



Three Gems from the Impeccable Teachings of the Megaleh Amukos

A Brief Life History of the Megaleh Amukos

The holy, divine kabbalist, the distinguished Rabbi Nasan Nata Shapira, zy"a, was born to his father, the brilliant Rabbi Shlomo Shapira, ztz"l, in the year 5345. He is best known in the world of Torah, and in particular in the world of those who engage in the study of the mystical Torah, for his two famous sefarim—the Megaleh Amukos on the Torah and the Megaleh Amukos on Vaeschanan. In these compilations, he reveals fascinating, esoteric teachings in all four areas of exegesis referred to as **פיר"ס**—an acronym for **pshat, remez, drush, and sod**. In the sefer on Vaeschanan, he presents 252 interpretations just on the opening pesukim of the parsha. Thousands of sacred sefarim have been illuminated by his insights and have used them as introductions and the basis for their commentaries.

While the brilliant author of the Megaleh Amukos, zy"a, was only 32 y.o., he was appointed Rosh Yeshivah of the holy, famous congregation of Krakow. Many esteemed scholars and brilliant Rabbis emerged from his Beis Midrash. No Torah subject was too great or too small for him; he was proficient in the entire Talmud, poskim, and all areas of erudition related to the Torah. His son, the brilliant Rabbi Shlomo, ztz"l, attests to his father's greatness and proficiency in his introduction to the sefer Megaleh Amukos on Vaeschanan. Unfortunately, due to our numerous sins, he was taken from us at the tender age of 48 y.o. on the 13th of Av 5393. Nevertheless, he managed to provide us with fifteen sefarim dealing with both the revealed and concealed Torah.

The tzaddikim of his generation attested to the fact that the great Megaleh Amukos was taught the deeper meanings of the Torah by none other than Eliyahu HaNavi. His son, Rabbi Shlomo, relates an incredible story about his father. Throughout his life, it was his sacred practice to arise at midnight and to perform a "tikun chatzot" characterized by lamentations and wailing for the galus of the Shechinah; he performed this nightly ritual with a specific tune. On one occasion, Eliyahu HaNavi appeared to him and informed him that this was the very same tune with which the heavenly family lamented the churban of the Beis HaMikdash.

Here is the inscription on his gravestone:

"פה נטמן איש אלקי קדוש מן הקדמונים, מגלה עמוקות רזין ומטמונים, הוא שאומרים עליו שדבר אתו אליהו פנים אל פנים, הגאון אב"ד ור"מ מו"ה נתן נטע בן מו"ה שלמה שפירא זצ"ל, נפטר ביום ד' י"ג אב שצ"ג לפ"ק תנצב"ה"

Here lies a divine person, holy from among the early scholars, a revealer of deep secrets and hidden treasures, about whom it is said that Elijah the Prophet spoke to him face-to-face

Since this upcoming Shabbas Kodesh is just before his yahrzeit, it is fitting to present three gems from his illustrious teachings to elevate his pure neshamah. In particular, we will focus on teachings from the sacred Megaleh Amukos on

Vaeschanan with its 252 elucidations of Moshe Rabeinu's opening words in the parsha (Devarim 3, 23): "ואתחנן אל ה' בעת ההיא לאמר, ה' אלקים אתה החלות להראות את עבדך את גדלך ואת ידך החזקה אשר מי אל בשמים ובארץ אשר יעשה כמעשיך וכגבורתך, אעברה

נא ואראה את הארץ הטובה אשר בעבר הירדן ההר הטוב הזה והלבנון. I implored Hashem at that time, saying, “Hashem-Elokim, You have begun to show Your servant Your greatness and Your strong hand, for what power is there in the heaven or on the earth that can perform according to Your deeds and Your mighty acts?! Let me now cross and see the good land on the other side of the Yarden—this good mountain and the Lebanon.”

