



“You are standing today, all of you, before Hashem, your G-d”

On Rosh HaShanah which Is Referred to as “Today” It Is Incumbent upon Us to Combat the Yetzer of “Hayom”

We are approaching the final Shabbas Kodesh of this year. Thus, it is fitting to find a connection between the Torah-reading of Nitzavim-Vayeilech and our preparation for the auspiciously approaching new year 5787. We will focus on the fact that Moshe Rabeinu, who delivered the Torah to Yisrael, refers specifically to **“היום”**—**“today”**—at the very beginning of this double parsha.

Parshas Nitzavim begins (Devarim 29, 9): **‘אתם נצבים היום’**—**“you are standing today, all of you, before Hashem, your G-d: Your heads, your tribes, your elders and your officers—all the men of Yisrael.”** In the continuation of the narrative, he repeats the term **“היום”** several more times (ibid. 11): **“לעברך בברית ה’ אלקיך ובאלתו אשר ה’ אלקיך כורת עמך היום”**, and (ibid. 12): **“למען הקים אותך היום”** **“לוי לעם”**, and (ibid. 14): **“כי את אשר”** **“ישנו פה עמנו עומד היום”** **“לפני ה’ אלקינו ואת אשר איננו פה עמנו היום”**, and lastly (ibid. 17): **“פן יש בכם איש או אשה או משפחה או שבט אשר לבבו”** **“פונה היום מעם ה’ אלקינו”**.

At the beginning of the second parsha, parshas Vayeilech, Moshe Rabeinu mentions **“היום”** again (ibid. 31, 1): **“וילך משה”** **“ידבר את הדברים האלה אל כל ישראל, ויאמר אליהם בן מאה ועשרים שנה”** **“אני היום”**—**“Moshe went and spoke these words to all of Yisrael. He said to them, ‘I am one hundred and twenty years old today; I can no longer go out and come in, and Hashem has said to me, ‘You shall not cross this Yarden.’”** In the Gemara (R.H. 11a), our blessed sages take note of this fact: **“ויאמר אליהם בן מאה ועשרים שנה אני”** **“היום, ומה תלמוד לומר היום, היום מלאו ימי ושנותי, ללמודך שהקב”ה יושב וממלא שנותיהם של צדיקים מיום ליום מחדש לחודש, שנאמר (שמות כג-”**

“היום” in this passuk? Moshe is indicating that **“today”** my days and years are full—teaching you that HKB”H sits and makes full the years of tzaddikim, from day to day and from month to month, as it is stated (Shemos 23, 26): **“The number of your days I will make full.”** Still, why was it important to Moshe to inform the people of Yisrael that he was 120 years old on that day— **“היום”**—indicating that his days and years were now full?

HKB”H Judges the World on This Day

We find that many of our Chassidic commentaries interpret the opening passuk of parshas Nitzavim as an allusion to Rosh HaShanah, which is referred to as **“היום”**. In fact, the Zohar hakadosh (Bo 32b) also interprets this term as referring to Rosh HaShanah regarding a passuk in Iyov (1, 6): **“ויהי היום ויבואו בני האלהים להתייצב על ה’ ויבוא גם השטן בתוכם.”** **“It happened היום; the angels came to stand before Hashem, and the Satan, too, came among them.”** **“ויהי היום”** refers to Rosh HaShanah, the day on which HKB”H sits in judgment of the world.

This, too, is the interpretation of our opening passuk: **“You are standing today”**—on Rosh HaShanah—**“all of you, before Hashem, your G-d”**—because everyone passes before Him like sheep, on this day—**“your heads, your tribes, your elders and your officers—all the men of Yisrael.”** Some of the commentaries add that the Torah is teaching us a crucial lesson here: In order to be exonerated on this Day of Judgment, it is essential that the Jewish people be unified. This is conveyed by the words: **“All of you, before Hashem, your G-d.”** In other words, unity and solidarity are crucial to

mitigate the force of “din.” This is supported by an exposition in the Midrash (B.R. 38, 6): **Rebbe says: Great is the virtue of “shalom.” For, even if the people of Yisrael worship idols, but there is shalom among them, the Omnipresent says, so to speak, “I cannot overcome them, since there is shalom among them.”**

