

“You shall guard the matzos” — Do Not Waste Opportunities to Perform Mitzvos Eagerness Nullifies the Klipah of “Chamor” — Laziness in This Merit We Will Hasten the Geulah

We read in this week’s parsha, parshas Bo, (Shemos 12, 17): **“ושמרתם את המצות כי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים — מצרים, ושמרתם את היום הזה לדורותיכם חקת עולם”** — you shall guard the matzos, for on this very day I will have taken your legions out of the land of Mitzrayim; you shall guard this day for your generations as an eternal statute. Rashi comments in the name of the Mechilla: **“רבי יאשיה אומר, אל תהי קורא את המצות אלא את המצוות, כדרך שאין מחמיצין את המצות כך אין מחמיצין את המצוות, אלא אם באה לידך עשה אותה מיד”** — Rabbi Yoshiyah says: Do not read the word merely as “matzos”, but rather also as “Mitzvos”; just as we do not allow the matzos to leaven, so, too, we should not allow Mitzvos to leaven; in other words, if you have the opportunity to perform a mitzvah, you should perform it immediately. Let us examine why HKB”H, Who gave us the Torah, chose to teach us this vital lesson specifically here. Why does He teach us the importance of alacrity — eagerness and promptness — to perform Mitzvos via the passuk: “you should guard the matzos”?

We find a wonderful explanation in the writings of the Chasam Sofer concerning the passuk (Shemos 12, 39): **“ויאפו את הבצק אשר הוציאו ממצרים עוגות מצות כי לא חמץ, כי גורשו ממצרים ולא יכלו להתמהמה — וגם צדה לא עשו להם”** — they baked the dough that they took out of Mitzrayim into cakes of matzos, for they could not be leavened; for they were driven from Mitzrayim and they could not delay; and they had also not made provisions for themselves. The Arizal teaches us that they could not delay, because they had already sunk to the forty-ninth level of tumah. Had they delayed any longer in Mitzrayim, they would have sunk to the fiftieth level — from which they would never have been able to exit. Yisrael did not sink to the fiftieth level of tumah, because HKB”H hastened the exodus from Mitzrayim. This teaches us a vital lesson concerning the performance of Mitzvos. We must act promptly and eagerly. For, if we put off the performance of a mitzvah, the vigilant yetzer will cause it to spoil and leaven; the yetzer will provide us with all sorts of excuses to be negligent.

Seeing as the Torah is elucidated in seventy different ways, let us address the reason as to why HKB”H revealed this vital lesson to

us specifically here regarding the command: “you should guard the matzos”. First, however, let us examine the passuk (Shemos 4, 20): **“ויקח משה את אשתו ואת בניו וירכיבם על החמור, וישב ארצה מצרים ויקח משה את מטה האלקים בידו”** — so Moshe took his wife and sons, mounted them on the donkey (“chamor”), and he returned to the land of Mitzrayim; and Moshe took the staff of G-d in his hand. Rashi explains: **“על החמור - חמור המיוחד, הוא החמור שחבש אברהם לעקידת יצחק, והוא שעתידי מלך המשיח להיגלות עליו, שנאמר (זכריה ט-ט) עני ורוכב על חמור”** — this was not just any donkey; this is the donkey that Avraham saddled on his way to the “akeidah”, and it is also the donkey that the Melech HaMashiach is destined to be revealed upon — as described in Zechariah (9, 9).

Let us endeavor to connect the dots, so to speak, connecting these three seemingly diverse events involving the “chamor”: (a) Avraham saddling the “chamor” on his way to bind Yitzchak, (b) Moshe placing his wife and sons on this very same “chamor” and (c) the fact that the Melech HaMashiach is destined to appear on this “chamor”, as prophesied: **“עני ורוכב על חמור”** — a pauper riding on a donkey (chamor).

The Klipah of “Chamor” Is Laziness

I was struck with a fascinating thought based on the Zohar hakadosh (Vayishlach 173a). According to the Zohar, Mitzrayim is the klipah of the “chamor”, as reflected by the prophesy (Yechezkel 23, 20): **“אשר בשר חמורים בשרם”** — their flesh is the flesh of donkeys. A similar allusion — associating Mitzrayim with the “chamor” — is found in the Midrash (S.R. 18, 10). We must endeavor to understand the nature of the klipah of the “chamor” and its practical significance.

