

Torah Portion Lech Lecha

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Lesson about reincarnations and the importance of listening to the Tzadik

Reincarnations

"And Lemech said (Bereishis 4:23)," the main thing is not to be Lemech [the word "lemech" in Yiddish means someone pathetic.] Someone who will be *lemech* will be thrown away from Shuvu Banim! "And Lemech told his wives, Adah and Tzilah," Adah and Tzilah, Adah was a righteous person, she lived with piety, and Tzilah was a wicked person, she was an idol worshiper. She would make idols, and Yael came to rectify her. Therefore, [the numerical value of] Yael (יעל) plus [י-ה]15 equals Tzilah (צלח), which equals idol (מסכה) [125]. So, she [Yael] "crushed and pierced his [the evil general Sisrah] temple (Judges, 5:26)." She pierced and crushed his head to rectify that which Lemech killed Cain, and also that which he killed Tuval Cain. [Lemech killed Cain by shooting an arrow at him. Afterwards he clapped his hands together and accidentally crushed Tuval Cain's. Seemingly, Yael's being a reincarnation of Tzilah, Lemech's wife rectified Lemech. This was accomplished through piercing (which

is similar to shooting an arrow) and crushing Sisrah. Thereby doing the same actions that Lemech did, but this time to someone who truly deserved it.]

Lemech was a prophet. Tuval Cain took him and he [Tuval Cain] saw an antler of a deer. This was the sign [that G-d placed] on Cain [after killing Hevel] "so that anyone who finds him will not hit him (Bereishis 4:15)." [The purpose of the sign] was so that the animals will not kill him, since there was yet to have been people [in the world]. Then Lemech drew his bow and killed Cain. And then he did like this [The Rav claps his hands to physically describe how Lemech clapped his hands and killed Tuval Cain.] Then he [Lemech] said, "And Lemech seventy-seven (Bereishis 4:24)." [Lemech said that he should only be punished after seventy-seven generations.] He was a prophet, [he therefore understood that he will be rectified in another seventy-seven generations]. He knew that in another seventy-seven generations, Shaul will come, who is a reincarnation of Lemech.¹ And since he [Lemech] killed two people, therefore he [Shaul] fell on his sword, thereby atoning for killing Cain. And they [the Philistines] also cut his [Shaul's] head off and atoned for killing Tuval Cain. [Shaul's falling on the sword atoned for shooting an arrow at Cain. And having his head cut off atoned for crushing Tuval Cain's head.]

Had Shaul listened to the Tzadik (Shmuel), he would have rectified everything

[Upon the first battle that Shaul fought against the Philistines, he was commanded by Shmuel to only start battling the Philistines when Shmuel would come. He was convinced that he had to start battling two minutes beforehand]. However, had he waited two minutes for Shmuel, then he would have rectified everything, and he would have merited to eternal kingship.² He would have merited that all of the kings of Israel would come from him, and he would have merited to a holy body from the Garden of Eden.

"These are the generations of Noah, Noah etc. (Genesis 6:9)." [Noah is mentioned in the verse] twice. This [means that Noah caused] comfort to the upper worlds, [and] comfort to the lower worlds. [The word Noah (נח) means comfort. His being mentioned twice in the verse alludes to that which he caused comfort twice, I.E. in the upper world and the lower world.]³ Therefore, [the numerical value of] Manoach ((מנוח) [the father of Shimshon (Samson)] times two equals the numerical value of Yitzchak (יצחק) **/208/**. /Manoach was a reincarnation of Noah. Seemingly, his numerical value is therefore doubled just like Noah, who is mentioned twice in the abovementioned verse.] This is also the numerical value of "skull (קדקד) ." Since Manoach was the skull, he merited to bring Shimshon who was from the "Primordial man." Therefore Manoach times two, this is the numerical value of "skull".⁴

¹ Shaul was the first king of Israel. After reigning for approximately two and a half years, he died in a battle against the Philistines. He committed suicide by falling on his sword before the Philistines managed to capture him alive.

² [The Rav explained in many lessons that though nullifying oneself to the Tzadik, all previous sins, even of previous reincarnations are rectified without severe punishment.]

³ The simple explanation of causing rest to the upper and lower worlds is that he was pious, thereby giving rest to the upper worlds, and he invented the plow and other inventions to give rest to the lower world. However, based on the continuation of the lesson, it seems that the Rav means that he connected the world of Leah to the world of Rachel. See footnote 7.

⁴ I will suggest a possible explanation to the connection between Manoach, Yitzchak, and "the skull" which all have the numerical value of 208, and the Primordial Man, an aspect of Manoach's son. The skull represents

Therefore, only Yosef merited to [the verse,] "[And it was to the head of Yosef,] and the skull, the nazirite of his brothers (Bereishis 49:26)." Only Yosef merited to the "skull", to the crown of the Primordial Man. [Yosef, through overcoming the lustful desire to commit adultery with the wife of Potifar, merited to "the skull" and is therefore called "the nazirite of his brothers."] There was no one that merited [to "the skull"], only Yosef.⁵ Since he merited to connect Rachel and Leah.⁶ And [Yosef merited] to unify the crown of Rachel to the heels of Leah.⁸ Because the tefillin of Rachel, this is sole of the foot of Leah. [Seemingly, tefillin are the light of "the skull" and are therefore placed on the skull. Through wearing tefillin, we merit to ascend to the feet of Leah.] And this [the deeper meaning of] what is written in the Talmud, "Like tefillin, so too shoes (Shabbos, 61a)."⁹ Because they are the same light [when we merit connecting Leah to Rachel]. Therefore, someone who walks with shoes, is as if he is placing tefillin, and it is therefore forbidden to walk barefoot.

Lesson delivered on Shabbos Torah Portion Noach

The use of signs to reclaim a lost object

The Gemara in Bava Metziah [poses the question] if "signs" [requiring a person who claims that a lost object is his, to prove it by knowing the "signs" of the object] are from the Written law or rabbinic. So, a donkey, his sign is a saddle. [the sign of a saddle may be] if it is red, blue, with diamonds, or with stones. But [to have a sign about] the donkey is insufficient. Therefore, a donkey, [when found] we return [when the one claiming that it is his] has a sign

something which is beyond one's intellectual capacity. Therefore, the skull surrounds and is above the brain I.E. one's intellectualism. Someone who removes himself from the world has the power of "the skull" since it is unnatural to refrain from the world and its desires. Yitzchak, who was willing to offer himself to G-d merited to "the skull" and therefore has the same numerical value. Similarly, Shimshon who was a nazirite which entails refraining from wine which represents worldly desires, merited to "the skull." In addition, being a nazirite entails not cutting one's hair, because a nazirite's hair, which comes from the skull is totally holy. Manoach, was the father of Shimshon, which means that Shimshon's essence was drawn from him. He therefore also possessed the power of "the skull" and has the same numerical value. "The primordial man" is a creation before the creation of the world(s) and is beyond comprehension. It is therefore attributed to Manoach who merited to the quality beyond comprehension. Noach merited to "the skull" because he caused rest to the upper and lower worlds as will be further explained.

⁵ Although others merited to the quality of the skull, perhaps the Rav's intention is that no one merited to it in the same way that Yosef did.