Notwithstanding, we must endeavor to explain the significance of HKB”H calling Rosh HaShanah “היום”. Also, how does this help us prepare and serve Hashem on Rosh HaShanah? Let us begin with what we have learned in the Gemara (Shabbas 153a): **“רבי אליעזר אומר שוב יום אחד לפני מיתתך. שאלו תלמידיו את רבי אליעזר וכי אדם יודע איזהו יום ימות, אמר להן וכל שכן ישוב היום שמה ימות למחר, ונמצא כל ימיו בתשובה.”** Rabbi Eliezer says: **“Repent one day before your death.”** Rabbi Eliezer’s students asked him: **“But does a person know which day he will die?”** He responded: **“All the more so, let a person repent today (‘hayom’), lest he die tomorrow; and in this way, he will find himself living all his days in a state of teshuvah.”** Why does Rabbi Eliezer say: **“Let a person repent today, lest he die tomorrow”** instead of saying: **“Let a person repent today, lest he die today”**?

The Melech HaMashiach Says that He Will Come “היום”

I had a wonderful idea concerning Rabbi Eliezer’s profound response to his students. I will begin by introducing a translation of an intriguing passage in the Gemara (Sanhedrin 98a):

Rabbi Yehoshua ben Levi found Eliyahu, who was standing at the entrance of the burial cave of Rabbi Shimon ben Yochai . . . Rabbi Yehoshua ben Levi said to Eliyahu: When will Mashiach come? Eliyahu said to him: Go ask him yourself. Rabbi Yehoshua ben Levi asked: **And where is he sitting?** Eliyahu responded: **At the gate of the city.** Then Rabbi Yehoshua ben Levi inquired: **And by what sign will I identify him?** Eliyahu answered: **He sits among the poor who suffer from illnesses . . .**

He (Rabbi Yehoshua ben Levi) went to him (Mashiach). He said to him: Greetings to you, my rabbi and my teacher. He (Mashiach) said to him: Greetings to you, bar Leva’i. Rabbi Yehoshua ben Levi said to him: **When will the Master come (to redeem Yisrael)?** Mashiach said to him: **“Hayom.”**

Sometime later, Rabbi Yehoshua ben Levi **came to Eliyahu . . . Rabbi Yehoshua ben Levi said to Eliyahu: He (Mashiach) lied to me! For, he said to me: I am coming today, and he did not come.** Eliyahu said to him that this is what he meant to say to you: That he will come (Tehillim 95, 7): **“Hayom, if you will but heed his voice.”**

We see that the Melech HaMashiach told Rabbi Yehoshua ben Levi that he would come “היום”—**today**. Rabbi Yehoshua ben Levi mistakenly took him at his word. Hence, when Mashiach did not come, he was upset; Eliyahu HaNavi, had to explain to him that what Mashiach really meant to say was: **“Hayom, if you will but heed his voice.”** So, why was Mashiach’s response to Rabbi Yehoshua ben Levi ambiguous?

The Melech HaMashiach Hinted that He Would Come when Yisrael Overcame the Yetzer of “Hayom”

I would like to justify the response of the righteous Melech HaMashiach. Had he responded unambiguously: **“Hayom, if you will but heed his voice”**—it would have been self-evident. After all, it is obvious that if Yisrael abide by all the teachings of the Torah, they will be redeemed from galus. Therefore, he deliberately answered that he would come **“hayom.”** He was conveying a deliberate message: Yisrael must serve Hashem in keeping with the word **“hayom”** in the passuk: **“היום אם בקולו תשמעו”**—**hayom, if you will but heed his voice.**

To better comprehend this message, we will introduce another teaching in the Gemara (Shabbas 105b): **“המקרה בגדינו בחמתו, והמשבר כליו בחמתו, והמפזר מעותיו בחמתו, יהא בעיניך כעובד עבודה זרה, שכך אומנתו של יצר הרע, היום אומר לו עשה כך ולמחר אומר לו עשה כך, עד שאומר לו עבוד עבודה זרה והולך ועובד.”** **If one tears his garments in his anger, breaks his utensils in his anger, or scatters his money in his anger, you should view him as one who is worshipping avodah-zarah. For thus is the craft of the yetzer hara: Today it tells him, “Do this,” and the next day it tells him, “Do that,” until it tells him, “Worship avodah-zarah”; and he goes and does it.**

