



## The Malachim Are Moved by the Telling of Sipur Yetzias Mitzrayim during the First Half of the Night when The Physical Galus Was Still in Effect

In honor of Pesach, which approaches auspiciously, it is fitting that we examine the term **“seder.”** This is the term the early scholars chose to encompass all of the mitzvot that we perform on the first night of Pesach—including recounting the events of “Yetzias Mitzrayim,” eating matzahs and maror, and drinking four cups of wine. We find this term employed by Tosafos (Pesachim 114a): **“מי שאומר הגדה—וְעוֹשֶׂה הַסֵּדֶר—whoever recites the Haggadah and performs the “seder.”** Similarly, we find that the Kol Bo arranged the halachot pertaining to the first night of Pesach under the heading **“Leil HaSeder”**—**“The Night of the Seder.”** Hence, throughout the Jewish world, this sacred night is referred to as **“the night of the seder.”**

The Sefas Emes (Shabbas HaGadol 5654) provides a reason for this appellation in the name of his esteemed grandfather, the Chiddushei HaRim, zy”a: **“שמעתי מפי מורי זקניו ז”ל על שקורין ליל פסח סדר, וכן אומרים חסל סידור פסח, לרמוז למה שכתב המהר”ל ז”ל (גבורות—I heard from the mouth of my teacher and elder of blessed memory the following regarding why we refer to the night of Pesach as “seder” . . . it alludes to what the Maharal z”l writes (Gevuros Hashem): Just as there is an order (“seder”) to nature, so, too, there is a special order (“seder”) to miracles and supernatural feats.** In the sefer Beis Aharon, he provides a reason for this appellation in the name of his father, the great Rabbi Asher of Stolin, zy”a. He states that this designation alludes to the fact that a person’s conduct on the night of Pesach will determine the **“seder”** of his conduct for the entire year. Following in their footsteps, we will proceed to suggest another explanation for this appellation.

### HKB”H Gathers Together His Entire Heavenly Family

We will begin to shed some light on the matter based on a passage from the Zohar hakadosh, in the Raiya Mehemna (Bo 40b). It states that on the night of Pesach, HKB”H gathers together the entire heavenly family—Malachim, Seraphim, Chayot and holy Ofanim—and requests that they descend to Olam HaZeh to hear how his dear children recount the praises of HKB”H related to “Yetzias Mitzrayim.” Here is the passage:

**“ביה שעתא כניש קוב”ה לכל פמליא דיליה ואמר לון, זילו ושמעו ספורה דשבחא דילי דקא משתעו בני וחדאן בפורקני, כדין כולהו מתכנשין ואתיין ומתחברין בהדייהו דישראל, ושמעו ספורה דשבחא דקא חדאן בחדוה דפורקנא דמאריהון, כדין אתיין ואודן ליה לקוב”ה על כל איגון נסין וגבורן, ואודאן ליה על עמא קדישא דאית ליה בארעא, דחדאן בחדוה דפורקנא דמאריהון.”**

**At that moment, HKB”H gathers together His entire heavenly family and says to them: “Go and hear My praise that is being told by My children and how they are rejoicing in My redemption.” Then they all gather and come and join with Yisrael . . . and then they come and express gratitude to HKB”H for all of the miracles and heroic deeds, and they thank HKB”H that there is a holy people on earth that rejoice in the joy of HKB”H’s redemption.**

This is truly a magnificent vision: Seeing all of the heavenly creatures gathering in a Jew’s home to hear and witness how the master of the house recounts the miracles and glorious deeds HKB”H performed on our behalf during the exodus from Mitzrayim to his offspring, young and old. Afterwards, they ascend to the heavens exhilarated and inspired; they thank HKB”H and praise Him with regards to the amazing, holy nation down on earth.

