

Four Expressions of Geulah Corresponding to the Four Aspects of Torah Exegesis-- Pshat Remez Drush and Sod—which Were in Galus in Mitzrayim

In this week's parsha, parshas Vaeira, we read (Shemos 6, 6): **“לכן אמור לבני ישראל אני ה' והוצאתי אתכם מתחת סבלות מצרים, והצלתי אתכם מעבודתם, וגאלתי אתכם בזרוע נטויה ובשבטים גדולים, ולקחתי אתכם לי לעם והייתי לכם לאלקים, וידעתם כי אני ה' אלקיכם המוציא אתכם מתחת סבלות מצרים—Therefore, say to the Bnei Yisrael, “I am Hashem, and I shall take you out from under the burdens of Mitzrayim; I shall rescue you from their service; I shall redeem you with an outstretched arm and with great judgments. I shall take you to Me for a people and I shall be a G-d to you; and you shall know that I am Hashem your G-d, Who takes you out from under the burdens of Mitzrayim.”**

We learn from the Yerushalmi (Pesachim 10, 1) a fact that is well-known in every Beit-Midrash—that these pesukim contain the “four expressions of geulah”--“arba leshonos shel geulah”: **“והוצאתי, והצלתי, וגאלתי, ולקחתי”—I shall take you out, I shall rescue you, I shall redeem you, and I shall take you.** To commemorate these four expressions, our blessed sages instituted that we drink four glasses of wine on the first night of Pesach. The commentaries raise an interesting question. When all is said and done, there was actually only one geulah from Mitzrayim. So, what is the advantage of mentioning “four expressions of geulah”? The Ramban, Rabeinu Bachayei, the Seforno and others all address this issue and provide their own unique explanations. We, too, shall provide an explanation, b'ezras Hashem, based on reliable, sacred sources.

The Ohr HaChaim's Magnificent Explanation

We shall begin with the enlightening words of the Ohr HaChaim hakadosh presented in last week's essay. In parshas Shemos (3, 8), he addresses the matter of why HKB”H waited to take Yisrael out of Mitzrayim until they had sunk to the forty-ninth level of tumah. It is explained in the Siddur of the Arizal that this is the reason (Shemos 12, 39): **“ולא יכלו להתמהמה”—the exodus could not be delayed any longer; otherwise, they would have sunk to the fiftieth level and**

would never have been able to leave Mitzrayim. Seemingly, it would have been better had HKB”H redeemed them much sooner, before they had sunk to such extreme depths of tumah.

The Ohr HaChaim reveals to us that Yisrael's spiritual descent to the forty-ninth level of tumah was not in fact due to their own abject, lowly state. Rather, it was orchestrated from above that they should fall to such depths for the sake of their ultimate ascent—“yeridah l'tzorech aliyah.” In the process of rising from the depths of tumah, they would be able to take out with them sparks of kedushah—“nitzotzei kedushah”—that had fallen into the hands of the klipah as a result of the “cheit Eitz HaDa'as.” It is analogous to a king who has cunningly penetrated the stronghold of a gang of bandits with his army in order to retrieve the vast property they had stolen from the people of his kingdom. Therefore, HKB”H waited until Yisrael had penetrated all forty-nine levels of tumah, so that they would be able to extract the “nitzotzei kedushah” from all of them.

Additionally, he explains why Yisrael did not enter the “sha'ar hanun” of tumah while in Mitzrayim—which would have enabled them to retrieve the sparks of kedushah from that level, as well:

“וטעם שנסתכנו ישראל במצרים [אם היו עוסקים] בכירור שער הנ', לצד שלא היו בני תורה, מה שאין כן דורות האחרונים, באמצעות תורתם ישיגו ליכנס לשער הנ' ולהוציא בלעז מפיו, ואז ספו תמו בחינת הטומאה.”

Let us explain. The tumah of the “sha'ar hanun” is so great that it is impossible for any living creature to actually enter its domain and escape unscathed. This notion is expressed by the passuk (Mishlei 2, 19): **“כל באיה לא ישובון ולא ישיגו אורחות חיים”—all who come to her do not return, nor do they attain the paths of life.** Nevertheless, during the subsequent exiles, after having received the Torah on Har Sinai, Yisrael will succeed in retrieving “nitzotzei kedushah” from the “sha'ar hanun” of tumah by means of their Torah-study. For, the Torah acts as a magnet, attracting all of the holy sparks.

