is the numerical value of Elokim-אלהים plus the numerical value of Peios-פאות 564. The significance of the numerical value's being equal is unclear to me. Perhaps, a possible explanation is that the deeper meaning of marriage is through the marriage (kidushin) he is removing her from the evil surrounding her and sanctifying her. Therefore, the *dinar* and the *perutah* signify the power destroy surrounding evil. The name Elokim is the expression of G-d when He takes judgment upon the evil. Peios literally mean the corners, I.E. the border. The name Elokim destroys and protects from the evil surrounding a person's "borders." It is written, "He crushed the officers-פאתי of Moab." A person walks with peios, he destroys all of the wicked people. By having peios, a person awakens the Divine power of protection and destruction of evil. The word "pasei-פאתי" is similar to the word "peios-פאות." The deeper meaning of the verse is that through having peios, we can destroy the evil force of Moab. A person must walk with peios, to never cut them, to stand the test. "He crushed the officers-פאתי of Moab" through peios, says R' Menachem Mendel of Shakoliv, we crush all of Moab, we leave no reminisce of Moab, of Amon, and of Edom. Perhaps, the Rav is teaching us that when a person has peios, he is surrounded in fire. This explains the relevance of peios to the ealier part of the lesson.