⁶ Leah represents total nullification to G-d, meaning to not feel a sense of self. Whereas Rachel represents a sense of self. Although the world of Leah is very holy, however our job isn't to just merit to the world of Leah, rather our job is to draw Leah to Rachel. I.E. to draw G-dliness (the world of Leah) even in our world of Rachel where we naturally only sense ourselves. This is accomplished through experiencing an earthly desire, I.E. being deep in the world of Rachel, and overcoming it. By doing so, one nullifies himself and reveals Leah in Rachel. Yosef merited to "the skull" which is merited to through nullification. He was therefore able to draw "Leah" to "Rachel".

⁷ Seemingly, connecting the world of Leah to Rachel is the same idea mentioned in the beginning of the lesson regarding Noach who merited to cause rest to the upper and lower worlds. Noach means rest in Hebrew. The verse writes his name twice to teach that he caused rest to the lower and upper worlds. The deeper meaning of "rest" is that when one makes himself a vessel for G-dliness, he is allowing G-d to rest within him. Noach, who caused "rest" to the lower and upper worlds, caused rest in the two aspects of Rachel and Leah. Therefore, Noach also merited to "the skull".

⁸ The crown represents the highest level of spirituality, whereas the feet represents the lowest and most physical. However, Leah's lowest level-her feet are naturally higher than even the crown of Rachel. Through connecting Leah to Rachel, Rachel's crown reaches Leah's feet.

⁹The Gemara teaches that just like tefillin are placed on the left hand, so too shoes should be worn first on the left foot.

on the saddle. So, there is a dispute if signs are from the Written law or rabbinic. But Rabbi Chisdah lost a donkey, so they asked him if it has a sign, so he said that it has a white belly. They returned it to him, but this [having a white belly] is not a sign, all donkeys have white bellies! But since this is Rabbi Chisdah, they returned it to him via the "recognition of the eye." [A torah scholar does not need to bring a sign, it is sufficient for him to tell us that he recognizes that it's his.]

It is possible to become pregnant via a holy name

This [the one who found R' Chisdah's donkey] was the father of Shmuel, he returned to R' Chisdah the donkey. So, they called him the father of Shmuel, because his father came via a [holy] name. [He was overseas and came home by using a holy name. He then impregnated his wife to give birth to Shmuel (Talmud Yerushalmi).] Therefore, he is called the father of Shmuel. [No one believed that he was the true father. In order to publicize that he was truly the father of Shmuel, the Talmud refers to him as "the father of Shmuel."] [Seemingly, the Rav has a different approach to the above-mentioned Yerushalmi. The father of Shmuel didn't only come home via a holy name, rather, he used the holy name to impregnate his wife. In relation to this, the Rav will now mention the Rambam who says that it is possible to become pregnant with no physical relations.] The Rambam [Book of Mitzvos, forbidden law 179] says that the whole concept that a man and woman [need to have relations in order for the woman to become pregnant is a mistake, it is possible to [impregnate a woman] via a holy name. A woman can be impregnated through drinking a cup of water, just like the sheep of Yaakov our Forefather. [Yaakov made his sheep pregnant with the water he drank them.] Because it's possible to be impregnated without the connection of man and woman, just like a chicken, that [it can be impregnated] from ash, so writes the Rambam. So, they called him the father of Shmuel because he [Shmuel] came about via a holy name. And his mother was beaten to death [being said rhetorically] with a bat [everyone thought that Shmuel was not conceived from his real father.] And from this, [beating to Shmuel's mother], Shmuel has a scar on his forehead, so is written in the Ben Yehoyadah, that Shmuel had a sign on his forehead from the bat that they beat his mother.

The Jewish Court may beat a person to divorce his wife

[In relation to that which Shmuel's mother was beaten, the Rav will now mention the law of the Rambam that a Jewish Court may beat a person in special instances to divorce his wife.] The Rambam writes that one needs to beat with a bat, so he writes in laws of divorce. That someone who waited ten years and [his wife] did not give birth is obligated to divorce [her]. And if not [if he does not divorce her], he is beaten with a bat until he agrees to divorce her. So, we learn this from Yitzchak, that he waited for her ten years [for his wife Rivka to give birth]. But in the land of Israel it is [the time span before being required to divorce ones' wife] is twenty years. Since [Yitzchak waited for Rivka to become pregnant] since [Rivka being] three years old until [she was] twenty-three. Since Yitzchak got married with her [when she was] three years old.

Forcing a slave master to free a half slave

[In relation to beating a person to perform a mitzvah, the Rav now mentions the law regarding forcing someone to free his slave.] So, the Rambam writes that we force [the master of a slave] to free someone who half of him is a slave and half of him is a free person. [A slave who was co-owned and one of his masters freed him, thereby making him half free.] It is written in Tosfos Chagigah 4a that the [half free] slave can force his master to free him. [He does not need a Jewish Court to force his master to free him, rather he himself may force his master to free him.] And anyone who is standing to be freed is as if he is free; therefore, he can be counted in the Pascal Offering. [The pascal offering cannot be eaten by a slave. Before the slaughtering of the Pascal Offering, one must count himself with a group of people who are all fitting to eat the offering together. Therefore, a half slave should be unable to count himself together with them, due to the part of him which is a slave. However, since he can force his master to free him, he is considered to be free even beforehand. This is because anyone who is standing to be freed is as if he is free.] So, Tosfos writes that even a slave himself can force [his master to free him]. [The Rav now explains that according to Tosfos,] he can go to the master on Shabbos, if the day prior to Peisach falls out on Shabbos like this year he can bring a Druzi driver [a sect of non-Jews that live in Israel] and take him even on Shabbos [to his master to force the master to free him]. Because this is a *Shevus* [a rabbinic decree in regards to Shabbos] and the eternal excommunication of the Peisach Offering pushes away Shabbos. [It is only a rabbinic prohibition to refrain from desecrating the Shabbos via a non-Jew. Whereas the punishment for not eating the Pascal lamb is eternal excommunication. If the slave will not be freed completely, the half part of him will have transgressed the commandment to eat from the Peisach offering which is very severe. It is therefore preferable to desecrate Shabbos via a Non-Jew in order to free him.] But Rashi there */Chagigah 2a/* writes that the Jewish Court forces him. [The slave may not force his master to free him without the intervention of the Jewish Court. Therefore, it is impossible to free the slave on Shabbos since it would require a Jew to desecrate Shabbos, a transgression punishable with the death penalty.] But Tosfos writes that even the slave can force [his master to free him. Therefore, he can force his master even on Shabbos.]

When is the correct date of Succos?

[In relation to the Pascal Offering, the Rav will explain based on two incorrect calculations that Peisach should be on the month of Cheshvon.] When is Peisach on [the month of] Cheshvon? The Sifri says that Peisach should have been on Succos, [the Sifri also] asks why do we not do Succos on Peisach. [Both Succos and Peisach commemorate our redemption from Egypt. If so, they ought to be celebrated at the same time?] So, when is Succos? [The Rav explains that although we celebrate Succos during the month of Tishrei,] Yeravam [the first king of the ten tribes] celebrated Succos on [the month] Cheshvon. [If we combine Yeravam's miscalculation that Succos should be during Cheshvon, and the suggestion of the Sifri that Peisach should be on Succos, Peisach would be on Cheshvon. The Rav now explains what led Yeravam to believe that Succos should be during Cheshvon.] Because he said that he goes according to the Bull of the Chariot. [Yeravam came from the tribe of Yosef whose mazal (zodiac sign) is the bull. The bull is the mazal of the month of Eiyar.] And every tribe is independent [Every tribe, according to Yeravam should consider the first month of the

year to be the month of its mazal. Therefore, Yeravam should consider Eiyar to be the first month.] So, the month of Eiyar, this is the bull and the seventh month [from Eiyar] is Cheshvon. [the Torah says that Succos is celebrated on the seventh month. According to Yeravam'a Cheshvon, Succos is on Cheshvon.] But in truth, this [the seventh month] is Tishrei. Because we go according to Nissan [we consider Nissan to be the first month of the year for all of the tribes.] How do we know [that Nissan is the first month of the year], we learn this from the death of Aharon (Aaron) that [the Torah says that Aaron's death,] was on the fifth month. [Aharon passed away on the month Av which is the fifth month from Nissan.] So, we see that we always consider Nissan [to be the first month], not only regarding the exodus of Egypt. Because this [Aharon's death] was after forty years [of the Jews Exodus from Egypt] and we still consider Nissan [to be the first month. We therefore infer that Nissan is the first month also in regards to calculating the date of the holidays.]