Yisrael Are Compared to the Thumb that Is above the Other Four Fingers

The first gem we will present relates to the spirit and mood of these days, especially to the upcoming Shabbas Kodesh, **Shabbas Nachamu**. As we know, this appellation signifies that the Haftarah read in conjunction with this parsha begins (Yeshayah 40, 1): “נחמו נחמו עמי יאמר אלקיכם” — **“comfort, comfort My people,” says your G-d**. Here HKB”H offers the people of Yisrael consolation through the navi Yeshayahu. We will begin with the Megaleh Amukos on Vaeschanan (147):

We find the following exposition in the Midrash Tanchuma (Eikev 4) on the passuk (Devarim 28, 1): “והיה אם שמוע תשמע” בקול ה' אלקיך לשמור לעשות את כל מצוותיו אשר אנכי מצוך היום ונתנך ה' אלקיך עליון על כל גויי הארץ. It shall be that if you hearken to the voice of Hashem, your G-d, to observe, to perform all of His mitzvos that I command you this day, then Hashem, your G-d, will make you “elyon” (supreme) over the nations of the earth. Rabbi Levi said: What is the significance of the term “elyon”? You will be like the “elyon” (interchanging the “ayin” with an “aleph”). If you are meritorious, you will rise above the other four fingers; if not, you will fall below the other four fingers. “עליון” means supreme; “אליון” based on the Targum Onkelos (Vayikra 8, 23) refers to the thumb, which is separate from the other fingers.

According to the Megaleh Amukos, the four fingers that are adjacent to one another represent the four exiles: **Bavel, Madai, Yavan and Edom**. The thumb, however, which is separated from the other fingers, represents Yisrael, who are separate from the other nations of the world. Thus, the passuk states that if Yisrael are meritorious, they will be analogous to the thumb, which stands above the other four

fingers, which represent the other nations of the world, in particular, the regimes of the four galuyos.

The Megaleh Amukos adds the following explanation: The baby finger, known as the “zeret”—זר”ת—corresponds to the galus of Edom, which is Eisav. Thus, we find the following allusion in the name זר”ת. It is an acronym for (Iyov 38, 15): זרוע רמה תשבר—the upper arm shall be broken. It also alludes to that which we learn in the Midrash (S.R. 35, 5): Le’atid la’vo, HKB”H will accept korbanos from all of the nations with the exception of Edom, the descendants of Eisav. This is also alluded to by the name זר”ת, which is an acronym for (Mishlei 21, 27): זבח רשעים תועבה—the sacrifice of the wicked is an abomination.

Accordingly, he interprets the words of the following lament composed by the divine poet, Yirmiyahu HaNavi, which we recite on Tishah B’Av (Eichah 3, 3): אך בי ישוב—יהפוך ידו כל היום—only against me did He turn His hand repeatedly all day long. During times of galus, HKB”H, so to speak, rotates His hand in such a manner that the four fingers—corresponding to the four exiles—are on top; whereas the thumb corresponding to Yisrael is on the bottom. This signifies the nations of the world’s dominance and reign over Yisrael. This concludes the sacred comments of the Megaleh Amukos.

The Amazing Gesture of Avraham Avinu

As a loyal servant in the presence of his master, I would like to expand on his sacred remarks and apply them to interpret what Avraham Avinu said to the King of Sedom after his victory over the four kings (Bereishis 14, 22): ויאמר אברם אל מלך סדום הרימותי ידי אל ה' אל עליון קונה שמים וארץ, אם מחוט ועד שרוך נעל ואם אקח מכל אשר לך ולא תאמר אני העשרתי את אברם. Avram said to the King of Sedom: “I have raised my hand to Hashem, G-d, the Most High, Maker of heaven and earth, if so much as a thread or a shoe-strap; or if I shall take from anything that is yours! So you shall not say, ‘It is I who made Avram rich.’”

Now, Chazal teach us that by going out to battle against the four kings, Avraham Avinu performed a symbolic gesture for the exit of Yisrael from the four galuyos. This is taught in the Midrash (B.R. 42, 2) in relation to the passuk (ibid.

1): **“And it happened in the times of Amraphel.” Just as it began with (the defeat of) four kingdoms, so it will end with (the defeat of) four kingdoms.** It began **“with Chedarlaomer King of Eilam, and Tidal King of Goyim, and Amrafel King of Shinar, and Aryokh king of Elasar.” So will it end with (the defeat of) four kingdoms: The kingdom of Bavel, the kingdom of Madai, the kingdom of Yavan, and the kingdom of Edom.**

Let us now interpret Avram’s remark: **“I have raised my hand to Hashem.”** As we learned from the Midrash, the war against the four kings was viewed as a preparation for the geulah of Yisrael from the four galuyos. Hence, Avram cleverly prayed to Hashem by raising his hand in such a way that the thumb would be located above the other four fingers. This constituted a symbolic gesture that Yisrael would rise above all of the four nations that reigned over them (and all the nations of the world) at the time of the future geulah. Then, our forefather teaches us that if we wish to merit this supreme status, we must follow his example. Just as he swore not to accept any gifts from the King of Sedom—not even **“a thread or a shoe-strap”**—so, too, we must totally dissociate ourselves from the goyim. We must remain separate like the thumb that is separate from the four fingers. In this manner, we will merit reigning over all four regimes like the thumb that rises above the other fingers.

