

“Lavan called it Yigar Sahadsa”

Yaakov Avinu Entered into a Covenant with Lavan to Extract the Aramaic Targum Onkelos from Him

This week, we wish to focus on the fascinating last encounter between Yaakov Avinu and Lavan HaArami, chronicled in parshas Vayeitzei. After years of working for Lavan in Charan, Yaakov finally decided to return home. To do so, he had to flee—without Lavan’s knowledge or consent—along with his wives, children, flocks, and all of his possessions. Lavan assembled his cohorts and pursued them for seven days intending to annihilate them. This fact is expressed in the Pesach Haggadah: “ולבן ביקש לעקור את הכל”—**and Lavan intended to destroy everything.** HKB”H prevented this from happening by admonishing Lavan (Bereishis 31, 24): “השמר לך בן תדבר עם יעקב מוטב עד רע”—**beware lest you speak with Yaakov either good or bad.**

Instead of merely parting from Yaakov or even exchanging pleasantries, Lavan insisted that they enter into a covenant (ibid. 31, 33): “ועתה לכה נכרתה ברית אני ואתה והיה לעד ביני ובינך”—**so, now, come, let us enter into a covenant, I and you, and He shall be a witness between me and you.** Yaakov agreed immediately to his request (ibid. 45): “ויקח יעקב אבן”—**Yaakov took a stone and raised it up as a monument.** He did not stop there, however; he proceeded to instruct his children to collect stones and erect a mound to complete the covenant (ibid. 46): “ויאמר יעקב לאחיו לקטו אבנים: ויקחו אבנים ויעשו גל ויאכלו שם על הגל, ויקרא לו לבן יגר שהדוּתא ויעקב קרא לו גלעד. And Yaakov said to his brethren (Rashi: referring to his children), “Gather stones!” **So, they took stones and made a mound, and they ate there on the mound. Lavan called it Yigar Sahadsa, but Yaakov called it Galeid.**

It is easy to comprehend why Lavan HaArami was so intent on establishing a covenant with Yaakov Avinu. He had witnessed firsthand the divine protection HKB”H

extended Yaakov and the incredible power this imparted to Yaakov. Lavan was even admonished in a nighttime dream. Hence, he wanted to ensure that Yaakov and his descendants would not harm him or his descendants. What is truly surprising, however, is that Yaakov Avinu agreed to enter into a covenant with this rasha. After all, Lavan could not harm him due to HKB”H’s admonition. So, what did Yaakov stand to gain from this covenant?

By Introducing Aramaic into the Torah Yaakov Caused the Galus in Mitzrayim

We will begin our investigation by endeavoring to explain Yaakov Avinu’s profound intent. He not only agreed to enter into a covenant with Lavan HaArami, but he even took an active part in the transaction. We find a tremendous chiddush in the wonderful sefer Lev Aryeh (Shemos 1) brought down in the name of one of the great kabbalists, the Galya Raza. To solidify their covenant, they erected a mound of stones; Yaakov called it **Galeid**, whereas Lavan called it **Yigar Sahadsa**, an Aramaic name. As a consequence of introducing Aramaic into the Torah, Yisrael went into galus in Mitzrayim.

Based on this premise, the Galya Raza interprets the following passuk in parshas Vayeishev (ibid. 37, 25): “וישאו עיניהם ויראו והנה אורחת ישמעאלים באה מגלעד וגמליהם נושאים נכואות—**they raised their eyes and, behold, they saw a caravan of Yishmaelim coming from Gilad; their camels were carrying spices, balsam and bithwort, on their way to take them down to Mitzrayim.** According to his interpretation, this passuk alludes to the

fact that the reason this caravan came to take Yosef down to Mitzrayim was "מגלעד"—as a consequence of Yaakov naming the mound of stones **Galeid**, prompting Lavan to name it **Yigar Sahadsa** in Aramaic. This necessitated Yosef's descent to Mitzrayim.