[The Rav now returns to the previous discussion regarding a half slave.] However, in the laws of the Pascal Offering chapter two, law 12, the Rambam writes that someone who half of him is a slave and half of him is a free person cannot do the Pascal offering. And also, in the laws of Chagigah chapter 2:1 [he writes that he cannot eat the Pascal offering,] so this is a contradiction in the Rambam. [The Rambam says that the half slave can force his master to free him without the intervention of the Jewish Court. Based on the above mentioned Tosfos, he ought to be able to eat from the Pascal Offering since anyone who is standing to be freed is as if he is free.] There is the first Mishnah [that mentions one opinion of Beis Hillel] and the last Mishnah [that says that Beis Hillel changed its opinion]. Since Beis Hillel said [in the first Mishnah] that he [the half slave] is not obligated to be freed. And in the last Mishnah, Beis Hillel admitted to Beis Shamai that we force his master to free [him]. [In general, we rule according to Beis Hillel when they differ with Beis Shamai. Although Beis Hillel originally felt that the half slave's master is not obligated to free him, since they later on agreed to Beis Shamai that he is in fact obligated to free him, we rule that the master is obligated to free him.] And anyone who is standing to be freed is as is he is free.¹⁰ So, the Mahari Kurkus writes that the opinion of the Rambam is like that of Tosfos [that the half slave himself may force his master to free him]. So, why did he write that he [the half slave] cannot do the Peisach [offering when the day before Peisach is a Shabbos]? This is all opposite upon opposite just like Shuvu Bonim. From here we learn that the Rambam was Shuvu Bonim. [The Mahari Kurkus answers the contradiction], that which he [the Rambam] wrote that a slave cannot do the Peisach offering [is because this] will cause him [the master] to free him. Since he [the master] is going to want that the slave should also be able to eat the Pascal offering. People will tell him to free [him]. [This will pressure him to do so. But if he would be able to eat from the offering, he never would free him. [In truth, the opinion of the Rambam is that he can eat the Pascal lamb even without being freed. However, the Rambam wrote that he cannot eat from it so that the master will free him.]

¹⁰ [The Rav now veers to a different subject. Why are the laws of the Rambam in the laws of the pascal offering written differently than the laws of Chagigah.] So, the Mahari Kurkus and the Lechem Mishnah explain why here in the laws of the Pascal Offering [it is written thoroughly], and in Chagigah it is concise. So, in law 1, here it is very thoroughly. We need to know based on what did they split the laws of the Rambam. This is only 500 years ago [that the laws of the Rambam were divided], one law is very long and one is two lines.

In Chagigah it is written that a slave is exempt from the Pascal offering and from [the mitzvah of *reiah*. [the commandment for every male Jew to come to Jerusalem on Peisach, Shavuot, and Succos and offer on each one an *olah* offering. Because someone who's leg hurts is also exempt, because he can't go. On Simchas Torah we walked fifty minutes to the kosel and on the way back my leg hurt me so they wanted to bring me a wheel chair. I told them that they should bring already a Druzian driver and in the meantime then Yuval Mor and Shimon Elbaz picked me up, because I was unable to step on my foot. And in the morning, I couldn't go to *hakofos*. In the end, there was a miracle and I went outside and it passed. Because the leg hasn't been working for a full year already, every day I drive in a car or I sit down and the foot doesn't work at all.

What should one do the entire day [of Shabbos]? One needs to learn this Rambam about the Pascal and Chagigah offerings, both of them are in the second chapter. Because what should those who eat cholent and more cholent until they explode do all of Shabbos. And anyone who is standing to explode is as is he exploded!

Lesson delivered on Shabbos

If Yehoshua could stop the sun, for sure Moshe could

It says in the Gemara in Succah 28 [that] Hillel the Elder had eighty students, of which thirty of them [could] to stop the sun [like Yehoshua did when fighting the Canaanites.] In Shuvu Bonim, there are a hundred [people] that can stop the sun. So, there is a question that Moshe our Teacher also stopped the sun. And behold, the first thirty [of Hillel's students] were like Moshe our Teacher. [Yet] It is written [that] only thirty were able to stop the sun. [Simply, only the students who were like Yehoshua could stop the sun. But behold Moshe also stopped the sun, so the students who were like Moshe should have also been able to stop it? Rather the answer is, that which the first thirty were like Moshe, we're not at all talking [about them], it is obvious that they are able to stop the sun. Because regarding Moshe our teacher, he stopped the sun five times; in the war with Sichon and Og, the war with Amalek, the death of Moshe, and at the stand of Mount Sinai. [The Rav did not mention the fifth time. This is unlike Yehoshua who only stopped the sun once.] [The Rav now asks, is it possible that] they would fly backwards so many times and handle it? There is a miracle that they [the hundred students of Shuvu Bonim who can stop the sun] are not suggesting here how to move the sun. Since they would make sunset be at twelve o'clock [at night]. Good, so you are Breslovers, you want to wake up in the middle of the night, so it's ok [it will then be easier to wake up at chatzos (Jewish midnight) since chatzos will be six hours later]. This [the capabilities of Hillel's students] is written in two places, in [Tractate] Succah 28 and in Bava Basra 134. It's a miracle that you don't learn Bava Basra, you're Shuvu Bonim.

The blood libel of Balis

[in relation to the Tractate Bava Basra, the Rav will now say a story about a blood libel which involves the Rabbi shaming the priest with Bava Basra.] Because there was someone called Balis. So, they found a kid who was slaughtered. He was stabbed forty-nine times. So, they said to the Caesar that for sure the Jews wanted blood for matzah, behold this is forty-nine stabbings! It's all based on kabala, it's all seven times seven. The Caesar says that he knows

that most of the Jews don't do such things, to slaughter kids for blood for matzos. So, he [Ballis] was two kilometers from there [where the child was found. The gentiles claimed that Balis killed him]. They [the gentiles] captured him [Balis]. So, some Rabbi came from London to protect him. So, they asked him [the Rabbi] some questions on the Gemara; why does it say that only the Jews are called a person, and why do [we say in the holiday prayers] "You chose us," who says that He chose only you. So, he [the Rabbi] told them that we are one body. And behold, I came from London [in order to save Balis who lived far away from London. In contrast to] you [Non-Jews], if some gentile that stole in London were to be caught, would you care? To the contrary, [you would say], let him be hanged, he deserves it! [The Rabbi explained to them that the reason that only Jews are called a person is because the Jews are one body. Therefore, even if an incidence occurs far away, it is as if it occurred close by. This is also why G-d chose us from all of the nations.] So, some priest came from Tashkent that knew all of the Talmud, not like Shuvu Bonim. So, this Rabbi came to test him in front of the Caesar if he truly knows [the Talmud]. So, he asked him-do you know who was Sarah? For sure, [answered the priest] the wife of Abraham! [Do you know] who was Rivka? For sure, the wife of Yitzchak! Who was Rachel and Leah? Yes, the wives of Yaakov! Who is Bava Basra [in Yiddish, Bava means grandmother]? So, he didn't know, he made a face like this [a confused face], so do you know how many children she [Baba Basra] had? How many grandchildren [did she have]? How many gentiles did she slaughter? So, they saw that he doesn't know who was Bava Basra, so they kicked him out!