Still, we pointed out in the previous essay that the Ohr HaChaim's explanation deserves further amplification. For, if the Torah possesses the capacity to clarify the sparks from the fiftieth level of tumah—a tumah which is so intense that it is impossible to escape from its domain—it certainly has the capacity to clarify the sparks from the other forty-nine levels, as well. This being the case, the Ohr HaChaim's question still remains. Why didn't HKB"H take Yisrael out of Mitzrayim well before they sank to the forty-ninth level of tumah? Then, after receiving the Torah at Har Sinai, they could have proceeded to refine the "nitzotzei kedushah" from all fifty levels of tumah during the succeeding generations and subsequent exiles.

During "Dor HaMabul" the Torah Descended into Galus in Mitzrayim

I was struck by a wonderful thought based on the precious teachings of the Maor Einayim (Shemos). He explains that HKB"H arranged for Yisrael to descend into Galus in Mitzrayim so that they would refine and rescue the Torah, which was in Galus in Mitzrayim. After releasing the Torah from its Galus, HKB"H gave them this very same Torah at Har Sinai. Seeing as this is a vital concept, illuminating the entire subject of Galus Mitzrayim, it is worthwhile examining his actual words:

"סוד גלות מצרים הוא, כי הדעת היה בגלות שלא ידעו כלל מהבורא ברוך הוא ומתורתו, כי בדור המבול אמרו (איוב כא-טו) מה שדי כי נעבדנו, כי התורה אף שלא ניתנה קודם המבול, מכל מקום היתה גם בזה העולם כי כח הפועל בנפעל, רק שלא ניתנה בלבושין כמו אחר מתן תורה, שנתלבשה בלבושין כמו זה העולם. והיו יחידי סגולה שהיו מקיימין התורה כמו שהיא במרום [בלי התלבשות], מחמת שהיו משיגים אותה במוחין גדולים שהיה להם, עד שהיו משיגים את פנימיותה האמיתי כמו שהיתה מקודם שניתנה [לפני שהתלבשה בלבוש גשמי]. כמו מתושלח וחנוך ואדם הראשון שהיו לומדי תורה כנודע."

During the exile in Mitzrayim, "da'at" was in Galus—knowledge of the Creator and His Torah was absent in the world. Although the Torah had not yet been given prior to the mabul; nevertheless, its influence was present in the world; however, it was not given in its present form until Matan Torah. In fact, there were several extraordinary individuals who fulfilled the precepts of the Torah as it existed in the heavenly realms. They ascertained the inner truth of the Torah before it was presented below in its current, physical form. Among these individuals were Metushelach, Chanoch and Adam HaRishon. Yet, during "dor hamabul," the people declared (Iyov 21, 15): **"Who is Shakai that we should serve Him?"**

Let us explain his incredible insight based on a statement of Chazal's in the Midrash (B.R. 1, 1) regarding the first passuk in the Torah (Bereishis 1, 1): **"בראשית ברא אלקים את השמים ואת הארץ - "התורה"** אומרת, אני הייתי כלי אומנתו של הקב"ה... היה הקב"ה מביט בתורה ובורא את העולם,

This Midrash teaches us that the Torah served as a blueprint for creation; HKB"H looked at the Torah, and used it to create the universe.

Accordingly, the Maor Einayim applies the principle: **"כח הפועל"**—the power and characteristics of the maker are apparent in the object made or acted upon. Hence, even prior to Matan Torah, the influence of the Torah was present within creation; however, it was not in its current, earthly form—the form we are familiar with since it was given to Yisrael at Har Sinai. Since the Torah was given to Yisrael at Har Sinai the letters of the Torah are embodied by the various mitzvos. In other words, the mitzvah of tzitzis is performed on a physical garment; the mitzvah of tefillin takes the form of passages being written on parchment obtained from the hide of an animal; similarly, all of the mitzvos are expressed in terms related to everyday, earthly matters.