In this same vein, the Lev Aryeh presents an interpretation of another passuk in the name of another esteemed scholar (Devarim 26, 5): "ארמי אוכד אבי וירד מצרימה"—**an Arami would have destroyed my father, and he descended to Mitzrayim.** The Lev Aryeh adds the following: **I will follow in his footsteps and complete his remarks. When the author of the Haggadah says: "He descended to Mitzrayim teaches us that he was compelled specifically by the "dibbur." He wishes to teach us that because Yaakov Avinu spoke Aramaic with Lavan, hence he was compelled to descend to Mitzrayim.**

In this manner, the Lev Aryeh explains the significance of the passuk (Shemos 1, 1): "ואלה שמות בני ישראל הבאים"—**and these are the names of the sons of Yisrael who came to Mitzrayim; with Yaakov, each man and his household came.** Now, the word שמות is an acronym for שנים מ'קרא ו'אחד ת'רגום—the practice to read the text of each passuk twice along with the associated Targum once. Thus, we can interpret the passuk as follows: Because Yaakov introduced the language of the Targum, Aramaic, into the Torah, Bnei Yisrael descended to Mitzrayim with Yaakov.

This then is the message conveyed by the Midrash (Bamidbar Rabbah 13, 19). Bnei Yisrael were redeemed from Mitzrayim in the merit of not altering their names or their language. Since the cause of galus Mitzrayim was the introduction of a foreign language, Aramaic, into the Torah; therefore, the tikun for that flaw was that Yisrael did not alter their spoken language; they only spoke "lashon hakodesh." In that merit, they were redeemed from Mitzrayim. Thus, we can interpret the passuk (Devarim 26, 7): "ונצעק אל"—**then we cried out to Hashem, the G-d of our forefathers, and Hashem heard our voice.** He heard "our voice"—specifically, "lashon hakodesh," that was spoken by our ancestors exclusively. It was in that merit that: **"He saw our affliction, our travail, and our oppression"** and redeemed us from that galus. This is the gist of his eloquent interpretation.

Notwithstanding, the actual premise of the Galya Raza is somewhat preposterous. It is inconceivable that Yaakov Avinu introduced this flaw, so to speak, into the Torah. He didn't give the mound the Aramaic name **Yigar Sahadsa**; Lavan HaArami did. Yaakov Avinu named it **Galeid** in "lashon hakodesh." HKB"H, the Giver of the Torah, determined that this dialogue should be included in the Torah: **"Lavan called it Yigar Sahadsa, but Yaakov called it Galeid."** So, why is Yaakov to blame for introducing Aramaic into the Torah? And furthermore, why did this cause his descent to Mitzrayim?

This is even more surprising and difficult to comprehend in light of the following Midrash Yalkut Shimoni (Yirmiyah, Chapter 10, Remez 286): "אמר רבי שמואל בר נחמני, אל תהי לשון ארמית קלה בעיניך, שמצינו כתוב בתורה בנביאים ובכתובים, שהקב"ה חולק לו כבוד, בתורה יגר שהדותא, בנביאים כדנה תאמרון להום, בכתובים וידברו הכשדים למלך ארמית." **Rabbi Shmuel bar Nachmeini said: Do not view the Aramaic language lightly; for, we find it written in the Torah, in the Neviim and in the Ketuvim, indicating that HKB"H treats it with respect. In the Torah, it says "Yigar Sahadsa." In Neviim, it says (Yirmiyah 10, 11): "Tell them this (these words appear in Aramaic)." In Ketuvim, it says (Daniel 2, 4): "The Chaldeans spoke to the king in Aramaic."** This source states explicitly that HKB"H mentioned the name **Yigar Sahadsa** in the Torah to honor the Aramaic language. So, how is it possible to claim that Yaakov was punished and forced to descend to Mitzrayim on this account?