Lesson delivered on Shabbos

The synagogue in the secular kibbutz Chultah

Now, in Chultah [A secular kibbutz in Israel], there was someone who built a synagogue. All of the kibbutz gathered together, [they said] this is a real scandal! All of the young people began coming to *shul* on Shabbos night, they want to hear melodies, they want G-d!

The main part of the prayer is the melodies

The main thing is the melodies, all of the remedies [are in] the melodies. I, when I was a kid searched for a place that would pray with melodies. Einstein, when he was at the age of twelve began to pray. He went from synagogue to synagogue, and searched for a place that prayed with melodies. In the end, he came to Gur [a Chassidic group], and also there they didn't pray with melodies. So, at the age of sixteen he would pray alone, he would take the violin and pray. He composed a book of prayers. We need to find it, because the main thing is melodies. A person hears melodies in prayer, right away he runs away, the shul becomes empty. What are they doing? [They are] like Yaakov our Forefather [that the verse says about him], "And Yaakov fled." They are fulfilling a positive commandment of the Torah, "And he fled." They also say "For the sake of the unification etc." Before fulfilling a Mitzvah, it is customary to say, "For the sake of the unification of G-d and his Devine Presence." They just hear that they [the congregation] is repeating a particular verse twice, they already run away. Because all of the melodies are that which one repeats the verse time after time. They don't know that all of the remedies are in the melodies. It's forbidden to miss out on any melody, it's forbidden to come late to any prayer. One must come before everybody [else]. Since all of the sicknesses come

from sleep, someone who sleeps more than six hours, from this comes all of the sicknesses, all of the muscles decay.

They built there [in Chultah] a synagogue, and in all of the kibbutzim [as well], to their anger and fury [of the non-observant kibbutz dwellers]. In Nehalel, Abba Shel Ben Ami, and in Megido. And in all of the kibbutzim, they swore that there will not be a synagogue. They don't know what to do, since all of the young people come to pray, and this is a real scandal. This is terrible because they will all return in repentance and there will be no more criminals. And [then] there will be no more jails, this is a real scandal. Since half of the country stands on that which there are criminals. What should all of the prison service, lawyers, and judges do? The prison service, it so big, now everybody is becoming ultra-orthodox Jews. One goes to the prison service and for very inmate there is a private car. And when I was in Tzalmon [a prison near Tiveria], they took me in a "special" [prison transportation vehicle] every time to Jerusalem for three hours. And at times for three and a half hours. And each person receives his exclusive driver. So, what should they do with all of this, this is [the income of] half of the country? So, the court wanted to rule that they need to close the synagogue. And a day before the verdict that they need to close [the synagogue], they made a gathering in the Kibbutz. They debated if he [the founder of the synagogue in the Kibbutz] should be chased away completely from the Kibbutz for that which he did such a criminal act to build a synagogue. And then some non-observant Jew there, from the Kibbutz got up and said, "to a Buddha, it is permissible to bow down? Yes! So where is the democracy". If it's permissible to bow down to a Buddha, to make an idol, to place tefillin is forbidden?! To where have we come?! They all accepted [his argument] like an electric shock. They were all shamed and they accepted this, and the synagogue was left alone. So now to come to every prayer; there will be all of the remedies and the [Rav's] leg will be healthy.

Fasting on Monday, Thursday, Monday after the festivals of Peisach and Succos

Now we are announcing a fast, because the situation is bad. The situation is already lost, since America has already left the Middle East, they left Syria. On Tuesday they [Iran] will already throw an atom bomb. Every day they are firing missiles on Sderot and Ashkelon, it has all become chaotic. In Ashdod, missiles fell, but no missile fell in the ultra-orthodox neighborhoods. But everything has become totally chaotic. Behold the brother of...the son of Eitan Cohen was killed next to Beth El. So, they have decreed to fast on Monday, Thursday, and Monday. [It is customary to fast on the "Monday, Thursday, and Monday" after the festivals of Succos and Peisach.] The Badatz [an ultra-orthodox court] agreed to this, also the Shulchan Aruch [says that it is customary to fast on these days] for all that was [done] during the festivals; that we drank vodka. We distribute vodka here on Saturday night [during the Malave Malka (the meal at the conclusion of Shabbos)], so for this that we drink on the festivals, we need to fast now. So, everyone should accept upon themselves to fast. Someone who will accept upon himself [to fast] will merit having three male children and [find] marital matches [for his children].

Lesson delivered on Shabbos

Story of Rabbi Nachman-The Caesar and the King and the importance of "a daughter"

[The Rav will explain in this lesson Rabbi Nachman's story of the Caesar and the King.] They [the Caesar and the King] went [abroad, in search of a remedy] for them to have children. The King and the Caesar, a son was born to the King, and a daughter was born to the Caesar. Since a daughter, this is the most important. [A Caesar is a higher position than that of a king. From that which the Caesar gave birth to a daughter, we can infer that a daughter is more important than a son. A daughter is two hundred and a son, is a hundred. [Rabbi Chisdah said that anyone who will give him tidings that he gave birth to a daughter will receive 200 zuz (a coin during his time). If someone gives him tidings that he gave birth to a son will receive 100 zuz. If a daughter is born, he receives 200 and if [a son] and a daughter [are born], this is 300. This is because the daughter is the most important; she brings all of the abundance, she [seemingly her merit] brings an apartment. "And it was when man became plenty and girls were born to them." Everything they merited to is in the merit of the daughters. So, all of the wealth comes from Shabbos.¹¹ The father of the Rebbe of Chabad says that [the numerical values of] light, water, heaven (אור מים רקיע) equals 777.¹² It is 677 plus 100.¹³ When a person says, "The creator of the fruit of the tree," [the blessing said for fruit], he creates the tree anew. This is not for that which was. [A blessing is not to commemorate that which G-d created the fruit of the tree, rather the blessing itself creates the tree anew.] When one says, "The creator of the fruit of the vine," now new vines, vineyards are created. "And Noach made himself unholy, and he planted a vineyard," once wine would intoxicate, today it already doesn't intoxicate at all. The mistake of Noach was that the first thing he did was plant a vineyard. It is permissible [to drink wine,] but [it should] not be the first thing done. Just like anything desirable, although it is permissible, it should be at the end. At first one needs to go to the Kosel and to Chevron, not to first [indulge in something desirable].

¹¹ Shabbos and the spiritual element of a daughter have the same quality. They both represent the completion of G-d's actions (*malchus*) and have the power to bring spirituality into physicality, thereby bringing "all of the abundance."

¹² The Rav did not explain the significance of 777. Perhaps, the number seven represents completion (after the seven days of creation, the world was complete). 777 possibly represents the completion of the three creations, light, water and Heaven.

¹³ The numerical value actually only equals 677, yet we add on 100. The 100 blessings that we are commanded to say each day are added to the numerical value. Reason being that the creation of light, water, and Heaven are lacking without the 100 blessings, so much so, that the numerical value of the 100 blessings is added to them. The blessings have the same quality of "a daughter" because the blessings bring abundance into the physical world. In other words, all of creation depends on "the daughter."