Now, there is a fundamental principle that every mitzvah performed generates a heavenly advocate, a guardian angel. This is taught in the Mishnah as follows (Avos 4, 11): **”רבי אליעזר: בן יעקב אומר, העושה מצוה אחת קונה לו פרקליט אחד, והעובר עבירה אחת—Rabbi Eliezer ben Yaakov says: One who performs a single mitzvah acquires a single advocate for himself; one who commits a single aveirah, acquires a single prosecutor.** The Bartenura clarifies: **”An advocate refers to an angel that speaks well of the person; a prosecutor refers to one that speaks ill of him.”**

Thus, all of the malachim generated by the performance of the mitzvah of “sipur Yetzias Mitzrayim” join those malachim HKB”H sent to observe how wonderfully Yisrael fulfill this mitzvah. Now, on the night of Pesach, HKB”H extracts every individual Jew from his personal Mitzrayim—from his personal spiritual degradation. As a consequence, the newly-formed malachim generated by this mitzvah possess a unique kedushah. They are a testimony to the fact that HKB”H has a holy people in His universe. For, they were created as holy malachim as a result of the perfect fulfillment and observance of the mitzvah of “sipur Yetzias Mitzrayim.”

### The Malachim’s Exhilaration as Explained by the Bnei Yissaschar

The commentaries endeavor to explain why the malachim are so moved by the fulfillment of the mitzvah of “sipur Yetzias Mitzrayim.” Why is it more impressive than any other mitzvah in the Torah? Furthermore, it is only proper to express our gratitude and to praise HKB”H for taking us out of Mitzrayim—especially in such a spectacular manner. In fact, the Bnei Yissaschar (Nissan 4, 1) queries: **”וזהנה מהראוי להתבונן, מה הוא השבח, הגדול שמשבחים המלאכים את ישראל על הסיפור הזה, הלא בודאי מי שעושים—לו טובה, מחויב לספר ולהחזיק טובה למי שעשה לו טובה כזו—what is the big deal? Why are the malachim so impressed by this story recounted by Yisrael? It goes without saying that if someone performs a good deed on another’s behalf, a debt of gratitude is owed; the good deed must be acknowledged and the person should be praised.**

The Bnei Yissaschar explains at length that what impresses the malachim the most is that we fulfill the mitzvah of “sipur Yetzias Mitzrayim” even though we are still in galus and subject to the oppression of our enemies—who wish to kill us and demean us. Despite these unfavorable circumstances, we continue to

recount the miracles of “Yetzias Mitzrayim” with holy passion and enthusiasm. We chronicle how HKB”H miraculously took us from spiritual enslavement to eternal freedom.

In truth, even now, we are still in physical galus. Nevertheless, we express our joy at having been taken out of the spiritual galus of Mitzrayim’s tumah by HKB”H. We thank Him for giving us His sacred Torah that accompanies us throughout all of the exiles. For, in the merit of the Torah, we continue to be free men even during periods of galus. The Mishnah expresses this fact as follows (Avos 6, 2): **”שאין לך בן חורין אלא מי שעוסק בתלמוד תורה— the only free person is one who engages in Torah-study.**

In this light, the Bnei Yissaschar explains the significance of the language employed by the Zohar cited above. The Zohar states that the malachim return to HKB”H and thank him for the presence of a holy people down on earth that celebrate HKB”H’s geulah. Seemingly, it should have stated that they celebrate the joy of their own geulah—the fact that HKB”H redeemed them.

Yet, based on what we have discussed, we can provide the following explanation. The malachim specifically emphasize that they are moved and impressed by the fact that even when Yisrael are oppressed by their enemies in bitter galus, they celebrate: **”Their Master’s geulah”—the fact that the divine spark implanted in us by HKB”H, emerged from the galus of Mitzrayim to be free forever. This is guaranteed by our ability to engage in Torah-study and to cling to HKB”H and His Torah, in keeping with the passuk (Devarim 4, 4): ואתם הדבקים בה’ אלקיכם— and you who cling to Hashem, your G-d, you are all alive today.**

### The Story of the Exodus Is Told during the Time that We Emerged from Spiritual Galus

As a loyal servant in the presence of his master, I would like to elaborate on the sacred words of the Bnei Yissaschar and provide additional food for thought. First, however, let us explain why we perform the mitzvah of recounting “Yetzias Mitzrayim” during the first half of the night, prior to midnight.