The divine kabbalist Rabbi Moshe Cordovero, zy”a, known as the Ramak, teaches us that the klipah of the “chamor” is laziness. The nature of the donkey is not to rush or run; it exemplifies laziness. He applies this idea to elucidate the following passuk in the passage of the “akeidah” (Bereishis 22, 3): **“וישכם אברהם בבוקר ויחבוש את חמורו”** —

Avraham arose in the morning and he saddled his donkey. Referring to this passuk, we learn in the Gemara (Pesachim 4a): **”זריזין מקדימים — למצוות, שנאמר וישכם אברהם בבוקר”** — those who are prompt and eager are the first to perform Mitzvos. In this light, the Ramak interprets the passuk as follows: **”וישכם אברהם בבוקר”** — Avraham rose early to perform the mitzvah of the “akeidah” with alacrity; in this merit, **”ויחבוש את חמורו”** — he controlled and conquered the klipah of the “chamor” — laziness.

Come and see how this provides us with some insight into another statement in the Gemara (Berachos 3a): **”שלוש משמרות הוי — הלילה... משמרה ראשונה חמור נוער”** — the night is divided into three watches... during the first watch, the “chamor” brays. The holy Rabbi Shimshon of Ostropoli, zy”a, writes in Likutei Shoshanim that the Gemara is referring to the klipah of the “chamor” that prevails during the first part of the night. This is alluded to by the fact that the word “chamor” appears in the Torah with the letter “vav” absent—**”חמ”ר**. Thus, it is an acronym for **”משמרה ראשונה חמור”** — the first watch is that of the “chamor”. This is the gist of what he writes. Let us examine the meaning and significance of the klipah of the “chamor” that brays specifically during the initial portion of the night.

To explain the matter, let us refer to what we have learned in the Gemara (Berachos 14a): **”כל המשביע עצמו מדברי תורה ולן, אין מבשרין אותו בשורות רעות, שנאמר (משלי יט-כג) ושבוע ילין בל יפקד רע”** — anyone who satiates himself with words of Torah and only then goes to sleep, is not presented with evil tidings... The Reishit Chochmah explains the meaning of the Gemara. In the merit of learning Torah at night, prior to going to sleep, one is spared from the fiery desire elicited by the yetzer hara; consequently, he will not be considered a bad person.

This in fact is the halachah as established in the Shulchan Aruch (O.C. 238, 1): **”צריך לזהר בלימוד הלילה יותר מבשל יום, והמבטלו עונשו — מרובה”** — one should be more diligent concerning Torah study at night than Torah study during the day; the consequences for neglecting nighttime study are grave. The source for this halachah is the following Gemara (Sanhedrin 92a): **”כל בית שאין דברי תורה נשמעים בו בלילה אש — אוכלתו”** — any home in which words of Torah are not heard at night will be consumed by fire”. Let us suggest that the Gemara is referring to the fire of the yetzer which consumes a person that does not engage in Torah study at night. This is in direct contrast to a person who satiates himself with words of Torah prior to going to sleep; for he is assured: **”בל יפקד רע”** — that the yetzer hara will not control him.

Concerning this matter, we find in the sefer Maggid Meisharim (Emor) that the angel appearing to the great luminary, Rabbi Yosef

Caro, the author of the Beis Yosef and Shulchan Aruch, advised him: **”וקודם השינה תקרא עשרה פרקים, ובוזה יתעלה נשמתך מעלה מעלה, וישיג כמה מדרגות וכמה מעלות טובות, בהרהור אותם המשניות שקרית קודם השינה”** — read ten chapters prior to bedtime; this will elevate your neshamah to great heights. Mulling over what you learned before going to sleep will allow you to achieve higher levels and many good attributes.

It appears that we can also explain another aspect regarding Torah study specifically at the beginning of the night. The Arizal explains in Sha’ar HaKavanos: **”כי שליטת וממשלת החיצונים האמיתית אינה אלא — בלילה”** — the true domain of the external, negative forces is really only at night. This fact is alluded to by the passuk (Tehillim 104, 20): **”תשת”** — **”חושך ויהי לילה בו תרמוש כל חיתו יער”** — you make darkness and it is night, in which stirs every beast of the forest. The passuk is referring to the klipos and the harmful forces that are represented by the beasts of the forest; they aim to devour all that is kadosh, chas v’shalom.