Lavan HaArami Established a Covenant with Yaakov Avinu on Account of Onkelos the Convert

I thought of a wonderful solution to this enigma that I wish to present to our esteemed audience. I would like to refer to a fascinating chiddush in the incredible teachings of our great mentor, the Arizal, in Sefer HaLikutim (Vayeitzei 31). Lavan named the mound of the covenant **Yigar Sahadsa** to convey to Yaakov Avinu that he was not a total heretic and nonbeliever. On the contrary, he wished to demonstrate that he, too, possessed concealed elements and sparks of kedushah.

For instance, one of the allusions presented by the Arizal relates to the word **Yigar**. If we spell יג"ר fully as follows: יו"ד גימ"ל רי"ש—the gematria equals 613, "taryag." Thus, Lavan

was attesting to the fact that he did not deny the existence or power of the Supreme G-d, and that he did not prevent Yaakov from observing the “taryag mitzvos.” Additionally, with the name **Yigar Sahadsa**, Lavan was hinting to Yaakov that the holy spark (“nitzotz”) of Onkelos the Convert was concealed within him. It was Onkelos who translated the entire Torah into Aramaic and thereby provided a tikun for all of the holy sparks concealed in the Aramaic language, which is the klipah of “nogah.” Thus, Lavan was attesting to his own loyalty to the Almighty.

This is consistent with what the Megaleh Amukos writes (Vayeitzei): **When Lavan said the name Yigar Sahadsa to Yaakov . . . he was alluding to Onkelos the Convert, who was destined to descend from Lavan HaArami; he would rectify it (the klipah of “nogah”) with his Targum. For, the Targum is to “lashon hakodesh” like the placenta is to the fetus. Similarly, Yisrael are the fetus, and the fetus is the secret of the klipah of “nogah.”**

[Translator’s Note: There are four major klipos. The first three are totally impure and cannot be reformed. The fourth, however, called “nogah,” can be illuminated, as indicated by its name, and it can be reformed. Similarly, the Aramaic language has impure origins but can be reformed into an entity of kedushah.]

We learn from the Arizal and the Megaleh Amukos that after HKB”H appeared to Lavan in the nighttime dream, admonishing him not to harm Yaakov, he had a temporary change of heart for the better. He wished to demonstrate to Yaakov that he was loyal and believed in Yaakov’s G-d. Therefore, he intentionally gave Yaakov’s mound of stones an Aramaic name—**Yigar Sahadsa**. In this manner, he was informing Yaakov that a great luminary of kedushah was destined to descend from him—namely, Onkelos the Convert who would translate the entire Torah into Aramaic.

HKB”H Arranged for Lavan to Pursue Yaakov to Deliver Targum Onkelos to Him

It is apparent that the Arizal has provided us with a novel interpretation of Lavan’s pursuit of Yaakov. Since he was not permitted to harm Yaakov or his household in any way, what did he aim to accomplish by pursuing Yaakov and overtaking him? The answer is quite clear according

to the Arizal. Yes, with his kedushah, Yaakov Avinu had already removed the holy Imahot and the neshamos of the shevatim from Lavan’s home in Charan. Nevertheless, the incredible light of Torah she’b’al peh—the Talmud Yerushalmi, Talmud Bavli and Targum Onkelos which were formulated in Aramaic—still remained there.

Therefore, Lavan finally understood the true purpose of his pursuit. After all, he had already been warned emphatically not to harm Yaakov. HKB”H wanted him to deliver the incredible light of Torah she’b’al peh to Yaakov. Therefore, for that brief moment, Lavan had an inspiration of kedushah and requested that Yaakov enter into a covenant with him, so that he could hand over to Yaakov the Aramaic components of Torah she’b’al peh alluded to by **Yigar Sahadsa**.