This coincides beautifully with what the great Rabbi Tzaddok hakohen, zy"a, writes in Pri Tzaddik (Vaeira 3). He addresses the Gemara's statement (Yoma 28b): **"אמר רב קיים אברהם אבינו כל — Rav said, "Avraham Avinu fulfilled the entire Torah."** How could he have possibly known what the Torah says before it was actually given? He explains magnificently that the universe was created with the Torah; hence, the letters of the Torah exist within every element of creation. By examining and contemplating the deeper significance of creation, he succeeded in revealing and comprehending the knowledge of Torah concealed within.

The Generation of the Flood Caused the Torah to Fall into Galus in Mitzrayim

Let us now return to the insight provided by the Maor Einayim. He explains why Galus Mitzrayim was necessary. The people of the "dor hamabul" were so wicked and corrupt that they caused the Torah to fall into the klipah of Mitzrayim:

"ובדור המבול היו רשעים גדולים, עד שהפסיקו את העולם עם הפועל שהיא התורה מן הבורא ברוך הוא, על כן כשנפסק העולם והתורה משרשם, חרב העולם באותו זמן והיה מבול. ולהיכן הפילו את התורה, בקליפת מצרים, על כן בא הדעת בגלות כנודע שהתורה היא בחינת דעת."

על כן הוצרכו ישראל לירד למצרים, להעלות את התורה שנפלה בקליפת מצרים, כמו שכתוב בזוהר הקדוש (פרשת בראשית כז) ויעבידו מצרים את בני ישראל בחומר דא קל וחומר, ובלבנים דא ליבון הלכתא, בפרך דא פירכא וכו'. וזהו ממש התורה שהיתה ביניהם [בין המצרים] הוציאו ישראל עם כל בחינותיה...

עד שהעלו את אותיות התורה מעומק קליפות מצרים, ואז כשיצאו יכלו לקבל התורה בשלשה חדשים. על כן אמר הוא יתברך (שמות י-א) בא אל פרעה כי אני הכבדתי את לבו למען שיתי אותותי אלה בקרב, פירוש, צריך שתבוא אל פרעה, למען אותיות התורה ששיתי בקרב, וצריך עתה להעלותן ולהוציאן."

Let us explain his holy words. The existence of the parts of the Torah spread throughout the universe stems from the Torah located near HKB”H, the Giver of the Torah. When human beings interact with this world in accordance with the precepts of the Torah—with which the universe was created—they effectively connect the Torah within creation with the origin of the Torah next to HKB”H. In this manner, the force to continue to exist emanates from the source of the Torah and revitalizes creation. We express this notion in our Shacharit prayers as follows: **“המחדש בטובו בכל יום תמיד מעשה בראשית—Who renews in His goodness every day, perpetually, the work of creation.”**

The people of the generation of the flood, however, were wicked, as it is written (Bereishis 6, 12): **“כי השחית כל בשר את דרכו על הארץ—for all flesh had corrupted its way upon the earth.”** Their wickedness created a disconnect between the elements of Torah embedded within the fabric of creation and the source of the Torah residing with HKB”H. Consequently, they brought about the destruction of the world; for creation could no longer draw upon the source for revitalization and continued existence.

We can also suggest a reason as to why they caused the Torah to fall specifically into the klipah of Mitzrayim. Dor hamabul sinned in matters of kedushah—as illustrated by the passuk above—therefore, they caused the Torah to fall into Galus Mitzrayim, which is described as the “cesspool of the land”—“ervas haaretz.” Yosef, the epitome of kedushah--“tzaddik yesod olam”--makes this point to his brothers in the following passuk (Bereishis 42, 9): **“לראות את ערות הארץ באתם—to see the land’s nakedness have you come.”**

In this light, we can better understand the words of the Midrash (V.R. 32, 5): **“על ידי שגדרו ישראל במצרים עצמן מן הערוה נגאלו ממצרים—because Yisrael safeguarded themselves in Mitzrayim from immorality, they were redeemed from Mitzrayim.”** It states additionally (ibid.): **“כדאי היה גדור ערוה בעצמו שנגאלו ישראל על ידו—the safeguarding from immorality alone was sufficient reason to redeem Yisrael.”** Seeing as HKB”H arranged for Yisrael to descend into Galus Mitzrayim in order to liberate the Torah--which had fallen into Galus Mitzrayim during the “dor hamabul” as a result of their immoral, indecent behavior—therefore it was incumbent upon them to sanctify themselves there in matters of morality.