This is alluded to very nicely in a passuk related to the battle with Amalek (Shemos 17, 11): **“והיה כאשר ירים משה ידו”**—**and it happened that when Moshe raised his hand Yisrael was stronger, and when he lowered his hand Amalek was stronger.** This is addressed in the Mishnah (RH 29a): **“וכי ידיו של משה”** עושות מלחמה או שוברות מלחמה. אלא לומר לך בזמן שישראל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים היו נוצחות ואם לאו היו נובלות—**do Moshe’s hands actually determine the course of the battle? Rather, the passuk informs us that when Yisrael look toward the heavens and make themselves subservient to their Father in Heaven, they are victorious; when they fail to do so, they fall.** Seemingly, the question still remains. Why does the passuk state: **“It happened that when Moshe raised his hand Yisrael was stronger”?** Clearly, the matter did not depend on the position of Moshe’s hands.

In keeping with our current discussion, we can explain the matter as follows: It is written (Bamidbar 24, 20): **“ראשית גוים עמלק”**—**Amalek is the first among nations.** This is because it encompasses all of the four regimes of the galuyos. Therefore: **“When Moshe raised his hand”** intending to perform a symbolic gesture with the thumb above and superior to the other four fingers, he had a profound impact on Yisrael. His kedushah influenced them to separate themselves from all the nations of the world and commit their hearts and souls to their Father in Heaven. As a result, **“Yisrael was stronger”** and able to defeat their foe. However, if Yisrael were not worthy, chas v’shalom, **“he lowered his hand”**—Moshe no longer had the strength to keep his hands up. Thus, the thumb was no longer supreme and higher than the other fingers. As a result, **“Amalek was stronger.”**

The Symbolism of Jews Shaking Hands in Peace and Friendship

I would now like to suggest to our esteemed readership something phenomenal. It is an accepted Jewish minhag to greet someone you have not seen for awhile with a handshake. Various explanations have been proposed for this custom. Nevertheless, we can suggest an explanation based on this discussion. We will begin by referring to Chazal’s statement (B.B. 10a): **“גדולה צדקה שמקרבת את הגאולה”**—**tzedakah is great, because it brings the geulah closer.**

This can be understood based on the teaching in the Gemara (Yoma 9b) that the Beis HaMikdash was ultimately destroyed because of the tragic flaw of “sin’as chinam.” Clearly, this implies that the necessary tikun is for brotherly love to prevail among Jews. Furthermore, there is no greater act of love than giving tzedakah to a brother in need, especially a pauper. This act separates us from the goyim, who give charity, more often than not, to enhance their good name and reputation. This is taught in the Gemara (B.B. 10b):

“תניא אמר להן רבן יוחנן בן זכאי לתלמידיו, בני מהו שאמר הכתוב צדקה תרומם גוי וחסד לאומים חטאת, נענה רבי אליעזר ואמר, צדקה תרומם גוי אלו ישראל, דכתיב ומי כעמך ישראל גוי אחד בארץ, וחסד לאומים חטאת, כל צדקה וחסד שאומות עובדי כוכבים עושין חטא הוא להן, שאינם עושין אלא להתגדל בו.”

It was taught in a Baraisa: Rabban Yochanan ben Zakkai said to his students, “My children! What is the meaning of that which is stated in Scripture (Mishlei 14, 34): ‘Tzedakah exalts a nation (singular), and the chesed of nations (plural) is a sin’?” Rabbi Eliezer answered, saying: “Tzedakah exalts a nation,” these are Yisrael, as it is written (Divrei HaYamim I 17, 21): “And who is like Your people Yisrael, a unique nation in the land!” “And the chesed of nations is a sin” refers to the heathen nations. Any act of tzedakah or chesed that the idolatrous nations perform is considered a sin for them, since they only do it to live longer (or enhance their reputation).