Additionally, it is well-known, that the way something begins influences what follows. The Agra D’Kallah (205) finds an allusion to this fact in the passuk in our parsha (Shemos 13, 2): **”קדש לי כל בכור”** — sanctify ever firstborn to Me. The beginning of the day is analogous to a firstborn. Hence, the passuk conveys the fact that it is worthwhile to sanctify oneself at the onset of the day so that it will be easier to sanctify oneself throughout the day. For this very same reason, it is worthwhile to engage in Torah study at the beginning of the night in order to negate the influences of the external, negative forces for the duration of the night.

We can now suggest that this is the meaning of the statement: **”משמרה ראשונה חמור נוער”** — during the first watch a donkey brays. At the beginning of the night, when a Jew should greet the darkness of night with Torah study: **”חמור נוער”** — the effects of the “chamor” are apparent. The effects of fatigue and lethargy, resulting from the work day, overcome a person and persuade him to rest and put off his Torah study and pursuit of Mitzvos until tomorrow. Hence, it stands to reason that the way to nullify the klipah of the “chamor” is by means of performing Mitzvos with alacrity — the direct opposite of laziness. Recall that this was demonstrated by Avraham in preparation for the “akeidah”: **”וישכם אברהם בבוקר ויחבוש את חמורו”** — his zeal and fervor to fulfill the mitzvah subdued the klipah of the “chamor”.

”Yissachar is a strong-boned donkey” — Subduing the Klipah of the “Chamor”

After much thought, I would like to present a small addition of my own concerning the practical implication of nullifying the klipah

of “chamor”. First, however, let us resolve a difficulty regarding the Ramak’s notion that the klipah of “chamor” is laziness. Before passing away, Yaakov Avinu praises Yissachar, the pillar of Torah, as follows (Bereishis 49, 14): **“יששכר חמור גרם רובץ בין המשפתים, וירא מנוחה כי יושב שמו לסבול ויהי למס עובד”** — Yissachar is a strong-boned donkey, crouching between the boundaries. And he saw a resting place, that it was good, and the land that it was pleasant, and he bent his shoulder to bear and he became an indentured laborer. Rashi explains: **“יששכר חמור גרם - חמור בעל עצמות, סובל עול תורה, כחמור חזק שמשעינין אותו משא כבד”** — he bears the yoke of Torah like a strong donkey which they load up with a heavy burden.

According to this interpretation, Yissachar, the pillar of Torah, is defined as one who bears the yoke of the Torah like a donkey carrying a heavy load. In fact, we have learned in the Gemara (Avodah Zarah 5b): **“תנא דבי אליהו לעולם ישים אדם עצמו על דברי תורה כשור לעול”** — a person’s relationship to Torah should be like an ox to a yoke and like a donkey to a heavy load. If so, we can only wonder how this coincides with the Ramak’s teaching that the klipah of the donkey is laziness. After all, we see from here that the donkey bears a heavy burden and is so praiseworthy that Yissachar is praised by his comparison to the donkey: **“יששכר חמור גרם”** — Yissachar is a strong-boned donkey.

So, let us propose a noble idea. Even the heavy load that the donkey carries on its back is an inseparable part of the klipah of laziness associated with the “chamor”. For, the “chamor” justifies its laziness by means of its heavy burden. It asserts that it moves lethargically rather than enthusiastically because of the heavy weight it bears on its back.

This is its ruse to trap and trip up the people of Yisrael. A Jew can rationalize that engaging in Torah study and performing its Mitzvos constitute an extremely heavy burden. For, we have learned in the Gemara (Berachos 63b): **“מנין שאין דברי תורה מתקיימין אלא במי שממית”** — the words of Torah are only retained by someone who sacrifices in order to acquire them. Elsewhere, we have learned (R.H. 28a): **“מצוות לאו”** — Rashi provides the following clarification: **“ליהנות ניתנו”** — **“ליהנות ניתנו לישראל, להיות קיומם להם הנאה, אלא לעול על צוואריהם”** — the Mitzvos were not given to Yisrael for our pleasure, but rather as a yoke and burden.

This then is the issue regarding the klipah of the “chamor” — laziness. It is as if the donkey is telling us: “Look at how slowly and lethargically I am moving; it is because I am carrying such a heavy load. Similarly, you, too, are bearing a heavy burden of Torah and Mitzvos;

therefore, you should also proceed cautiously and lazily and not be too enthusiastic, lest you fail in your efforts”. Thus, we find that the heavy load and the lethargy displayed by the “chamor” are two sides of the same coin — the klipah of laziness.