The Neshamos that Caused the Galus of the Torah Reincarnated into Mitzrayim

In fact, the Maor Einayim repeats this idea (Mikeitz) with regards to the generation of the dispersion—“dor hapelagah.” These two generations together caused the Galus of the Torah in

Mitzrayim. He concludes his remarks by attributing this idea to his teacher and Rebbe, the holy Maggid of Mezritsch, zy”a. Then he writes that this idea also appears in the writings of the Arizal.

This latter remark comes as a huge surprise, because we do not find any explicit mention in the vast teachings of our master the Arizal that the Torah fell into Galus in Mitzrayim. It seems clear that the Maggid of Mezritsch, zy”a, is referring to the words of the Arizal in Sha’ar HaPesukim (Shemos) and Sha’ar HaKavanos (Derush 1 for Pesach). There he states that the Neshamos which transgressed both in the “dor hamabul” and the “dor hapelagah” reincarnated into those who descended to Mitzrayim—so as to achieve their tikun. As a consequence, we find that their respective punishments parallel each other. For their corruption in “dor hamabul,” they were eradicated by the waters of the flood. Similarly, in Mitzrayim, Pharaoh decreed that the firstborn male children be drowned in the Nile River: (Shemos 1, 22): **“כל הבן הילוד היאורה תשליכוהו.”**

Regarding the sins they committed during the “dor hapelagah,” it states (Bereishis 11, 3): **“ויאמרו איש אל רעהו הבה נלבנה לבנים ונשרפה—each man said to his fellow, ‘Come, let us make bricks and burn them in fire.’ And the brick served them as stone, and the bitumen served them as plaster.”** They attempted to ascend to the heavens, deny Hashem’s sovereignty and wage war against Him. Consequently, in Mitzrayim, they were punished as follows (Shemos 1, 10): **“הבה—come, let us act wisely toward them. . . They embittered their lives with hard work, with mortar and with bricks.”** Corresponding to the building of the city and the tower in that previous reincarnation, they were punished accordingly in Mitzrayim (ibid. 11): **“ויבנו ערי— they built storage cities for Pharaoh, Pitom and Raamses.”**

From these parallels, the Maggid of Mezritsch deduces that the “dor hamabul” and “dor hapelagah,” as a consequence of their sins, caused the letters of the Torah to fall into Galus in Mitzrayim. Therefore, they themselves reincarnated into Mitzrayim to endure hard labor with mortar and bricks in order to refine and retrieve the letters of the Torah that had fallen there. This explains why it was necessary for them to endure such extreme hardships in Mitzrayim. This also explains very nicely the statement from the Zohar hakadosh: **“וימררו את חייהם בעבודה קשה ובקושיא, בחומר בקל וחומר, ובבלבנים בליבון הלכתא, ובכל עבודה בשדה דא ברייתא, את כל עבודתם דא משנה—by means of the bitter slavery, they succeeded in extracting all of the diverse aspects of the Torah from their Galus in Mitzrayim.”**

This notion coincides amazingly with the words of the Bnei Yissaschar (Nissan 5, 13). He addresses the formula instituted by the author of the Pesach Haggadah, which is recited on the night of the Seder: “ברוך המקום ברוך הוא ברוך שנתן תורה לעמו ישראל ברוך הוא” — **“Blessed is He Who gave the Torah to His people Yisrael!”** The connection between the receiving of the Torah and the night of the Seder must be explained. Yet, according to what we have just learned, the answer is clear. On the night of the Seder, we also tell of the magnificent redemption of the Torah, which was mired in Galus in Mitzrayim.

A Novel Understanding of the Words of the Ohr HaChaim

This enlightens us with regards to the deeper significance of the explanation provided by the Ohr HaChaim hakadosh. He questioned why HKB”H delayed the exodus until Yisrael had sunk to the forty-ninth level of tumah. He answered that it was the Almighty’s will that Yisrael actually enter the forty-ninth level of tumah in order to extract the “nitzotzei kedushah” from there. Then we asked: Why didn’t HKB”H take them out sooner, anyway, and allow them to rescue the “nitzotzei kedushah” by means of the Torah—just like we currently rescue the sparks from the “sha’ar hanun”?