Lesson about the Rambam and a story about Rabbi Grossman and Baron Rothchild

The Rambam's explanation on the Mishnah was written when he was at sea

The Rambam wrote the Pirush Hamishnayos [the explanation that he compiled on the Mishnah] when he was in the sea, deranged in ships that [only] by a miracle would withstand the water. For every three ships, two would sink. And in the Great Sea, [the ocean] for every five ships, four would sink.

It took the Rambam ten years to complete his explanation on Jewish Law [the Mishnah Torah]. The laws written in the Misnah Torah] were with him in order and known to him by heart. And the explanation of the Mishnah "Pirush Hamishnayos," [took] another ten years [to finish].

The story of Rabbi Grossman and Baron Rothchild.

[In relation to being at sea, the Rav now says a story about Rabbi Grossman who saved Israel at sea.] The seventh of Marcheshvon is the Yortzeit [day of passing] of one of the Chassidic greats of Karlin [Rabbi Grossman, the grandfather of Rabbi Grossman from Migdal HaEmek.] And there is a special story of its kind about him, how they saw that he sang melodies all Shabbos long; he sang and was happy. And one person spied on him, and at the conclusion of Shabbos, the person told him that I am Baron Rothschild, request one wish. You can ask for shoes for ten children; and scarves, it was cold. He [Rothschild] said that this is the first time that he tasted the taste of Shabbos. So, he [the Chassid] did *hisbodidus* [personal prayer in seclusion] and [told Rothchild] what is my request? For all of the Jews. [He requested from Rothchild to send a ship of doctors], and he saved the entire Galilee.

To reveal the honor of G-d

A person came to the world to reveal the honor of G-d. There is a true Tzadik [Rabbi Nachman] that guides us to be able to sanctify the name of Heaven. A person is obligated to live for 120 years, and to pass away on the day he was born, this is the true rectification. If he merits to pass away on the day he was born, then he can reveal the kingdom of G-d in all of the worlds, like those who went to breake the headstone. [The Gemara in Bava Basra 58a retells a story about ten men who all claimed to be the son of a particular individual. However, it was known that although they all came from the same mother, only one of them was a son of that individual. The father died and the ten men went to Rabbi B'nah to decide who should inherit him. Rabbi B'nah told them to all go to the headstone of the deceased, and whoever manages to break it is the true son. Nine of ten of them in fact went ahead and broke the headstone with great vigor; one of them went to sleep. R' B'nah ruled that the one who slept is the true son. The Rav is saying humorously that the nine of ten who broke the headstone were revealing the kingdom of G-d.]

Lesson delivered on the ninth of Cheshvon, the *yortzeit* of the Rosh

The *yortzeit* of the Rosh and the importance of the letter *tes*

Today is the greatest day of the year, today [the night of the ninth of Cheshvon] will be the *yortzeit* [day of passing] of the Rosh [a great Halachic scholar who lived around 800 years ago]. [In relation to the *yortzeit* of the Rosh which is on the ninth of Cheshvon, the Rav explains the importance of the Hebrew letter *tes* (ט), the ninth letter of the Hebrew Aleph Bes.] The Zohar says that the letter *tes* , (ט)[which is the ninth letter of the Jewish Alpha Bet] is the most important letter. Someone who sees the letter *tes* [in a dream] will have all of the abundance in the world. Since in Luz, the letter *tes* emanates.¹⁴ The world is split into 22 letters, every place has a different letter. America is seemingly the letter *alef* (א). All of the wealth, all of the gold is there. It was all gold; gold was like gravel. The Indians didn't understand, they saw gold like gravel, they have same value.

Revenge on the Spanish

And the [Spanish kidnapped an Indian princess and] hung all of the Indians [who tried saving her as will be explained]. They [the Spanish] told them, "Fill the house full with gold [and we will return her]." [When they finished filling the house] with gold, they [the Spanish] hung them [the Indians]. So, [G-d punished them], all of their ships sank at sea. Because they tricked the Indians, [they] morally wronged them, and hung them. [Therefore,] all of the ships [sank], maybe a tenth of the ships made it back. There was a particular English thief that was told that it is permissible for you to steal. "He" [the Rav did not explain who this was] gave him permission, that it is permissible for you to steal all of the ships of the Spanish. This was after the Spanish Inquisition, they stole all of the ships [of the Spanish] and he took them all. They built towns and he sold them [the Spanish] as slaves, like they [the Spanish] did to the Jews.

America has the letter *tes*; It begins with [an] *tes*. All of the wealth is there. But the letter *tes* is even greater. There is a Zohar [in Torah Portion] *Pekudei*, after [the lesson], this Zohar should be printed; three lines [of the Zohar]. We need to print three lines. [It says in this Zohar] that the letter *tes*, [includes within it] all of the salvations. Therefore, in Luz there was the letter *tes*. Someone who sees the letter *tes* will live forever. Someone who sees the letter *tes* in a dream, he will never die and he will have all of the abundance.

Lesson delivered on Tuesday Torah Portion *Lech Lecha*

The greatness of a rainy day

Today we said, "And bestow upon us dew and rain for blessing (Tractate *Taanis* 8)." We will [now] read all of the ten things [that happen] on the day that rain falls. [The Rav reads the passage of the Talmud that compares a rainy day to ten great things. Only part of the passage has been translated] [A rainy day] is like the gathering of the exiled, it is [also like] the resurrection of the dead. In [Tractate] *Taanis* 8, it is written all of the things [that occur] on the day that rain falls. The second that rain falls, all of the gates of Heaven open; all of the gates of the clouds. The prayers are accepted; everything is accepted. We are waiting for a

¹⁴The Gemara teaches that the dwellers of Luz would never die

flood on Sunday. Now we have finished [Tractate Brachos] A *siyum* (completion) on the tractate was made by some of the chasidim], Now we are beginning to finish [Tractate] Shabbos; all of Shabbos. [Shabbos is the tractate following Brachos.]

If it doesn't rain, we must go the Tzadik

If dew and rain don't fall, we go to the true Tzadik. If a person sees that rain is not falling, he should go to the true Tzaidk that knows how to whisper incantations [to say a holy name and cause it to rain]. "If the snake will bite without an incantation. (Koheles, 10:11)." [This means] That when there is no Tzadik who knows how to say an incantation, the snake bites. "And there is no gain to someone with a tongue [the continuation of the verse]." [The Rav now explains the deeper meaning of the beginning of the verse.] If you saw a generation that the sky is like iron and rain doesn't fall, search for a Tzadik that knows how to whisper incantations. [The word snake in Hebrew is נחש which is similar to the word for iron in Hebrew which is נהושט. When the Jews do not do the will of G-d Heaven forbid, the sky is cursed to be like iron, I.E. that there will not be blessed rain. The Rav explains that the bite of the snake mentioned in the verse refers to the sky being like iron. We must then search for the Tzadik who can whisper incantations to cause it to rain.] "And there is no gain to someone with a tongue." [The Rav explains the deeper meaning of the verse that] "Woe to a person that knows how to whisper [incantations] and doesn't whisper." Achitophel didn't want to say [a holy name], he was therefore strangled to death; he committed suicide by hanging himself (Shmuel 2, 17:23).¹⁵

Hurricane Katrina

In New Orleans, [during Hurricane Katrina] the water got up to the sixth floor; everyone [many people] fled from the city. But all who did not flee, went up to the sixth floor. When the water reached them, they screamed [and said] Psalms; and then the water stopped [going up]. Since the city [New Orleans] is lower than the Mississippi. And then all of the alligators and snakes came. Snakes came into stair cases, It was impossible to leave the houses.