We can now appreciate why Yaakov Avinu praised Yissachar, the pillar of Torah, in this manner: **“יששכר חמור גרם רובץ בין המשפתים”** — Yissachar is a strong-boned donkey, crouching between the boundaries. Rashi explained that he bears the heavy burden and yoke of the Torah like a strong donkey loaded with a heavy burden. Yissachar is like the donkey in that they both carry heavy burdens. As opposed to the donkey, however, he does not use this as an excuse to be lazy or unenthusiastic. This is Yissachar’s virtue; he continues to engage in Torah study with alacrity — showing no signs of lethargy.

As testimony to this virtue, the Torah states: **“וירא מנוחה כי טוב”** — and he saw a resting place, that it was good — at night, experiencing fatigue after a full day of Torah study, he understands that it would feel good to rest; he feels the persuasion of the klipah of the “chamor” braying during the first watch of the night enticing him to be lazy and to give in to his fatigue; **“ואת הארץ כי נעמה”** — he realizes the pleasures of this world. Nevertheless, he continues to engage in Torah study during the night: **“ויט שכמו לסבול ויהי למס עובד”** — and he bent his shoulder to bear and he became an indentured laborer. Thus, he overcomes and subdues the klipah of the “chamor”.

With this understanding, we can now appreciate the message conveyed by the passuk: **“ושמרתם את המצוות כי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים”** — where Rashi commented in the name of the Mechilta that we should not only safeguard the matzos, but we should also safeguard the Mitzvos. Just as we must take care not to let the matzos leaven, so, too, we must not waste opportunities to perform Mitzvos. If a mitzvah is available, we should perform it immediately.

We can suggest the following explanation. The klipah of Mitzrayim is the “chamor”, representing laziness. The purpose of the exodus from Mitzrayim was not just the physical redemption but also the spiritual redemption. Therefore, HKB”H set an example for all of Yisrael by redeeming them swiftly and ahead of the expected time so that they would not descend to the fiftieth level of tumah. As a result, their dough did not have sufficient time to leaven, teaching us to follow His example by fulfilling the Mitzvos of Hashem swiftly and eagerly.

For this reason, on the occasion of the first Pesach, in Mitzrayim, Yisrael were commanded (Shemos 12, 11): **“ואכלתם אותו בחיפזון”** — you shall eat it hastily — in order to overcome and subdue the klipah

of the “chamor” — laziness. Therefore, the Torah warns us: **“ושמרתם את המצות - כדרך שאין מחמיצין את המצות כך אין מחמיצין את המצוות, אלא אם באה לידך עשה אותה מייד”** — always serve Hashem promptly and enthusiastically, so that we do not fall prey once again to the klipah of the “chamor” — laziness — chas v’shalom.

Mashiach’s Response: “Even today, if you will you will but hearken to His voice”

Continuing along this path, let us explain the common thread that connects the three appearances of the “chamor” mentioned by Rashi: **“ויקח משה את אשתו ואת בניו וירכיבם על החמור - על החמור, חמור המיוחד, הוא החמור שחבש אברהם לעקידת יצחק, והוא שעתידי מלך Moshe putting his wife and sons on the donkey, (2) Avraham saddling up the donkey on the way to the “akeidah” and (3) the future appearance of the Melech HaMashiach on the very same donkey. This donkey is the klipah of the “chamor” — laziness. Riding atop the donkey signifies the goal of controlling and being above the klipah of the “chamor”.**

Now, the first one to accomplish this goal was Avraham Avinu, as it is written: **“וישכם אברהם בבוקר”** — Avraham arose early in the morning — with alacrity — **“ויחבש את חמורו”** — and he saddled his donkey — he overcame and subjugated the klipah of the “chamor” — laziness. Moshe learned this valuable lesson from him. So when he wished to bring his family to Mitzrayim, he instituted the remedy ahead of the ailment: **“וירכיבם על החמור”** — he placed them atop the donkey — he taught them to control the klipah of the “chamor” by serving Hashem with promptness and enthusiasm.