Yet, according to what we have learned from the Maor Einayim, in the name of his Rebbe, the Maggid of Mezritsch, zy”a, we can explain his meaning. During the Galus in Mitzrayim, Yisrael entered the forty-ninth level of tumah in order to extract the forty-nine levels of “binah” inherent in the Torah, which were stuck in Galus in Mitzrayim. As we learned from the Maor Einayim above, they caused the Torah to fall into the klipah of Mitzrayim; therefore, it was necessary for Yisrael to descend to Mitzrayim to elevate the Torah and free it from the klipah of Mitzrayim.

However, they could not enter the “sha’ar hanun” of tumah in order to refine and retrieve the fiftieth level of “binah.” For, as we have learned, one who enters that realm cannot ever leave—in keeping with the passuk (Mishlei 2, 19): “כל באיה לא ישובו” — **all who come to her do not return.** Nevertheless, in all of the exiles, and especially during the final Galus, even “nitzotzei kedushah” from the “sha’ar hanun” of tumah are refined by means of Torah-study. As we have learned, the Torah acts as a magnet attracting “nitzotzei kedushah” even from that distant realm.

This allows us a wonderful understanding of another point explained by the Ohr HaChaim. He explained that Moshe Rabeinu only achieved forty-nine levels of “binah”—but not the fiftieth level—because Yisrael only refined “nitzotzei kedushah” from forty-nine levels of tumah but not from the fiftieth.

Based on what we have discussed, he is teaching us that the liberation of “nitzotzei kedushah” from the forty-ninth level of tumah is in essence the liberation of the forty-nine levels of “binah” that were trapped in the forty-nine levels of tumah in the Galus of Mitzrayim. Since they only refined and liberated the “nitzotzei kedushah” representing the elements of Torah entrenched in the first forty-nine levels of tumah, consequently they only managed to attain forty-nine levels of “binah.” Yet, in the remaining exiles, and especially during the final Galus, by engaging in Torah-study to refine even “nitzotzei kedushah” from the “sha’ar hanun” of tumah, we will also merit the wisdom from the fiftieth level of “binah,” fulfilling the promise: “תורה חדשה מאתי תצא”—**a new Torah will emerge from Me.**

The Four Expressions of Geulah Correspond to the Four Aspects of Torah Exegesis

Continuing along this exalted path, let us endeavor to explain why HKB”H mentioned four “leshonos shel geulah” in association with the exodus from Mitzrayim. As we know, there are four types of Torah exegesis represented by the acronym פֶּרֶד-ס - פְּשָׁט. In Sha’ar HaGilgulim (Introduction 16), the Arizal explains: “דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד-ס, דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד-ס, דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד-ס, דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד-ס, דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד-ס.” — **a person is obligated to engage in all four levels of Torah-study represented by the term פרד-ס; they are “pshat”—the simple, straightforward understanding of the text, “remez”—the interpretation of the text based on allusions, “drush”—understanding based on more intricate elucidations, and “sod”—mystical interpretations of the text based on concealed meanings.**

Accordingly, all four of these aspects of the Torah were in exile in Mitzrayim. As we have explained, Yisrael descended to Mitzrayim to liberate the Torah from the depths of Galus in Mitzrayim. This is precisely why HKB”H employs four expressions of geulah: “והוצאתי, וולקחתי”—**to allude to the redemption of each of the respective aspects of Torah interpretation that were rescued from the klipah of Mitzrayim.**

With joy in our hearts, we can now appreciate the institution of drinking four glasses of wine on the Seder night corresponding to the four expressions of geulah. Let us refer to a statement in the holy Zohar (Eikev 271b): “לכו לחמו בלחמי ושתו בייני מסכתי - לכו לחמו בלחמי, ודא נהמא דאורייתא דבכתב, ויינא דאורייתא דבעל פה”

We learn that wine alludes to Torah she'b'al peh. Just as wine is derived from the fruit of the vine, so, too, all of the elucidations of Torah she'b'al peh derive from Torah she'b'chtav. It is explained in Torat Kohanim (Vayikra 1, 1): “רבי ישמעאל אומר בשלש עשרה מדות

Rabbi Yishmael says: The Torah is elucidated via thirteen principles. Hence, they instituted drinking four glasses of wine to commemorate the four “leshonos of geulah.” Thus, we allude to the four constituents of פרד”ס making up Torah she’b’al peh, which were redeemed from Mitzrayim.