This practice is derived from the source text related to the mitzvah of “sipur Yetzias Mitzrayim” (Shemos 13, 8): **”והגדת לבנך: --ביום ההוא לאמר בעבור זה עשה ה’ לי בצאתי ממצרים— and you shall tell your son on that day, saying: It is because of this that**

**Hashem acted on my behalf when I left Egypt.** Regarding this passuk, we find the following elucidation in the Mechilta, as brought down by the author of the Haggadah: "והגדת לבנך, יכול מראש חודש, תלמוד לומר ביום ההוא, אי ביום ההוא יכול מבעוד יום, תלמוד לומר בעבור זה, בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור מונחים לפניך"—**"You shall tell your child": One might have thought this meant from the beginning of the month. And so it says, "on that day." Had it said only "on that day," one might have thought that the obligation applied during the day. And so it also says, "Because of this." "Because of this" can only be said when matzah and maror lie in front of you.**

Now, we find a dispute in the Gemara (Berachos 9a) regarding the time of consumption of the Korban Pesach. Rabbi Elazar ben Azaryah holds that it may only be eaten until midnight; for that is when HKB"H slayed the firstborn Egyptians. Rabbi Akiva holds that it may be eaten throughout the entire night until morning; for that is when Bnei Yisrael actually left Egypt. The Gemara explains:

"אמר רבי אבא, הכל מודים כשנגאלו ישראל ממצרים לא נגאלו אלא בערב, שנאמר (דברים טז-א) הוציאך ה' אלקיך ממצרים לילה, וכשיצאו לא יצאו אלא ביום, שנאמר (במדבר לג-ג) ממחרת הפסח יצאו בני ישראל ביד רמה, על מה נחלקו על שעת חיפזון [על איזה חיפזון התכוונה התורה שצריך לאכול את הפסח בחיפזון].

רבי אלעזר בן עזריה סבר, מאי חיפזון, חיפזון דמצרים [כשמיהרו המצרים להוציא את ישראל בחצות לילה אחרי מכת בכורות, כמו שכתוב (שמות יב-לא): ויקרא למשה ולאהרן לילה ויאמר קומו צאו מתוך עמי גם אתם גם בני ישראל ולכו עבדו את ה' כדבריכם, לכן מותר לאכול את הפסח רק עד חצות], ורבי עקיבא סבר, מאי חיפזון, חיפזון דישאל [כשמיהרו ישראל לצאת ממצרים בבוקר].

תניא נמי הכי, הוציאך ה' אלקיך ממצרים לילה, וכי בלילה יצאו, והלא לא יצאו אלא ביום, שנאמר ממחרת הפסח יצאו בני ישראל ביד רמה, אלא מלמד שהתחילה להם גאולה מבערב. ופירש רש"י: "מערב נגאלו, נתנו להם רשות לצאת".

Rabbi Abba says: Everyone agrees that Yisrael were redeemed from Mitzrayim in the evening and that they departed during the day. So on what do they disagree? Regarding the need for haste and its timing; why is it required to eat the Pesach offering hastily?

Rabbi Elazar ben Azaryah is of the opinion that the haste refers to the Egyptians; they rushed to get Yisrael to leave at midnight, in the aftermath of the Plague of the Firstborn—Makat Bechorot. Therefore, he holds that it is only permissible to eat the Korban Pesach until midnight. Rabbi Akiva is of the

opinion that the haste refers to Yisrael; they rushed to leave Egypt in the morning.

Thus, we learn that the geulah began in the evening. As Rashi explains, that is when they were given permission to leave.

Now, we have learned in the Gemara (Pesachim 120b): אמר—**רבה אכל מצה בזמן הזה אחר חצות, לרבי אלעזר בן עזריה לא יצא ידי חובתו**—**Rava said: If one ate matzah nowadays after midnight, according to Rabbi Elazar ben Azaryah, he has not fulfilled his obligation.** As the Gemara explains there, the Torah compares the matzah to the Korban Pesach; for it is written (Bamidbar 9, 11): **"על מצות ומרורים יאכלוהו"—with matzos and maror shall they eat it.** According to Rabbi Elazar ben Azaryah, this applies to the consumption of the "afikoman," as well. Since it is eaten in memory of the Korban Pesach, it must also be consumed prior to midnight. Consequently, the Tur and the author of the Shulchan Aruch (O.C. 477, 1) establish that we follow the more stringent position of Rabbi Elazar ben Azaryah: **"ויהא זהיר לאכול קודם חצות"—one should take care to eat it before midnight.** It is for this reason that it is necessary to perform the mitzvah of "sipur Yetzias Mitzrayim" on the night of Pesach prior to midnight. As we learned regarding the elucidation of the passuk: **והגדת לבנך ביום ההוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים**—**the story must be told while the matzah and maror are still in front of you.**

Notwithstanding, this is perplexing. For, according to Rashi's interpretation of the Gemara, the geulah did not begin on that historic night until HKB"H slayed all of the firstborn Egyptians at midnight. Only then did Pharaoh call for Moshe and Aharon and implore them (Shemos 12, 31): **קומו צאו מתוך עמי גם אתם גם בני ישראל—get up, go out from among my people, both you and Bnei Yisrael.** That being the case, why does the Torah command us to recount the story of "Yetzias Mitzrayim" prior to midnight? At that juncture, we were still slaves to Pharaoh.