Thus, we learn a vital, fundamental principle concerning the methods of the yetzer hara, who attempts to trap people and cause them to fail. It knows that a person will not heed its suggestion to transgress major aveiros right off the bat. Therefore, it cleverly begins by persuading him

to underestimate and discount the importance of so-called minor mitzvos. Now, since one aveirah leads to another—“aveirah gorereit aveirah”—with each aveirah, it becomes easier to commit another. In this manner, slowly but surely, the yetzer persuades a person to commit even major aveiros, chas v’shalom. This is the lesson taught in the Mishnah (Avos 4, 2): **“בן עזאי אומר הוי רץ למצוה קלה כבחמורה, ובורח מן העבירה, שמצוה גוררת מצוה ועבירה גוררת עבירה.”** Ben Azai says: **One should run to perform a minor mitzvah just as he would to a major mitzvah, and he should flee from performing an aveirah; for one mitzvah leads to another mitzvah, and one aveirah leads to another aveirah.**

With great pleasure, we will present the wonderful explanation of the great Rabbi Shem Klingberg, the head of the Beis Din of the holy congregation of Zaloshitz, ztz”l, hy”d, in his sefer Ohalei Shem (Yisro). He comments on the passuk chronicling the preparations prior to Matan Torah (Shemos 19, 10): **“ויאמר ה' אל משה לך אל העם וקדשתם היום ומחר וכבסו שמלותם, והיו נכונים ליום השלישי כי ביום השלישי ירד ה' לעיני כל העם על הר סיני.”** Hashem said to Moshe, **“Go to the people and prepare them today and tomorrow, and they shall wash their clothing. Let them be ready for the third day, for on the third day Hashem shall descend before the eyes of all the people on Har Sinai.”**

He asserts that with the instruction: **“Prepare them today (‘hayom’) and tomorrow”**—HKB”H was instructing Moshe Rabeinu to prepare Yisrael not only for the strict ordinances specified by the Torah but also for the minor ordinances categorized as **“היום ומחר”**—**“today and tomorrow.”** In other words, these are ordinances that the yetzer hara persuades a person to perform **“today”**; yet **“tomorrow,”** it persuades him to do something else. For, if they are prepared to accept and perform the minor ordinances categorized as **“today and tomorrow,”** they are guaranteed that they will not transgress the stricter, major aveiros. This concludes his brilliant insight.

This provides us with a very nice explanation of the Navi’s words (Hoshea 6, 1): **“לכו ונשובה אל ה'... יחיינו מימים ביום השלישי: (1) חשבונותינו יקיימו ונחיה לפניו.”** In other words, **let us return to Hashem** by not following the suggestions and advice of the yetzer. To accomplish this feat, we must pray to Hashem: **“יחיינו מימים ביום”**—

He will heal us from the two days—that we should not be like (Berachos 18b): **“Reshaim, who are referred to as dead, even while still alive”**—during those two days that the yetzer prevails upon a person and traps him—convincing him to do this **“today”** and to do that **“tomorrow.”** As a result, **“on the third day, He will raise us up and we will live before Him**—implying that we will not succumb down the line (referred to as **“the third day”**) to its suggestion to worship avodah zarah.

Three Personas of the Yetzer

Along these lines, we can interpret a teaching in the Gemara concerning the tactics of the yetzer to trap a Jew in its web (Succah 52b): **“אמר רבא בתחילה קראו הלך, ולבסוף קראו אורח, ולבסוף קראו איש”**—Rava said: **At first, it calls him a wayfarer; later it calls him a guest; lastly it calls him a man.** He proves his point by referring to the analogy Nasan HaNavi presents to David HaMelech. In the analogy, the yetzer hara, who cunningly steals the pauper’s sheep, is described by these three terms (Shmuel II 12, 4): **“וַיָּבֵא הַלֵּךְ לְאִישׁ הָעֶשְׂרִי וַיַּחְמֵל לִקְחַת מִצֹּאֲנוֹ וּמִבְּקָרוֹ לַעֲשׂוֹת לְאִרְחָהּ הֵבֵא לוֹ וַיִּקַּח אֶת כֶּבֶשֶׁת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂה לְאִישׁ הֵבֵא אֵלָיו.”** A wayfarer came to the rich man. He was reluctant to take from his own sheep or cattle to prepare for the guest who had come to him, so he took the poor man’s ewe and prepared it for the man who had come to him.