Now, in keeping with this discussion, when a person is stingy and closes his hand so as not to give tzedakah, all five fingers join together to form a fist, and cannot be distinguished from one another. Conversely, when a person opens his hand to give tzedakah, the distinct separation between the thumb and the other four fingers becomes apparent. This symbolizes the fact that Yisrael are distinct and separate from the four regimes in how they behave and act. Thus, HKB”H rewards them “midah k’neged midah”—measure for measure—by also opening His hand, so to speak, with His thumb on top. This will hasten the geulah, when Yisrael (symbolized by the thumb) will rise above all four regimes (symbolized by the other four fingers).

This is also alluded to in the following passuk (Devarim 15, 8): “כִּי יִהְיֶה בְּךָ אֲבִיּוֹן מֵאַחַד אַחֲדֵיךָ שְׁעָרֶיךָ בְּאַרְצֶךָ אֲשֶׁר ה’ אֱלֹהֶיךָ נֹתֵן לְךָ, לֹא תֹאמַץ אֶת לִבְּךָ וְלֹא תִקְפֹּץ אֶת יָדְךָ מֵאֲחִיךָ הָאֲבִיּוֹן. כִּי פָתוּחַ תִּפְתַּח אֶת יָדְךָ לוֹ... נָתַן תִּתֵּן לוֹ וְלֹא יֵרַע לִבְּךָ בְּתֵתְךָ לוֹ, כִּי בְּגִלְלֵי הַדָּבָר הַזֶּה יִבְרַכְךָ ה’ אֱלֹהֶיךָ בְּכָל מַעֲשֶׂיךָ וּבְכָל מִשְׁלַח יָדֶיךָ.” **If there shall be a destitute person among you, any of your brethren in any of your cities, in the land that Hashem, your G-d, gives you, you shall not harden your heart or close your hand against your destitute brother (in which case the thumb is not distinct from the other fingers). Rather, you shall open your hand to him (displaying your uniqueness) . . . You shall surely give to him and let your heart not feel bad when you give him, for in return for this matter, Hashem, your G-d, will bless you in all your deeds and in your every undertaking. Thus, “tzedakah hastens the arrival of the geulah.”**

Now, this illuminates for us the rationale for the Jewish minhag of shaking hands when Jews greet each other to express shalom. In the process, the thumb is separated from the other four fingers and assumes a position of superiority. We can suggest that this act of friendship and brotherly love constitutes a symbolic gesture and preparation for the future geulah—which will come in the merit of “ahavat Yisrael.” For, at that time, Yisrael—analogueous to the thumb—will reign supreme over the other four regimes—represented by the other four fingers—and they will be deserving of the complete geulah, in keeping with the assurance: **“Then Hashem, your G-d, will make you ‘elyon’ (supreme) over the nations of the earth.”**

Moshe Rabeinu Requested to Enter Eretz Yisrael to Abolish Gehinnom

We will continue this enlightening journey by now introducing a second gem from the teachings of the Megaleh Amukos on Vaeschanan (127). He asserts that Moshe Rabeinu pleaded to enter Eretz Yisrael so that he could abolish Gehinnom. This is based on a tremendous chiddush taught in the Zohar hakadosh (Noach 62b). Three times a day, every day—when Yisrael pray Shacharis, Minchah, and Arvis—the reshaim in Gehinnom have a brief reprieve from their judgment in Gehinnom. The duration of each respite is an hour and a half for a total each day of four and a half hours. So, if we extend this calculation to the six days of the week, we find that the reprieve for the reshaim from the torment of Gehinnom totals **27** hours during the week.

Alternatively, in the merit of the Torah studied by Yisrael in Olam HaZeh, which is founded on **27** letters—the basic 22 letters plus the additional 5 final letters—the reshaim are granted **27** hours of rest weekly in Gehinnom. Now, if we add the 24 hours of rest on Shabbas to these 27 hours, they are actually granted a total of **51** hours of rest per week.