### The Spiritual Geulah in Mitzrayim Was the Foundation for the Physical Geulah

It appears that we can resolve this difficulty in grand fashion based on the notion that the galus in Mitzrayim was comprised of two distinct forms of galus—a physical galus and a spiritual galus. On the one hand, Yisrael were subjected to harsh, physical labor, as it is written (ibid. 1, 14): **וימררו את חייהם בעבודה קשה בחומר**



**“they made their lives bitter with harsh labor involving mortar and bricks, and all kinds of work in the fields; all the work they made them do was back-breaking.”**

On the other hand, they were also subjected to a spiritual galus. As we know, they sank to the forty-ninth level of tumah, to the point that they even worshipped the Egyptian deity, the lamb. Regarding their practice of avodah-zarah, the Midrash states (S.R. 21, 7): **“בשעה שיצאו ישראל ממצרים, עמד סמאל המלאך: לקטרג אותן, אמר לפני הקב“ה, רבונו של עולם עד עכשיו היו אלו עובדים עבודת “כוכבים ואתה קורע להם את הים” —when Yisrael departed from Mitzrayim, the malach Samael stood up to indict them. He argued before HKB”H: Master of the Universe, until now these people practiced idolatry, and now You split the sea for them?!**

Just as the galus in Mitzrayim was comprised of a physical and a spiritual galus; so, too, was the geulah from Mitzrayim twofold. HKB”H redeemed Yisrael from both their physical enslavement and their spiritual enslavement. Nevertheless, it behooves us to explore which of the two redemptions came first.

To answer this question let us refer to the words of the holy Ba’al Shem Tov, zy”a, as they are brought down in the sefer Ba’al Shem Tov (Bereishis 166): **“אמר הבעל שם טוב ז”ל בענין הכתוב (תהלים): “קרבנה אל נפשי גאלה, שהוא תפלה על גאולה פרטיית של הנפש שלו מגלות היצר הרע, וכשיגאל כל אחד גאולה פרטיית, אז יהיה אחר כך גאולה כללית, regarding the passuk (Tehillim 69, 19): “Draw near to my soul, redeem it”—the Ba’al Shem Tov z”l said that it represents a prayer for the personal geulah of an individual’s soul from the galus of the yetzer hara. After every individual has achieved a personal geulah, afterwards there will be a general geulah, and Mashiach will come—swiftly, in our times. Amen.**

Thus, we have an explicit source stating that as a result of our collective efforts to extract our individual souls from galus-**“קרבנה אל נפשי גאלה”**—we will merit the general geulah, which will include the geulah of our physical bodies. This is explained at great length in Toldot Yaakov Yosef in several places. For, the physical galus stems from the spiritual galus; the spiritual galus is the actual cause of the physical galus. Consequently, the geulah of the soul is the key to the geulah of the physical body. Here is what he writes in parshat Pekudei:

**“זוהו כפל לשון (שמות ג-יד) אהיה אשר אהיה, כי גלות הגשמי נמשך מגלות הרוחני... וזהו שכתוב (בראשית ג-כד) פקוד יפקוד, מן פקידה הרוחני נמשך פקידה לגלות הגשמי... ובזה יובן (שמות כ-ב) אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים, מגלות הגשמי, על ידי שהוצאתיך מגלות הרוחני, מבית עבדים, מלהיות עבדים לפרעה שהוא היצר הרע.”**

**This is the implication of the repetitive language employed in the phrase “אהיה אשר אהיה”—the physical galus ensues from the spiritual galus... and this is the implication of that which is written: “פקוד יפקוד”—from the remembrance of the spiritual will ensue the remembrance of the physical galus... thus, the following is to be understood: “I am Hashem, your G-d, Who took you out of the land of Egypt”—by taking you out of the spiritual galus—“from the house of slaves”—from being slaves to Pharaoh, the embodiment of the yetzer hara.**