Understood in this light, Lavan’s words were prophetic, in keeping with the notion of (Shabbas 119b): **“מלאך רע עונה—“the bad malach is compelled to answer Amen.** Lavan said to Yaakov: **“Let us enter into a covenant, I and you.”** Now, we have learned in the Gemara (Gittin 60b): **“לא כרת הקב”ה ברית עם ישראל אלא בשביל דברים שבעל פה;—“HKB”H only entered into a covenant with Yisrael on account of the Oral Law, as it states (Shemos 34, 27): “For on account of these words have I entered a covenant with you and with Yisrael.”**

We can now begin to appreciate why Yaakov Avinu acquiesced to this covenant with the wicked Lavan HaArami. He perceived via “ruach hakodesh” that the time had arrived to extract the holy sparks of Targum Onkelos that were concealed with Lavan. This then is the deeper significance of Yaakov’s directive to his sons: **“Gather stones.”** In Sefer Yetzirah (4, 12), we learn that the letters of the Torah are **“stones.”** The words of the Torah are like structures or buildings constructed with them. Therefore, Yaakov instructs his sons to gather stones to extract from Lavan HaArami the letters of Targum Onkelos: **“So, they took stones and made a mound, and they ate there on the mound. Lavan called it Yigar Sahadsa.”** In other words, we are being taught that Lavan, in a moment of inspiration and goodwill, delivered the neshamah of Onkelos the Convert to Yaakov.

Galus Mitzrayim Was Designed to Extract Torah She'b'al Peh

Let us continue along this sublime path and elaborate on the sacred words of the Galya Raza. He asserts that Yisrael descended into galus in Mitzrayim, because Yaakov Avinu introduced the language of Aramaic into the Torah with the words **Yigar Sahadsa**. We find an intriguing passage in the Zohar hakadosh (Bereishis 27a): **“וימררו את חיייהם בעבודה קשה, בקושיא, בחומר, בקל וחומר, את כל עבודתם, ובלבנים, בלבון הלכתא, ובכל עבודה בשדה, דא ברייתא, את כל עבודתם.”** The Zohar associates **“embittering their lives”** with various aspects of Torah-study—such as difficult questions, **“kal-vachomer,”** clarification of halachos, Baraisa and Mishnah. We will endeavor to explain this enigmatic association. [Note the play on words: **“avodah kashah”** becomes **“kushya”**; **“chomer”** becomes **“kal-vachomer”**; **“leveinim”** becomes **“libun.”**] At first glance, these associations are incomprehensible. What possible connection is there between these components of Torah-study and the backbreaking labor and servitude Yisrael were subjected to in galus Mitzrayim?

Now, we know that the purpose of galus Mitzrayim was to purify and refine Yisrael in a sort of iron crucible to prepare them for receiving the Torah. The passuk states (Devarim 4, 20): **“ואתכם לקח ה' ויוציא אתכם מכור הברזל ממצרים—להיות לו לעם נחלה כיום הזה”**—**but Hashem has taken you and withdrawn you from the iron crucible, from Mitzrayim, to be a nation of heritage for Him, as this very day.** Rashi explains that an **“iron crucible”** (**“כור הברזל”**) is a **vessel in which they refine gold**. In other words, just like the impurities adherent to the gold need to be removed by means of melting in an iron crucible, so, too, it was necessary to purify and refine the neshamos of Yisrael from their adherent impurities, by means of the suffering and hard labor in Mitzrayim. This was the preparation necessary for them to receive the Torah: **“To be a nation of heritage for Him, as this very day.”**

This then is the implication of the passuk (Shemos 3, 11): **“ויאמר משה אל האלקים מי אנכי כי אלך אל פרעה וכי אוציא את בני ישראל ממצרים—Moshe responded to Elokim, “Who am I that I should go to Pharaoh and that I should take Bnei Yisrael out of Mitzrayim?”** Rashi explains that Moshe is asking: **On what grounds does Yisrael deserve that a miracle be**

performed on their behalf and that I should take them out of Mitzrayim? To which HKB”H replied (ibid. 12): **“בהוציאך את העם ממצרים תעבדון את האלקים על ההר הזה”**—**when you take the people out of Mitzrayim, you will worship Elokim on this mountain.** Here Rashi explains: **They are destined to receive the Torah on this mountain three months after their departure from Mitzrayim.**

Now, the Sefas Emes (Pesach 5639) teaches us an important fact. The purpose of **“yetzias Mitzrayim”** was for Yisrael to receive Torah she'b'al peh. Hence, we have a mitzvah on the night of Pesach to recount the events of **“yetzias Mitzrayim.”** The oral recounting alludes to Torah she'b'al peh—the Oral Law: **“וכל המרבה לספר הרי זה משוכח”**—the more one tells, the more praiseworthy it is.