Rashi explains that these are the three personas employed by the yetzer hara: **“First it appears in the guise of a wayfarer, who has no particular hold on the person; then as a regular lodger (a guest), who makes himself at home; and finally, it takes over completely, assuming full control of the person.”** In Netiv Mitzvotcha, the great Mahari of Komarna, zy”a, provides us with an amazing “remez.” He points out that the sum of these three descriptions -- הלך (55+209+311=575) -- possesses the same gematria as יצר הרע (300+275=575), the evil inclination that employs these three guises to trap a Jew. [Note that the word אר”ה is spelled without a “vav,” because that is how it appears in the passuk above.]

Thus, we have a reliable source indicating that this is the way the יצר הרע operates; it acts deceptively, employing these three personas—הלך אר”ה אי”ש—that share its numerical

equivalence. Initially, it disguises itself as a wayfarer—הל"ך—entering a person's heart and vacating it immediately, solely to establish an initial foothold. Once it has this access, it gradually elevates itself to the status of a regular guest—אר"ח. Ultimately, it has the "chutzpah" to insert itself in a person's life as the one in charge—אי"ש.

In keeping with this discussion, we can suggest that these three stages—the wayfarer, the guest, the one in charge—correspond to the three stages of persuasion employed by the yetzer. It begins as a "wayfarer," a casual, seemingly innocent acquaintance, and begins its deception: היום אומר לו עשה כך. Initially, "today," it convinces a person to transgress a minor aveirah, claiming that it is no big deal; it is not really prohibited; HKB"H won't punish you for such a minor transgression.

Having succeeded with this initial deception, the yetzer hara evolves into a "guest"—a frequent, familiar visitor. At this stage: ולמחר אומר לו עשה כך—it convinces the person to transgress a bigger aveirah, providing him with all sorts of excuses and lies; his actions were accidental and unavoidable, and he will not be held accountable; HKB"H will not fault him for this kind of behavior.

When the yetzer sees that it has succeeded in this ploy, as well, it has the audacity to take the final step; it takes total control of the person's life; it becomes the "man in charge." As such, the full extent of its malice is revealed; it instructs the person: עבוד עבודה זרה. Thus, it accomplishes its goal of causing a Jew's complete spiritual downfall.

Now, this enlightens us with regards to the profound wisdom of the Melech HaMashiach, who responded to Rabbi Yehoshua ben Levi by simply saying that he would come "היום"—without the clarification of היום אמר תשמעו—hayom, if you will but heed his voice. Mashiach was teaching him an important lesson. If Jews take care to withstand the yetzer hara's initial persuasion of "today, he tells you to do this," he will come immediately—"hayom." At that stage, a Jew refuses to listen to the yetzer hara, because he knows full-well that it will ultimately lead to him to perform more serious aveiros, chas v'shalom.

With this perspective, we can appreciate what Rabbi Eliezer said to his students: "Repent one day before your

death." Then, when they pointed out that a person does not necessarily know precisely when he is going to die, he explained to them: "All the more so, let a person repent today ('hayom'), lest he die tomorrow; and in this way, he will find himself living all his days in a state of teshuvah." He was advising them to perform teshuvah for falling prey to the yetzer of "hayom"—that convinces them to do so-and-so "today," so that they will die a spiritual death "tomorrow"—in keeping with the notion that reshaim are considered to be dead even while they are still alive. So, if they commit a minor transgression "today," they are likely to be convinced by the yetzer to commit a major transgression "tomorrow"—and to be viewed as dead.

Hence, Rabbi Eliezer concludes by saying: "And in this way, he will find himself living all his days in a state of teshuvah." In other words, by recognizing the tactics of this yetzer hara and adopting the attitude of teshuvah recommended by Rabbi Eliezer, one will be immune to the yetzer who persuades him "to do such-and-such today." He will not die a spiritual death "tomorrow"; he will not succumb to the major aveirah of avodah-zarah.