Serach the daughter of Asher lives forever

[The connection between this idea and the beginning of the lesson is unclear to me.] The brothers of Yosef said that it should not be revealed [to Yaakov that Yosef is still alive]. Serach the daughter of Asher revealed it to Yaakov. And she lives forever; in the merit that she revealed it, she lives forever.¹⁶

¹⁵ [The Talmud in Tractate Maccos 11a says that when David began digging on the site of the Holy Temple, the depths burst and were on the way to wash away the entire world. David understood that if G-d's name were to be thrown into the depths, the flooding would stop. He asked publicly if anyone knows if it is permissible to write G-d's name and throw it into the depths, but no one answered. He then said that anyone who knows the answer to this question and does not say it will be strangled. Achitophel then told David that it is in fact permissible. The Talmud teaches, that although David's curse was only on condition that the one who knows the answer will not publicize it, Achitophel was still punished.

¹⁶ The Rav explained in other lessons that she was unwilling that Yaakov should suffer. She was willing to forfeit her life to put an end to Yaakov's suffering. She therefore merited to live forever and enter the Garden of Eden with her body.

Rabbi Akiva marries the wife of Turnisropis the Wicked One

[Rabbi Akiva] made mockery of Turnisropis the Wicked one. [Eventually], he married his wife.¹⁷

One can see the Angels of the Chariot in the bonfire of Lag Baomer

We were on Lag Baomer in "Urzazat" [a city in Morocco]. A person can see angels in a bonfire [of Lag Baomer]; he can see [the angels] Nuriel, Gabriel. "In front of me is Aoriel, behind me, Rafael, and upon my head is the Devine Presence of G-d." Real angels are seen! When we light the bonfire of Lag Baomer, real angels are seen; and all of the angels of the Chariot [of G-d' are seen as well].

The Angels of the Chariot accompany a person when traveling

When a person travels, all of the Angels of the Chariot travel with him. How does a person not cause a car accident? How does he not go into a...? Since all of the Angels of the Chariot guard him; the moment a person travels, all of the angels of the Chariot travel with him.

Now we finished [Tractate] Brachos. [It says there] that Oved Edom the Giti, every two weeks a child was born to him.¹⁸ A person must make sure that from today, to have a male son every two weeks.

The importance of having good genes

Now was the *yortzeit* [day of passing] of the Chetam Sofer; on the 25th of Tishrei. Someone who is a grandchild of the Chetam Sofer must be like the Chetam Sofer himself. He has good genes; everything is dependent on genes. He the Chetam Sofer is a descendant of the Aruch Lener. Therefore, he merited to be [great]; he received the genes of the Aruch Lener. Everything depends on the genes; free choice is [only] ten percent [of what decides what a person will be]. That which decides is the genes that a person receives; having grandfathers [I.E.] having righteous grandfathers. Rabbi David Youngreiz [inherited good genes] for all of the Izzak family. Also, the Eishel Avraham; the Eishel Avraham comes from the Baal Shem Tov. Everything is dependent on genes.

Naftali is the holiest name

[The relevance of this idea to the rest of the lesson is unclear to me.] Naftali is the holiest name in the world. [The word Naftali in Hebrew (נפתלי) is made up of the words "Honey for me (נופת לִי)," that he feels honey [sweetness] from every word in the Torah.

Oved Edom and Meirav had children in a very short span of time

[The Rav returns to Oved Edom.] It is written about Oved Edom the Giti, that every two weeks, a child was born to him. From now on, everyone will sign and obligate themselves to have a child every two weeks just like Oved Edom the Giti and Meirav [one of Shaul's

¹⁷ [Turnisropis would debate with Rabbi Akiva on Torah issues, and Rabbi Akiva would always win.

Turnisropis was very distraught and told his wife about his anguish. She suggested to entice Rabbi Akiva to sin with her. Rabbi Akiva laughed and explained to her that he's laughing because she is going to convert and get married to him. See more in "The Ran" in Tractate Nedarim 50.]

¹⁸ [The Gemara in Brachos 63b says; in the merit that Oved Edom guarded and honored the ark, he had abundant offspring

daughters who also had many children in a small span of time]. Behold Meirav became hidden from us. [It is unclear from the Tanach how she could have had five children in a very short span of time as will be explained further.] It is written, "And it was at the time that Meirav, the daughter of Shaul was [supposed to have been] given to David, and she was given to Adriel the Mechulati for a wife (Shmuel a, 18:19)." And they switched her, they gave her to Adriel the Mechulati.¹⁹ So, they [the Philistines] went and hung her five children. Why is she at fault? [The Rav does not answer the question.] When did she give birth to five children? [We may infer from that which the Philistines hung her five children that she gave birth to five children]. Behold, Shaul told David that you will receive Michal [another daughter of Shaul]. [The Gemara in Sanhedrin says that David did not marry Michal until Meirav died since it is forbidden to marry two sisters when both are alive. It also seems apparent from the verse that David married Michal immediately after not being given Meirav. If so, Meirav must have given birth to five children shortly after marrying Adriel the Mechulati.]

Once, people would guard their eyes

And David saw that they switched the woman [Meirav, and she] was given to Adriel the Mechulati. Once they would "switch the woman". People didn't look; they walked guarding their eyes. Therefore, it was possible to "switch the woman". So, they "switched" the woman [that was intended to be for] David and gave [her] to Adriel the Mechulati. David sees in the morning that he doesn't have a wife; they stole his wife. So, he went to Shaul; Shaul said, no problem, you will receive Michal. In truth, Meirav was his spouse from the Six Days of Creation; but he missed her. The Zohar says [in the weekly portion] of Shemini that Meirav was the true spouse of King David, just that he missed her; he lost her. The first letters of the verse, "Because he will command his angels upon you to guard you in all of your ways (כי מלאכיו יצווה לך לשמרך בכל דרכיך)" [are alluded to] in the first letters of Michal's name. (מיכל) [The Rav seems to be connecting the first letters of Michal to the idea mentioned at the beginning of the lesson that angels accompany a person wherever he goes].

Why do we not pray for "dew and rain" immediately after Simchas Torah

Now we are in the seventh of Marchesvon. Rabbi Nasson [Rubinstein] answered [the question] why should the request in the standing prayer, "And give dew and rain" not be said already from Simchas Torah. [We already praise G-d on Simchas Torah "He draws the wind and brings rain," why do we not request for rain as well?] [Rabbi Rubinstein answers] Because [if we were to pray this prayer from the time of Simchas Torah,] immediately, a flood would fall. When a person says, "Dew and rain for blessing," immediately a flood should fall; especially after Yom Kippur [Simchas Torah is after Yom Kippur].

Why is Succos not celebrated during Peisach?

[To explain why this is the case, the Rav will now explain a different question.] Why is Succos celebrated after Yom Kippur? [The Sifri asks why is Succos not celebrated during Peisach? Behold, both Succos and Peisach are commemorating our exodus from Egypt, if so,

¹⁹ [The Rav now veers to explain the meaning of his name.] That he would dance all day long; "Hamechulati (המחולתי)" [similar to the word מחול] in Hebrew means that he would dance.

they ought to be celebrated at the same time?) Rather, it is [naturally] impossible to enter the succah; only if a person doesn't have sins [is he able to enter it]. The succah does not bring a person inside [if he has sins]. [Therefore, before entering the Succah, we must first be atoned for our sins on Yom Kippur.]