This in fact is how the future geulah will unfold. The geulah of the soul is an indispensable prerequisite necessary to achieve the geulah of the physical self. The Gemara teaches us this fact (Sanhedrin 97b) and the Rambam rules (Hilchos Teshuvah 7, 5): **“אין ישראל נגאלין אלא בתשובה” — Yisrael will only be redeemed by means of teshuvah.** The explanation is clear. First it is necessary to emerge from the spiritual galus by means of teshuvah and good deeds; afterwards, as a result, we will merit emerging from the physical galus, as well.

### **The Spiritual Geulah from the Galus of Mitzrayim Was Accomplished by Sacrificing and Eating the Korban Pesach**

Upon examining the events leading up to the exodus, we find indeed that Yisrael only merited emerging from the physical galus in Mitzrayim after they emerged from and rid themselves of the tumah of Mitzrayim. They accomplished this feat by slaughtering the Korban Pesach and by performing the mitzvah of milah. Note Rashi’s commentary (Shemos 12, 6) citing the Mechilta:

**“היה רבי מתיא בן חרש אומר, הרי הוא אומר (יחזקאל טז-ח) ואעבור עליך ואראך והנה עתך עת דודים, הגיעה שבועה שנשבעתי לאברהם שאגאל את בניו, ולא היו בידם מצות להתעסק בהם כדי שיגאלו, שנאמר (שם ז) ואת ערום ועריה, ונתן להם שתי מצוות דם פסח ודם מילה שמלו באותו הלילה... אמר להם משכו וקחו לכם, משכו ידיכם מאילילים, וקחו לכם צאן של מצוה.”** The awaited time for the redemption was at hand, and the people were devoid of merit; so, the Lord gave them two mitzvot to perform

that night—the blood of the Korban Pesach and the blood of the brit-milah. They abandoned the practice of idolatry and began to perform mitzvot.

This topic is discussed at greater length in the Midrash (S.R. 16, 2) regarding the passuk (Shemos 12, 21):

“משכו וקחו לכם צאן, הדא הוא דכתיב (ישעיה ל-טו) בשובה ונחת תושעון... אתה מוצא לישראל כשהיו במצרים, היו עובדין עבודת כוכבים... אמר לו הקב"ה למשה, כל זמן שישראל עובדין לאלהי מצרים לא יגאלו, לך ואמור להן שיניחו מעשיהן הרעים ולכפור בעבודת כוכבים, הדא הוא דכתיב משכו וקחו לכם, כלומר משכו ידיכם מעבודת כוכבים, וקחו לכם צאן ושחטו אלהיהם של מצרים ועשו הפסח, שבכך הקב"ה פוסח עליכם, הוי בשובה ונחת תושעון”.

**“Withdraw and take for yourselves one of the flock” . . . We find that when Yisrael were in Mitzrayim they worshipped other gods . . . HKB”H said to Moshe: “As long as Yisrael worship the Egyptian gods, they will not be redeemed. Go and tell them to abandon their immoral ways and to deny idolatry.” This is implied by that which is written: “Withdraw and take for yourselves”—in other words, withdraw you hands from idolatry and take for yourselves lambs; slaughter the gods of the Egyptians and observe the Pesach. As a result, HKB”H will pass over you . . .**

Thus, we have an explicit source stating that HKB”H did not want to physically redeem Yisrael from Mitzrayim until He first redeemed them spiritually—by giving them the mitzvah to sacrifice the Egyptians’ god as a Korban Pesach and the mitzvah of milah—the covenant between HKB”H and Yisrael.

This now enlightens us as to why HKB”H commanded us to recount the exodus from Egypt specifically during the first half of the night—before we received permission from the Egyptian ruler, Pharaoh, to leave Egypt. He wanted to teach us a vital lesson for all future generations. The ultimate geulah from the galus in Mitzrayim stemmed from the fact that Yisrael merited emerging from the forty-nine levels of tumah that they had been immersed in there. That geulah occurred during the first half of the night, when they slaughtered their lambs—the Egyptian gods—as a Korban Pesach and ate them.