Is an Acronym for ש'ורש פ'ורה ראש ו'לענה שופ"ר

Continuing along this sublime path, we will proceed to explain why Rosh HaShanah is depicted as "היום". We will refer to a tremendous chiddush from the "Yehudi HaKadosh," Rabbi Yaakov Yitzchak of Peshischa, zy"a. He explains the rationale for HKB"H commanding us to blow the shofar on Rosh HaShanah based on a passuk in parshas Nitzavim. Moshe Rabeinu admonishes Yisrael (Devarim 29, 17): פן יש בכם איש או אשה או משפחה או שבט אשר לכבו פונה היום מעם ה' אלקינו ללכת לעבוד את אלהי הגוים ההם, פן יש בכם שורש פורה ראש ולענה. Perhaps there is among you a man or woman, or a family or tribe, whose heart turns away today from being with Hashem, our G-d, to go serve the gods of those nations; perhaps there is among you a root growing hemlock and wormwood. The "Yehudi HaKadosh" notes that the term ש'ורש פ'ורה ראש ו'לענה שופ"ר is an acronym for a root growing hemlock and wormwood. In other words, the shofar has the capacity to purify a Jew by excising the roots within him causing him to transgress.

We can explain his meaning as follows: On Rosh HaShanah, every Jew must not only heal the defect caused by the transgressions themselves, but he must also address the source of his transgressions. As we have learned, the yetzer hara begins its tactical assault with **"היום אומר לו עשה כך"**. If it is not thwarted immediately at the inception, its persuasive tactics escalate and result in serious consequences: **"ומחר אומר לו עשה כך, עד שאומר לו עבוד עבודה זרה"**.

This then is the interpretation of the passuk: **"פן יש בכך איש"**. If you fail to combat the yetzer's initial assault of **"hayom, he tells you to do this"**; you will surely devolve to the situation of **"ללכת"**—worshipping avodah-zarah. Hence, you should know beyond a shadow of a doubt that this stems from **"פן יש בכך שורש מורה ראש ולענה"**—the whole process began with the roots of minor aveiros—the yetzer convincing you to do this **"hayom."**

The Meaning of the Sounds of the Shofar

With immense pleasure, I would now like to focus on what the Rambam writes in Hilchos Teshuvah (Chapter 3, Halachah 4): **Even though the sounding of the shofar on Rosh HaShanah is a decree from the Torah, it contains an allusion. It is as if it (the shofar's call) is saying: "Wake up you sleepy ones from your sleep, and you who slumber, arise. Inspect your deeds, repent, remember your Creator."**

Let us begin by introducing a powerful insight from the Shela hakadosh (Maseches Rosh HaShanah 3). He explains that the sounds of the shofar—**tekiah, shevarim, teruah, tekiah**—symbolize the distinct stages of teshuvah. The first sound—the **"tekiah"**—is a simple, unadulterated sound, without any breaks. It symbolizes a person's birth into this world; at that point in time, his soul is still untainted and pure, devoid of any blemishes.

Subsequently, however, when the person sins, chas v'shalom, his status changes; this is symbolized by the sound of the **"shevarim."** The Gemara (R.H. 33b) describes this sound as **"גנחוי גנח"**—the sound of a person sobbing and sighing heavily in prolonged bursts, lamenting his physical ailments. In similar fashion, the soul laments its infirmity and spiritual blemishes caused by the person's sins and iniquities; this

condition is represented by the **"shevarim."** (As an aside, I would like to point out that the **"shevarim"** consists of three prolonged bursts; we can suggest that they allude to the root of all iniquities, which has three components. As we have learned in the Mishnah (Avos 4, 21): **"הקנאה והתאוה והכבוד – מוציאים את האדם מן העולם"**—**jealousy, lust and thirst for honor remove a person from the world.**)

Next comes the remedy—the sounding of the **"teruah."** The Gemara (ibid.) describes this sound as **"ילולי יליל"**—the sound of a person whimpering in short bursts, very close to one another. This implies that a person should perform total teshuvah and spill a torrent of tears bemoaning his betrayal and defiance of Hashem. In this manner, he will succeed in restoring his soul to its original, pristine state. This is symbolized by the final **"tekiah"**—a simple, unadulterated sound. For, in the merit of teshuvah, the spiritual being returns to its untainted, pure origins, devoid of any blemishes.