It was for this reason that Moshe Rabeinu, the loyal shepherd, beseeched Hashem to be allowed to enter Eretz Yisrael. He wanted to abolish the punishment of the reshaim in Gehinnom completely. As we know, Moshe Rabeinu passed away on the 7th of Adar, which fell on Shabbas. Therefore, regarding that day, it says: “וַאֲתַחֲנֶן אֵל ה’ בַּעַת הַהִיא”

“לאמר”—I implored Hashem at that time, saying. In other words, **“at that time,”** which was on Shabbas, which is a day of rest even for the resha'im in Gehinnom, Moshe prayed to extend their reprieve even to the weekdays, so they would not have to suffer there at all.

This then is the interpretation of Moshe's remark: **“ה' אלקים אתה החילות להראות את עבדך”—Hashem, You have shown Your servant the suspension of meting out justice in Gehinnom during the three daily tefilos; “את גדלך”—during tefilas Shacharis established by Avraham, the paradigm of “chesed,” which is associated with Your “gedulah”; “את ירך”—during tefilas Minchah established by Yitzchak, the paradigm of “din,” which is associated with the attribute of “chozkah”—strength and force; “אשר מי א"ל בשמים ובארץ”—during tefilas Arvis established by Yaakov, who the Gemara (Megillah 18a) teaches us is referred to as א"ל.**

Since You started to show me the suspension of meting out justice in Gehinnom, I would like to complete the job. It is suspended three times daily for a total of 27 hours per week corresponding to the 27 letters of the Torah and the 27 hours of tefilah. Additionally, it is suspended for the 24 hours of Shabbas. Altogether, the resha'im are granted a reprieve a total of 51 hours per week. This is the implication of Moshe's remark: **“אעברה נ"א”**. The gematria of נ"א is 51. Moshe Rabeinu wanted to extend the 51 hours of respite to totally abolish the meting out of justice in Gehinnom by being allowed to enter the promised land on the other side of the Yarden: **“ואראה את הארץ הטובה אשר בעבר הירדן”**. For, in the merit of studying Torah in Eretz Yisrael, the “din” of Gehinnom would be abolished as it will be le'asid la'vo.

His supplication was denied (ibid. 3, 26): **“ויתעבר ה' בי”—because the time for the geulah and the circumstances that will prevail le'asid la'vo had not yet arrived. “ויאמר ה' אלי רב לך”—Hashem informed Moshe that he has many merits; in fact, He informs Moshe that the 27 hours of rest per week are attributable to him for giving them the 27 letters of the Torah; the 24 hours of rest on Shabbas are also attributable to you. Notwithstanding: “אל תוסף דבר אלי”—do not press the issue any further—to abolish the “din” of Gehinnom completely before le'asid la'vo.**

Apropos this subject, we find a fascinating tidbit in the Ma'aseh Rokeiach. The earlier sages introduced the practice of reciting Shir HaShirim on every Erev Shabbas. We find that Shlomo HaMelech composed Shir HaShirim with precisely 117 pesukim. Now, seeing as the resha'im are spared from their suffering in Gehinnom 51 hours per week; this leaves 117 hours per week during which they must pay their dues. **Hence, Shlomo HaMelech composed the 117 pesukim in Shir HaShirim to save them from the remaining 117 hours of “din” in Gehinnom. For this reason, the early sages instituted the practice of reciting it on every Shabbas; so that whoever recites it with total intent will be spared from the “din” of Gehinnom for 117 hours every week.**

Fascinating Facts concerning the Neshamah of Rabbi Akiva

Continuing on this sacred journey, we will now introduce a third enlightening gem from the Megaleh Amukos. We have learned in the Gemara (Sanhedrin 96b): **“מבני בניו של סיסרא”—the descendants of Sisera learned Torah in Yerushalayim.** The Dikdukei Sofrim brings an alternate version of this Gemara: **“מבני בניו של סיסרא למדו תורה”—the descendants of Sisera learned Torah in Yerushalayim, namely Rabbi Akiva.** A similar version is brought down by the Ran (Berachos 27b).