To explain the connection with the third appearance of the “chamor” — the future appearance of the Melech HaMashiach as a humble pauper riding atop a donkey — let us examine a fascinating passage in the Gemara (Sanhedrin 88a). Rabbi Yehoshua ben Levi encounters Mashiach and asks him: **“לאימת אתי מר”** — when are you coming to redeem Yisrael? Mashiach replies that he will come today: **“היום”**. When the day passed and Mashiach failed to arrive, Rabbi Yehoshua ben Levi went to Eliyahu HaNavi and complained that Mashiach had lied to him.

To which, Eliyahu explained the intent of Mashiach’s response (Tehillim 95, 7): **“היום אם בקולו תשמעו”**. He meant that he would come “even today, if Yisrael would only heed the words of HKB”H”. This is a truly bewildering response. What prompted Mashiach to reply so mysteriously: **“היום”** — today — meaning possibly even today? His response was clearly misleading — suggesting that he would arrive that very day. To be crystal clear, he should have replied

that he would come: **“היום אם בקולו תשמעו”** — even today, if you will but hearken to His voice.

“A pauper and riding on a donkey”

Let us attempt to justify and clarify the deeper message inherent in the response of the righteous Melech HaMashiach. He purposely began by emphasizing the word **“היום”** — today. He wanted to teach us the proper path for a Jew to choose in order to hasten the arrival of the Mashiach heralding the future geulah. First, let us present a passage from the Gemara (Sanhedrin 98a):

“אמר רבי אלכסנדר, רבי יהושע בן לוי רמי, כתיב (ישעיה ס-כב) בעתה וכתוב אחישנה, [אני ה' בעתה אחישנה], זכו אחישנה, לא זכו בעתה. אמר רבי אלכסנדר, רבי יהושע בן לוי רמי, כתיב (דניאל ז-יג) וארו עם ענני שמיא כבר אנש אתיה הוה, וכתוב (זכריה ט-ט) [הנה מלכך יבוא לך צדיק ונושע הוא] עני ורוכב על חמור, זכו - עם ענני שמיא, לא זכו - עני ורוכב על החמור”.

Rabbi Alexandri said: Rabbi Yehoshua ben Levi noted a contradiction: it is written, “in its time”, but it is also written, “I will hasten it”. If the Jews are deserving, “I will hasten it”, if they are not deserving, “in its time”. Rabbi Alexandri said: Rabbi Yehoshua ben Levi noted a contradiction: it is written, “And behold! With the clouds of Heaven, one like a man came”; but it is also written, “a pauper riding on a donkey”. If the Jews are deserving, “with the clouds of Heaven”, if they are not deserving, “a pauper riding on a donkey”.

Rashi provides the following clarification: **“עם ענני שמיא, כבר אינש — אתי במהירות, וכתוב עני ורוכב על החמור, כעני הבא על חמורו בעצלות”** — “with the clouds of Heaven” implies that he will come swiftly, while “a pauper riding on a donkey” implies that he will come sluggishly. The Toras Chaim explains that Rabbi Yehoshua ben Levi intended this as a clarification of his first statement. “If they are deserving, ‘I will hasten it’” conveys that HKB”H will hasten the geulah by sending Mashiach on the clouds of heaven; however, “if they are not deserving ‘in its time’” indicates that the arrival of the Mashiach will be more protracted; rather than arriving swiftly, he will come like “a pauper riding on a donkey”.

Now, let us examine Rabbi Yehoshua ben Levi’s words more closely. If the Jews are deserving, “I will hasten it”, if they are not deserving, “in its time”. In what way must they be deserving to hasten the geulah? It is also worthwhile to examine Rabbi Yehoshua ben Levi’s second statement: if they are not deserving, “a pauper riding on a donkey”. This phrase is taken from a passuk in the Prophets (Zechariah 9, 9): **“גילי מאד בת ציון הריעי בת ירושלם, הנה מלכך יבוא לך — צדיק ונושע הוא עני ורוכב על חמור”** — Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! For behold, your king

will come to you, righteous and victorious is he, a pauper riding on a donkey. Why is the condition of Yisrael not being deserving described as “a pauper riding on a donkey”? Was there not a more respectable animal to use in the description of the coming of the Mashiach at his designated time?