By combining the insights of the Rambam and the Shela hakadosh, we begin to appreciate the sacred task required of us when we hear those sounds produced by the **"ba'al tokeia"** on Rosh HaShanah. We must tune in the spiritual hearing of our neshamah to receive Hashem's fiery, penetrating voice, sounding these specific sounds with His shofar up above, imploring us in the words of the Rambam: **"Wake up you sleepy ones from your sleep and you who slumber, arise. Inspect your deeds, repent, remember your Creator."**

The Three Sounds of the Shevarim Correspond to the Three Persuasions of the Yetzer of "Today and Tomorrow"

Based on what we have discussed, we can suggest a reason for the **"shevarim"** being broken up into three sounds. We learned that the **"shevarim"** symbolizes the stage in life when a person sins. We also learned that the yetzer hara persuades a Jew to sin in three stages. Initially, it convinces him to **"do this today"**—to commit a minor infraction. **Tomorrow**, it says to do something else—to commit a more significant infraction. **Ultimately**, it tells him to worship avodah-zarah. The three components of the **"shevarim"** symbolize these three steps of persuasion.

In this vein, let us interpret the opening passage of parshas Nitzavim. It begins: "אתם נצבים היום כולכם לפני ה' אלקיכם". We have learned that this passuk refers to Rosh HaShanah, which is called "**hayom**." It implores us to rectify the root of all our iniquities on Rosh HaShanah—namely, the yetzer's initial persuasion of "היום אומר לו עשה כך"—**today it tells you to do this**. Further on, it admonishes us: "פן יש בכם איש או אשה או משפחה" או שבט אשר לבבו פונה 'היום' מעם ה' אלקינו". This is a warning that if we fail to combat this initial persuasion, we will deteriorate spiritually, step by step, "ללכת לעבוד את אלהי הגוים ההם"—until we actually worship avodah-zarah. The Torah teaches us that this all stems from "פן יש בכם שורש פורה ראש ולענה"—the root of it all was the transgression of the minor aveiros.

From this perspective, we can comprehend Moshe Rabeinu's remarks in parshas Vayeilech. He informs Yisrael: "**I am one hundred and twenty years old 'hayom**." They expounded in the Gemara: "**Hayom** my days and years are full. Moshe Rabeinu was conveying a vital message to Yisrael. I succeeded in overcoming the yetzer hara throughout my life solely because I treated every moment of every day as "**hayom**"—I resisted the yetzer hara from the inception—from its initial ploy of: "היום אומר לו עשה כך". We can even say that this is alluded to in the passuk (ibid. 4, 4): "ואתם הדבקים" **בה' אלקיכם**—and you who cling to Hashem, your G-d, you are all alive today. If you desire to cling to Hashem, live every day of your life with the attitude of "היום"—to resist

listening to the advice of the yetzer even when it is merely enticing you to commit minor transgressions—the ploy depicted as "היום אומר לו עשה כך".

We will conclude by explaining how this relates to the fact that Chazal instituted that Rosh HaShanah be a two-day holiday. We find the following prophesy from the navi regarding the future geulah (Yeshayah 54, 12): "וְשִׁמְתִּי כִדְכֹד: שְׁמִשְׁתִּיךְ—I will set your window frames with ruby. The navi informs us that le'asid la'vo, HKB"H will cherish the minor, simple mitzvos that Yisrael performed—in keeping with directive at Har Sinai of "וקדשתם היום ומחר"—and the fact that they were not duped by the tactic of the yetzer—**היום**" אומר לו עשה כך ולמחר אומר לו עשה כך.

Now, we know that there are כ"ד (24) hours in a day; so, in two days, there are two times כ"ד hours. Thus, we can interpret the passuk from the Navi as follows: HKB"H will hasten the geulah in the merit of the כ"ד כ"ד—the two sets of 24 hours of "היום ומחר". Hence, our sages of blessed memory instituted two days of Rosh HaShanah. As we have learned, Rosh HaShanah is called "**היום**". So, they added a second day, so that we would have a tikun for both persuasions of the yetzer: **היום אומר לו עשה כך**, **ומחר אומר לו עשה כך**. In this merit, we will be privileged to experience the future geulah and the nevuah of "וְשִׁמְתִּי כִדְכֹד: שְׁמִשְׁתִּיךְ—swiftly, in our times! Amen.

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