The Megaleh Amukos on Vaeschanan (88) writes that Rabbi Akiva came from the union of Sisera and Yael. As we learn in the Navi (Shoftim 4, 18), Yael enticed Sisera to come to her in an act described as an “aveirah l'shma”—a transgression performed for a noble purpose. When he fell asleep in her tent, she killed him, thereby saving the people of Yisrael. We find the following pertinent elucidation in the Gemara (Horayos 10b): **“גדולה עבירה”—לשמה ממצוה שלא לשמה, שנאמר תבורך מנשים יעל אשת חבר הקיני [מנשים באהל תבורך], מאן נינהו נשים באהל, שרה רבקה רחל ולאה.** **An aveirah committed with good intent (l'shma) is greater than a mitzvah performed for ulterior motives, as it is stated (ibid. 5, 24): “Blessed by women is Yael, the wife of Chever HaKeini . . . By women in the tent will she be blessed.” Who are the “women in the tent”? Sarah, Rivka, Rachel, and Leah.**

In his characteristic, sacred way, the Megaleh Amukos adds a fantastic allusion in relation to the passuk (ibid. 16): “וַיִּפֹּל כָּל מַחֲנֵה סִיסְרָא לְפִי חֶרֶב לֹא נִשְׁאַר עַד אֶחָד”—**the entire camp of Sisera fell by the edge of the sword; not even one was left.** The plain meaning of the passuk is that everyone was killed except for one; after all, Sisera survived. However, the passuk can be interpreted as alluding to the neshamah of Rabbi Akiva that was concealed within Sisera and was released. Hence, the passuk emphasizes: “לֹא נִשְׁאַר עַד אֶחָד”—but one did remain, Rabbi Akiva, whose neshamah departed while uttering the word “אחד”. As the Gemara describes (Berachos 61b): “הִיָּה מֵאֲרִיךְ בְּאֶחָד עַד שִׁיעֲזָתָה נִשְׁמָתוֹ בְּאֶחָד, יֵצֵתָה בֵּת קוֹל וְאָמְרָה, “אֲשֶׁרִיךְ רַבִּי עֲקִיבָא שִׁיעָזָה נִשְׁמָתָךְ בְּאֶחָד”—he (Rabbi Akiva) was drawing out the word “אחד”, until his neshamah departed with “אחד”. A heavenly voice went out and proclaimed: “Praiseworthy are you Rabbi Akiva that your neshamah departed as you uttered “אחד”.

In this manner, he goes on to interpret what Sisera instructs Yael (ibid. 4, 20): “וְהִיָּה אִם אִישׁ יָבוֹא וְשָׁאַלְךָ וְאָמַר הִישׁ—”**and it shall be that if any man will come and ask you and say, “Is anyone here?” You shall say, “No!”** Unwittingly, Sisera’s words were prophetic; he was expressing the urgency of removing the neshamah of Rabbi Akiva from him. This is significant, because just like Moshe Rabeinu gave Yisrael Torah she’b’chsav; similarly, Rabbi Akiva merited arranging all of Torah she’b’al peh

for Yisrael. In the words of the Gemara (Megillah 2a): “זו דברי רבי עקיבא סתימתא”—**this is the opinion of Rabbi Akiva, the anonymous one.** Rashi provides the following clarification: **All of the rulings stated anonymously represent the opinions of his students, as it is recorded in Sanhedrin (86a): The anonymous Mishnah is Rabbi Meir; the anonymous Tosefta is Rabbi Nechemiah; the anonymous Sifra is Rabbi Yehudah. All of the anonymous rulings accord with Rabbi Akiva.** In other words, all of Torah she’b’al peh is attributable to Rabbi Akiva; he arranged it and passed it on to his students. Perhaps this explains why Torah she’b’chsav is in “lashon hakodesh,” and Torah she’b’al peh is in Aramaic.

This then is the deeper meaning of Sisera’s remark to Yael: “וְהִיָּה אִם אִישׁ יָבוֹא וְשָׁאַלְךָ וְאָמַר הִישׁ פֹּה אִישׁ”. The gematria of the words (395=310+85) רַבִּי עֲקִיבָא equals אִישׁ פֹּה (395=212+183). In other words, if anyone asks you if the neshamah of Rabbi Akiva is here “וְאָמַרְתָּ אֵין”—**you shall say, “No!”** Now, the word “אֵין” has two opposite meanings. In Hebrew, it means “no”—i.e., he is not here. In Aramaic, on the other hand, it means “yes”—i.e., he is here. For, in reality, as per the Aramaic meaning, the language in which Torah she’b’al peh (that Rabbi Akiva arranged) was written, his neshamah was present, concealed in Sisera. Additionally, **Rabbi Akiva** (395) is alluded to by the gematria of (395) אִישׁ פֹּה to indicate the presence (אִישׁ) of Torah she’b’al peh.



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