The real reason for why someone who is uncomfortable in the succah is exempt

Therefore, one is told leave, go, it's hard for you? You are uncomfortable, you are exempt from succah! [One who feels uncomfortable in the succah, is exempt. The Rav explains here that this halacha is really just to prevent the succah from someone who is unworthy of entering. It requires a great merit to enter the Succah, therefore, if a person doesn't truly want to be in the succah, he won't merit to it and will be told that he's exempt! Either way, we many infer from here that after Yom Kippur, we are especially holy. If we were to pray for dew and rain during this exalted time, the prayers would create flooding. We therefore wait until Cheshvon to pray for dew and rain.]

The Lithuanian Jews would come into the succah when the Chasidic Jews would leave

The Lithuanians [Jews] would leave the succah on Succos. In Poland [and Lithuania] there is snow [during Succos]; it's negative thirty degrees [cellules]! One is therefore exempt from the Succah. [The Lithuanian Jews felt that it was wrong to be in the succah when one is exempt.] The Chasidim would purposely enter the Succah [despite the cold]. On Shemini Atzeres, the Lithuanians would enter the Succah; it's already a doubt, there is no obligation to leave the Succah. [Shemini Atzeres is not part of Succos, however, outside of Israel there is a doubt as to when Succos ends. It is therefore possible that Shemini Atzeres outside of Israel is really the last day of Succos. The Lithuanian Jews then felt that it is not the wrong thing to be in the succah since it's possibly not Succos.] But the Chassidim say that [on Shemini Atzeres] it's already a doubt, so they are not obligated to be uncomfortable. So the Chassidim would enter the Succah [during Succos], the Lithuanians would leave, and when the Lithuanians would enter on Shemini Atzeres, then the Chasidim would leave. A person needs to make sure that on Shemini Atzeres, if he is a Lithuanian, to enter the Succah.

Keeping two days of Yom Tov in B'nei Brak

[Outside of Israel, nine days are celebrated on Succos since it is unknown when the last day of the festival is. Rabbi Chaim Kanievski keeps the ninth day [even though he lives in B'nei Brak which is on the coast of Israel]. He says that all of the sea coast [of Israel] is the land of the Philistines. The immigrates of Bavel [the Jews from Bavel that returned to Israel after being in exile for seventy years] did not enter [this area].²⁰

A Talmudic discussion about an intentional loss

[The Relevance of the following passage to the beginning of the lesson is unclear to me.] Until the age of thirteen, that which is given to a child is called an intentionally lost object. When given a jar, an *issar* [a coin during the time of the Talmud], or five shekels, he sees a

²⁰ There are parts of Israel that although they were conquered by the Jews who came from Egypt, they were not reconquered upon their entrance from the exile of Bavel. The halacha is that such places must keep two days of Yom Tov.

cat and throws [the jar and the *issar* at the cat]. Therefore, if a child is given a jar from an adult to give to a store owner to fill it with oil, the store owner may not return the jar to the child since it can be assumed that the child will be careless with it.] A person until the age of thirteen, he sees a cat, he throws everything! This is called an intentional loss, says the Gemara. [A store owner] is given a jar [from a child], to fill it up with oil; the child is sent to Amnon [a storeowner in Meah Shearim] to bring olive oil for the Rav. [Although] he [the child] is given a jar, he [the one who sent the child] does not have intention that the child should come [back] with the jar. Since [the one who gave the jar to the child knows that] if he [the child] is going to see a cat, he is going to throw it [the jar]. Amnon should take it and send it with someone; with some Arab or someone from Shuvu Bonim. In the end what happened? He [the one who sent the child] gave the child ten shekels; he wanted [to pay five shekels for the oil and to receive] five [shekels] change. In the end, he [the child] broke the jar and the oil was spilled. The Gemara asks; is this is called an intentional loss?

There are three discussions [in the Talmud] about an intentional loss. One place is [about] scattered fruit. [The Mishnah teaches that if one finds scattered fruit, he can assume that the owner rendered them ownerless. The Talmud asks that] [the law of] scattered fruit is not at all applicable? What could the case be? [When is it that only because the fruit are scattered that the finder may take them for himself?] [The case cannot be about] a person traveling from Yesodos, Komemios, or Beis Chilkiah [farming villages in Israel] to Yerushalaim], with a van full of oranges. The tailgate breaks, and everything falls on the way. [In such a case, the finder should be able to take the fruit for himself regardless of whether or not the fruit were scattered.] He [the person who lost the fruit] isn't going to return now. He is going to come to Jerusalem, he will see that everything is empty; a hundred crates of oranges fell. [He will assume that] the Arabs took it all; that the Arabs didn't leave one orange! [The Gemara says that scattered fruit are assumed to be ownerless only when the ratio of fruit per area is a *kav* (a Talmudic measurement) for every four cubits.] Why is it a *kav* for every four cubits? If they fell [the fruit], everything will be rendered ownerless even if a hundred crates were to fall. [Any case where it is noticeable that the fruit fell and were not placed intentionally, the finder of the fruit should be able to take them for himself, regardless of whether or not they are scattered.] And if it's [noticeable] that they [the scattered fruit] were placed down, even one orange [is forbidden] to take, for sure not two oranges. A person has two oranges; he places it behind a fence. He comes to a wedding, to a *chuppah* [a wedding canopy]; he doesn't want people to see the oranges in the chuppah. What, he's going to go with bursting pockets?! So, he places [them] next to the fence. One who places them next to the fence, this is a sign that it's forbidden to take [them]. If it's [apparent] that it was placed there, even one orange is forbidden to take. And if it's [apparent that the fruit on the ground] fell, [even] many [fruit ought to be permissible to take].

The Gemara says [that the case is] when the fruit [grain] is gathered after being trampled upon; this is an intentional loss." What is the explanation [asks the Rav]? That from six in the morning until five in the evening, a person goes to [his field to] gather [his fruit]. At five [o'clock in the afternoon], it's already [time to pray] Minchah. During [the time to pray] Minchah, he runs to pray. In Komemios, they call for a tenth person from the office. They

call to all of the non-observant Jews to come; they need a tenth person [to complete the *minyan* (a quorum of ten people required for the prayer service)]. This person is in this field; now is [the time to pray] Minchah. So, the non-observant Jews come as well; they make prayer gatherings. They announce in the office; they announce on the cell phone to all of the non-observant Jews to come to pray Minchah. Now they announced for him to pray [and he has yet to have finished gathering everything]. So, he says enough; that which was left in the field, let it be ownerless, he says [let it be] ownerless on purpose. Rashi says; now they called for him to [pray] Minchah. Even though he's non-observant, he says that which is left should be ownerless. So, if there is a *kav* in four cubits, this was left in a manner [which one may assume that the owner] rendered them ownerless. But if it's already more than a *kav*, he doesn't give [up on them] with a full heart. And if it's less than four cubits, it's not ownerless because [fruit in] less than four cubits, he can gather it [later on].

The Gemara says that there are three types of intentional losses. One is the gathering of the fruit"; that [the scattered fruit are not considered to be] ownerless unless it's a *kav* in four cubits. And the Gemara says that knives and forks that are found in the trash is also a [case of an] intentional loss. Because [we may assume that] he for sure abandoned them. And there is a [case of an] intentional loss in our case that the baby receives a vial [or a] jar and they pour oil. He also receives five shekel change and he throws it [the jar] away. He suddenly sees a cat; he forgets, he searches for some stone to throw at the cat. He forgets that he has five shekels; he forgets that he has a vial; he forgets that it's full of oil.