Come and see how this concurs with what the great Rabbi Naftali of Ropshitz, zy”a, writes in Zera Kodesh (Bo). He presents a fantastic allusion related to galus Mitzrayim. The first letter in the opening Mishnah of Torah she'b'al peh (Berachos 1, 1) is the open **“mem”** of **“מזאימת”**; the last letter of Torah she'b'al peh is the closed **“mem”** of: **“ה'”** **“מצרי”**ם. Let us compare this to the word **“בשר”**. It, too, begins with an open **“mem”** and concludes with a closed **“mem.”** The middle three letters in between these two types of **“mem”** spell **“יר”**. Thus, we have a wonderful allusion to the fact that the **yetzer** exerts itself to prevent us from engaging in the study of Torah she'b'al peh.

Another association between galus Mitzrayim and Torah she'b'al peh relates to Yosef. When he was appointed Viceroy of Mitzrayim, it says (Bereishis 41, 42): **“וילבש אותו בגדי שש... וירכב אותו במרכבת המשנה אשר לו”**—**he then had him dressed in garments of linen . . . and he had him ride in his second chariot.** In Ohev Yisrael, the great Rabbi of Apta, zy”a, points out several allusions in this passuk: **“וילבש אותו בגדי שש”**—alludes to the fact that HKB”H adorned Yosef with the kedushah of the six (**“שש”**) orders of the Mishnah; **“וירכב אותו במרכבת המשנה”**—he was the master of the chariot—**“merkavah”**—of the six orders of the Mishnah (note the similarity between the word **“mishneh”** in the passuk and Mishnah) that encompass all of Torah she'b'al peh. The Degel Machaneh Ephraim (Mikeitz) writes a similar explanation and adds that Yosef actually merited becoming the **“merkavah”** of the six orders of the Mishnah.

In keeping with our current discussion, all of these allusions and interpretations relate to the geulah from galus Mitzrayim, whose sole purpose was to purify Yisrael in the iron crucible to make them worthy to receive Torah she'b'al peh. Hence, the mitzvah at the Seder is specifically to recount the events orally.

Let us now return to the words of the Zohar hakadosh: **”וימררו את חייהם בעבודה קשה, בקושיא, בחומר, בקל וחומר, ובלבנים, בלבון הלכתא, ובכל עבודה בשדה, דא ברייתא, את כל עבודתם, דא משנה.”** It is teaching us that the hardships and difficult labor that embittered their lives in Mitzrayim were meant to prepare them for the hardships and difficult labor associated with Torah she'b'al peh.

We now have a delightful new understanding of the teaching of the Galya Raza. Indeed, Yaakov is responsible for introducing words of Aramaic into the Torah—**Yigar Sahadsa**. However, he and his children did not go down to Mitzrayim as a punishment, chas v'shalom; on the contrary, just like Yaakov managed to extract the Targum Onkelos, the Aramaic translation of the Torah, so, too, he and his family went down to Mitzrayim to extract the other components of Torah she'b'al peh. As we have seen, that is why Yosef was privileged to become the Viceroy, so that he could become the **“chariot of the Mishnah”**—**”מרכבת המשנה”**.

The Chasam Sofer Teaches Us that Galeid Alludes to Krias Shema

It is with immense pleasure and delight that I can share with you an interpretation of the rest of the passuk: **“Lavan called it Yigar Sahadsa, but Yaakov called it Galeid.”** In the Derashos of the Chasam Sofer, he explains Yaakov’s rationale for naming the mound of stones **Galeid**. He demonstrates a fantastic allusion to the first passuk of Krias Shema: **שמע ישראל הוי”ה אלקינו הוי”ה אח”ד**. As it is written, there are exactly twenty-five letters in this passuk; however, the name **Havaya** appears twice in this passuk, but is not pronounced as it is written; it is pronounced **אדני**. As such, we should add eight more letters to the letter-count in this passuk, bringing the total to 33—**ל”ג**.