Let us resolve these issues by referring to the Gemara (Megillah 12b): **“במדה שאדם מודד בה מודדין לו”** — by the measure that a man measures others, they (the heavenly court) measure him. We can now suggest that this is the meaning of the statement: “If the Jews are deserving, ‘I will hasten it.’” In other words, if Yisrael serve Hashem with alacrity, correspondingly, HKB”H will hasten the geulah. On the other hand: “if they are not deserving” — if they do not serve Hashem promptly and enthusiastically, but rather lethargically, HKB”H will react in kind; the arrival of the geulah will be more protracted; it will only come “in its time”.

This is also the meaning of Rabbi Yehoshua ben Levi’s second statement: **“זכו - עם ענני שמיא, לא זכו - עני ורוכב על החמור”** — if the Jews are deserving, “with the clouds of Heaven”, if they are not deserving, “a pauper riding on a donkey”. If they merit serving Hashem with alacrity, correspondingly, Mashiach will come swiftly on the clouds of Heaven. If, however, they are not meritorious, chas v’shalom, and serve Hashem lethargically, Mashiach will first have to subjugate the klipah of the “chamor” — laziness. Hence, in the latter case, his arrival will be delayed. He will necessarily arrive like a humble pauper due to Yisrael’s lack of good deeds. Additionally, he will arrive “riding on a donkey” — in other words, he will have to overcome the “chamor” and subdue the klipah of laziness.

Thus, the three appearances of the “chamor” alluded to above tie together beautifully. They all involve subjugation of the klipah of the “chamor” — laziness — first Avraham, then Moshe and, finally, the Melech HaMashiach. “And the three-stranded string will not readily come undone”--**“והחוט המשולש לא במהרה ינתק”** — (Koheles 4, 2).

“Even today if you will but hearken to His word”

Next, let us accept the noble task of addressing the matter of Mashiach’s enigmatic response to Rabbi Yehoshua ben Levi. He replies that he will come “today”; however, he not say explicitly that he will come “even today, if you will but hearken to His word”. Let us refer to the second paragraph of krias shema for our explanation

“והיה אם שמוע תשמעו אל מצוותי אשר אנכי מצוה — אתכם היום” (Devarim 11, 13): — and it will be that if you will listen to My Mitzvos that I command you today. We need to explain the word **“היום”** — today — in the passuk.

We can suggest that the passuk is teaching us that not only must we serve Hashem by actually performing the Mitzvos, but we must do so promptly and eagerly; we should not be persuaded by the yetzer to put everything off until tomorrow. Therefore, the passuk emphasizes the word “today” — not tomorrow! This is also the implication of the passuk (Devarim 4, 4): **“ואתם הדבקים בה’ אלקיכם חיים כולכם היום”** — but you who cling to Hashem, your G-d, are all alive today. The true test of one’s close relationship with Hashem is the manner in which he serves Hashem — that he does so enthusiastically and promptly. He does things “today” and does not postpone them until tomorrow.

It should now be apparent to us why Mashiach did not state explicitly that he would come: “even today, if you will but hearken to His word”. Had he done so, we could have mistakenly understood his response at face value — that he would come today if this condition is met. Therefore, he intentionally and cleverly answered that he would come “today”. He wanted us to understand that there is an additional condition that is required for him to come. We must serve Hashem with alacrity — implied by the word **“היום”**; we must not fall under the influence of the klipah of “chamor” and postpone our service of Hashem until tomorrow.

Yet, Rabbi Yehoshua ben Levi did not grasp his meaning; so he went to complain to Eliyahu. Eliyahu explained to him the true meaning of Mashiach’s response: **“היום אם בקולו תשמעו”**--even today, if you will but hearken to His word. As to why he responded simply with the word **“היום”** — today — it was to indicate the importance of serving Hashem with alacrity — and not putting things off until tomorrow. Rabbi Yehoshua ben Levi reacted by immediately elucidating the following: **“זכו אחישנה, לא זכו בעתה”**. In other words, if they are deserving and serve Hashem with alacrity — fulfilling the condition of **“היום”** — then Mashiach will also demonstrate this attribute; he will arrive swiftly on the Clouds of Glory. It will not be necessary for him to arrive like: **“עני ורוכב על החמור”** — a humble pauper riding on a donkey; he will not have to first subdue the klipah of the “chamor”. For, this troublesome klipah will have already been eliminated by our promptness and eagerness. In this manner, we will merit the geulah in the form of **“אחישנה”** — hastily, in our days. Amen.

Donated by Dr. Ralph and Limor Madeb

For the Refua shelema of Refael Gavriel Simcha Chaim Ben shulamit

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