We can add a nice little thought regarding the institution to drink wine specifically. We have learned in the Gemara (Shabbas 77a): **—Rava said: Any wine that is not sufficiently strong to be mixed with three equal parts of water is not considered wine.** Let us suggest that this dictum alludes to the four elements of פרד”ס. The undiluted wine by itself represents the element of “sod.” For, the Gemara states (Eiruvim 65a): **—when wine enters, “sod” is released.** The Gemara explains that the numerical value of 70 (י”ז) is equivalent to that of סו”ד. The three parts water added to dilute the wine represent the other three types of Torah interpretation: פשט, רמז, דרוש.

Now, the pronouncement of the Rama (Y.D. 246, 4) is well known: **—a person should only stroll in the field after he has filled his belly with meat and wine, possessing a knowledge of that which is permitted and that which is prohibited and the laws pertaining to the mitzvos.** Let us apply this pronouncement to the clever allusion provided by Rava: **“Any wine that is not sufficiently strong to be mixed with three equal parts of water is not considered wine.”** In other words, one should not venture into the realm of “sod”—represented by the undiluted wine—until one has first added three parts of water—representing the methodologies of “pshat,” “remez” and “drush.” Wine that has not been properly prepared in this manner is undrinkable. In other words, one should not learn the Torah of “sod” until one is well-versed in the other three areas of Torah scholarship—the Torah that is more apparent and accessible.

To summarize, wine that is diluted properly with three parts water and is therefore safe to consume, corresponds to the four elements of פרד”ס. These elements comprise Torah she’b’al peh, which is referred to as “yayin”—wine. Therefore, the sages instituted the drinking specifically of four cups of wine. Both the number of cups to be consumed and the wine itself—containing four portions mixed together—allude to the four aspects of the Torah which were redeemed from Mitzrayim.

Eliyahu’s Cup Corresponds to the Sha’ar HaNun

Based on what we have learned, we can shed some light on the widespread custom among Yisrael presented by the Chok Yaakov (O.C. 480, 6): **—it is customary in these countries to pour one cup more than the number of attendees; it is known as the cup of Eliyahu HaNavi.** A wonderful rationale for this custom is provided in the commentary Chatan Sofer on the Pesach Haggadah. It is seemingly difficult to understand why only four cups were instituted, corresponding to four expressions of geulah. For, in fact, an additional expression of geulah is mentioned in the passuk (Shemos 6, 8): **—I shall bring you to the land.**

The explanation is as follows. This fifth expression of geulah will only be fulfilled completely at the time of the future geulah—when HKB”H will gather in all of Yisrael from all areas of exile and bring them to Eretz Yisrael. Therefore, a cup of wine was not instituted corresponding to this expression of geulah. Nevertheless, this custom is accepted throughout Yisrael as Torah; a fifth cup of wine is poured corresponding to the expression “זהבאתי.” This cup is affectionately referred to as **—the cup of Eliyahu—**alluding to the fact that Eliyahu HaNavi will herald in for us the future geulah. For, the passuk states (Malachi 3, 23): **Behold, I send you Eliyahu HaNavi.** With Eliyahu as the agent, the fifth expression of geulah will become a reality: **—I shall bring you to the land.**

Let us conclude with one final thought. We have learned that Yisrael only extracted from Mitzrayim the Torah corresponding to forty-nine levels of “binah”—consisting of the four elements: “pshat,” “remez,” “drush” and “sod.” Therefore, it was instituted that we only drink four cups corresponding to the first four “leshonos of geulah.” Nevertheless, the fifth expression of geulah: **זהבאתי** “זהבאתי אתכם אל הארץ” corresponds to the revelation of the “sha’ar hanun” of the fifty levels of “binah.” We complete this process through our occupation with Torah-study throughout the various galuyot and in particular the final Galus. For this reason, we pour a fifth cup of wine and call it: **—the cup of Eliyahu.** For, it is Eliyahu who will announce that the moment of the geulah has arrived and that we will have the privilege of also attaining the “sha’ar hanun”—**—a new Torah will emerge from Me—**swiftly, in our times. Amen.

Donated by Dr. Ralph and Limor Madeb
Lealui neshmat Refael Gavriel Simcha Chaim Ben shulamit

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