Until the age of thirteen, a child doesn't know what is going on with him, so much so that this is called an intentional loss. This [intentionally losing something] is not the same this as rendering something ownerless (*hefker*). [I.E. although it's called intentionally losing the object, this does not mean that his intention is to make it totally ownerless and permissible for anyone to take.] The Ketzos Hachoshen mentions [the case of] "the sixth"; what is "the sixth?" "A sixth", there is a coin in Vienna which is a sixth of a coin [and is called "a sixth"]. So, he gave [the "sixth"] to a girl to play [with it]. Someone comes, [grabs it from her] and [uses it to] marry a woman. Now the question is if this is considered an intentional loss. [Should we assume that if] a person gives [an object to] a girl who is less than twelve [the age that a girl is still considered a minor], that the object is ownerless]. She doesn't know how to guard it, so this [ought to be] ownerless. And if it's ownerless, the action of marriage is valid. Says the... Ketzos Hachoshen this is not ownerless. A person gives a boy less than thirteen [the age that a boy is considered to be a minor] a vail, a "sixth," or a coin, this is not ownerless; you want him to guard it. In the end he doesn't guard it, but this is not an intentional loss. [Although the Talmud refers to it as an "intentional loss," it is not to be understood literally since the one who gives the object to the minor doesn't want him to lose it.]

A Short lesson about the Rabbi of Tshibin

The Rebbe from Tshibin, I had the privilege to see him. The Rebbe from Tshibin said [seemingly before World War 2] that I don't want to meet the Nazis; No way! People said that the Nazi's, they're good people; and there were many proofs for this. In the First World

War they gave Sifrei Torah's and food [to the Jews]. They worried for the Jews; in the courtyard of Biyan [A city in Europe] there was an infinite amount of food. Anyone who wanted to eat good food moved to Biyan.

Through the *haftorah* of the Weekly Potion *Vayera*, one can revive all of the dead

A person needs to revive the dead. In this week's *haftorah* [of the weekly portion *Vayera*], it's possible to cure all of the sick; to revive all of the dead and to bring all of the abundance to the world. [The Haftorah speaks about Elisha the prophet who told a woman called "The Shunamis" to bring many empty vessels and fill them with oil. Afterwards the Haftorah speaks of Elisha's reviving the son of the Shunamis.] "Do not minimize the empty vessels"(Kings 2, 4:3)." [Elisha told her to bring many empty vessels.] The pitcher is found in the house of the Shunamis. And the one who finds the pitcher can pour oil until the resurrection of the dead. [Although the story about the pitchers of oil seems to have no connection to Elisha's reviving her son, the Rav seems to be explaining that the pitchers of oil brought about Elisha's ability to revive her son.] All of the grooms should go to the Shunamis.

Lesson delivered on the third of Cheshvon

The importance of the third of Cheshvon and the greatness of Rabbi Ovadia Yosef

Today is like Yom Kippur; the third of Cheshvon. In all of the holy books it is written that it [the third day of Cheshvon] is like Yom Kippur. Especially since it is the *yortzeit* day of passing of Rabbi Ovadia Yosef. Everyone now receives a spark [from him]. He knew 3,000 holy books of responses [holy books written by Torah greats responding to various *halachic* issues]. Every response is ten daf [two sides of a page]. Everything he knew by heart. At the age of sixteen, he already did not take his head out of the holy book.

The greatness of Rabbi Nissim Karelitz

Rabbi Nissim Karelitz [whose full name was] Shemaiahu Yosef Nissim [the first letter of his first name is *shin*, this represents] the *shin* of tefillin. [Tefillin have the letter *shin* etched on them.] From the time of his Bar Mitzvah he did not take his head out of the holy book. [A boy begins wearing tefillin from the time of his Bar Mitzvah. Since Rabbi Karelitz became very pious from the time of his Bar Mitzvah, the letter *shin* which represents tefillin is the first letter of his name.] No candy entered his mouth; since his Bar Mitzvah until the last day [of his life] when he was 92, no candy ever entered his mouth; no candy! A full year I used to visit him. The entrance was [to his house was] from the street Sokolov and we would go to visit him, to learn, and to ask him questions. He was the biggest Jewish law authority of the generation. He knew the entire Rambam and Shulchan Aruch by heart.

The importance of studying Rambam

A person needs to know all of the Rambam. The Rambam, it's written [even for] children at the age of three. A person needs to take a child at the age of three and to study all of the Rambam from beginning to finish. Within nine months, the Rambam is finished because it's only simple Jewish laws with the simplest language in the world. It summarizes the entire Talmud. And afterwards every person should learn [Tractate] Gitin; three *daf* [the two sides

of a page] per day. Ninety *daf* and we will finish it exactly on the first of Kislev. By then we need to finish Tractate Gitin.

The halachic status of Ashkelon

[In relation to Tractate Gittin, the Rav will now speak about the halachic status of the city Ashkelon which is mentioned at the beginning of Tractate Gitin.] A person needs to know what is [the status of] Ashkelon [a city on the southern coast of Israel]; if Ashkelon is considered in the south. [The first Mishnah in Tractate *Gitin* says that Ashkelon is the southernmost part of Israel. Tosfos explain that [during the time of the] First temple [Ashkelon] was in the Land of Israel. [During the time of the] Second Temple, it's already considered outside of the land of Israel. Since the immigrates of Bavel did not conquer the coast. Rabbi Chaim Kanievsky does not write on the second day of the Diaspora. Jews in the Diaspora must refrain from doing work on festivals for an extra day. Rabbi Kanievsky considers the coast of Israel as part of the Diaspora. Therefore, since he lives in B'nei Brak which is on the coast of Israel, he refrains from writing on the second day of the Diaspora.] Even if there is a charity organization that is offering him a loan, he says, "You write, not me!" He doesn't write on the [second day of the] Yom Tov of the Diaspora. Because the immigrates of Bavel did not conquer the entire coast [of Israel]. From Chaifa until Rafiach, the immigrates of Bavel did not conquer. [Anywhere in Israel that was not re-conquered by the immigrates of Bavel is considered to be outside of Israel.] He doesn't write on Chol Hamoed. He says that this is what the Chazon Ish said. [A great Halachic authority]. The entire coast has the law of the second day of Yom Tov of the Diaspora. And Ashkelon, this [was left unconquered] during the time of the Second Temple. [At the time of] The First Temple everything was conquered. [Everywhere] up until Damascus was conquered. And past Damascus is before the [river] Pras. But in the Second Temple they did not [re]conquer [everything]. They did not conquer the Jordan [river]; they did not conquer Beis Shan; they did not conquer Ashkelon. So Tosfos says that [during the time of the] First Temple, Ashkelon was [part of] the land of Israel. [During the time of the] Second Temple, Ashkelon was no longer [part of] the Land of Israel. But this is only in regards to tithes, [tithes are only taken in the Land of Israel]; it's permissible to live there. [It has the holiness of Israel and it is therefore permissible to live there.] Only in regards to tithes [it is considered to be outside of Israel]. There is no *Shmitah* [The Sabbatical year that is forbidden to work on the fields of Israel], and no tithes. It is written in the Jerusalem Talmud that the sages would go down and buy vegetables during *Shmitah* in Ashkelon.