It appears that HKB”H alluded to this fact in the passuk where he commands us to recount the events of “Yetzias Mitzrayim” during the first half of the night: **“ההגדת לבנך ביום”** “ההוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים” Recall that we derived from this passuk that the mitzvah to tell the story applies

specifically: **“בשעה שיש מצה ומרור מונחים לפניך”**—**when matzah and maror are situated before you.** Thus, HKB”H explains why: **“בעבור זה”**--**because of this**--in other words, because you emerged from the tumah of Mitzrayim by eating the Korban Pesach together with matzahs and bitter herbs; **“עשה ה' לי בצאתי”** “ממצרים—afterwards, we were able to emerge physically, as well, from the galus of Mitzrayim.

### The Harsh Response to the Wicked Son: “Had he been there, he would not have been redeemed”

Based on what we have learned thus far, we can better appreciate the give and take between the father and the wicked son, the **“Rasha,”** depicted by the author of the Haggadah. The Rasha poses his question defiantly and the father’s response is harsh and piercing:

“רשע מה הוא אומר, מה העבודה הזאת לכם, לכם ולא לו, ולפי שהוציא את עצמו מן הכלל כפר בעיקר, ואף אתה הקהה את שניו ואמור לו, בעבור זה עשה ה' לי בצאתי ממצרים, לי ולא לו, אילו היה שם לא היה נגאל”.

**The wicked son, what does he say? “What is this service to you?” “To you,” he says, not to him. When he sets himself apart from the community, he denies the very core of our beliefs. And you must set his teeth on edge and tell him, “Because of this the Lord acted for me when I came out of Egypt.” “For me,” and not for him; had he been there he would not have been redeemed.**

Here is the explanation. Because the soul of the wicked son is still mired in the galus of earthly desires, he cannot fathom why we are performing this ritual on the night of the “seder,” during the first half of the night, while we were still slaves. This prompts his question: **“What is this service to you”** during the first half of the night? To which the author of the Haggadah responds: **“To you and not to him”**—because he does not sense that he has any part in recounting the events that occurred during the first half of the night. After all, as a “rasha,” he is still mired in the galus of the yetzer. So, he has nothing to celebrate during the first half of the night, when the spiritual geulah took place.

Hence, the one reciting the Haggadah instructs us: **And you must set his teeth on edge and tell him, “Because of this the Lord acted for me when I came out of Egypt.”** In other

words, repeat the passuk to him regarding the mitzvah of “sipur Yetzias Mitzrayim” on the night of Pesach: **“וזהגדת לבנך ביום ההוא”** “לאמר, בעבור זה עשה ה' לי בצאתי ממצרים”. This passuk informs us that **“because of this”**—because we emerged from the spiritual galus by slaughtering the Egyptian god as a Korban Pesach; **“the Lord acted on my behalf when I came out of Egypt”**—He found merit in Me and also took me out of Mitzrayim physically. The Rasha, on the other hand remained in a spiritual galus; therefore: **“For me, and not for him; had he been there he would not have been redeemed”**—he would not have merited a physical geulah. For, as we have learned, the physical geulah hinges on the spiritual geulah.

We can now comprehend the excitement experienced by the malachim upon witnessing the recounting of “Yetzias Mitzrayim” by Yisrael. For, they see Yisrael telling the story during the first half of the night, when they were still in galus physically. Despite this fact, they tell of their spiritual exodus

from Mitzrayim, accomplished by slaughtering the Egyptian god and eating it for the sake of Hashem. In other words, the malachim rejoice because of the geulah of the soul, the G-dly portion from above that emerged from galus. This prompts the malachim to express their exhilaration to HKB”H: **“דחדאן בחדוה: דפורקנא דמאריהון”**. They are celebrating HKB”H’s simchah—that the divine soul has emerged from galus.

With this in mind, we have found a praiseworthy reason for the widespread custom throughout the Jewish world to call the rituals performed on the night of Pesach by the appellation **“Seder.”** It teaches us a vital lesson pertinent to all aspects of our lives. Geulah comes about in an orderly fashion; geulah has a “seder.” First, we must address the spiritual geulah by performing complete and sincere teshuvah. In the merit of this spiritual geulah, we will merit the physical geulah. This will be the pattern of the future geulah. If we take care to draw nearer to HKB”H first and foremost, by means of “teshuvah sheleimah,” we will merit the total geulah, swiftly, in our times. Amen.



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