Additionally, according to tradition, we write two letters in this passuk as large letters—the **“ayin”** and the **“dalet.”** Thus, the name **גלעד** alludes to the 33 (ל”ג) total letters in

the first passuk of Krias Shema and its two enlarged letters (**ע”ד**). Let us explain the significance of this allusion. Upon entering into this covenant with his wicked father-in-law, Yaakov instructed his sons to build a mound of stones which he named **Galeid**. As we have just explained, this name alludes to the magnificent unity proclaimed in the first passuk of Krias Shema. Thus, Yaakov erected an iron curtain separating Yisrael from Lavan.

As a loyal servant in the presence of his master, I would like to add a fascinating idea. I would like to connect the explanations of the Arizal and the Chasam Sofer. According to the Arizal, by naming the mound **Yigar Sahadsa**, he was informing Yaakov that he was turning over to him the Aramaic translation of the Torah, the Targum Onkelos. According to the Chasam Sofer, by naming the mound **Galeid**, he created a barrier separating between Yisrael and Lavan by alluding to the first passuk of Krias Shema.

Let us now introduce an interpretation of the passuk (Devarim 26, 5): **”ארמי אובד אבי”**—from the divine kabbalist, the author of the Bris Kehunas Olam. We have learned in the Gemara (Pesachim 56a): **”ביקש יעקב לגלות לבניו קץ הימין ונסתלקה ממנו שכינה, אמר שמא חס ושלום יש במטתי פסול, כאברהם שיצא ממנו ישמעאל ואבי יצחק שיצא ממנו עשו. אמרו לו בניו, שמע ישראל ה’ אלקינו ה’ אחד, אמרו כשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד.”** Yaakov wished to reveal secrets pertaining to the final geulah to his sons; however, the Shechinah abandoned him, and he was deprived of his **“ruach hakodesh.”** This led him to suspect that one of his sons might be unworthy; they reassured him with the response **”שמע ישראל ה’ אלקינו ה’ אחד”**—communicating the fact that just as he worshipped but one master, so, too, did they.

In Gur Aryeh, the Maharal teaches us that Yaakov Avinu together with the twelve shevatim are the chariot for HKB”H—the **“merkavah”**—referred to as **אח”ד**. The letter **“chet,”** with a gematria of eight, represents the eight sons of the matriarchs, Rachel and Leah. The letter **“dalet,”** with a gematria of four, represents the four sons of the maidservants, Bilhah and Zilpah. Yaakov himself, their father, who imparted his kedushah to them is represented by the letter **“aleph.”** Altogether, they form the word **אח”ד**. Hence, when Yaakov asked his sons if perchance, chas v'shalom, any of them were unworthy to be part of the holy

chariot, they replied in unison: "שמע ישראל ה' אלקינו ה' אחד"—**just as there is only אה"ד (One) in your heart, so, too, there is only אה"ד (One) in our heart.**

The Bris Kehunas Olam proceeds to explain the significance of being HKB"H's chariot. As we know, the holy name **Havaya** has twelve permutations, which control the twelve months of the year. HKB"H exists above them all. This is the inherent allusion in the name אה"ד. HKB"H, the Almighty, is represented by the letter "**aleph**"; he encompasses all of the twelve permutations of the name **Havaya**, represented by the letters ח"ד (8+4). In similar fashion, Yaakov and the twelve shevatim are the chariot for HKB"H. Yaakov Avinu stands above the twelve shevatim, who correspond to the twelve permutations of the blessed name **Havaya**.

Based on this introduction, he interprets the words "ארמי" "אובד אבי". Lavan sought to destroy the combination of letters that form the word אב"י—the 'א and the 'ב. He sought to kill Yaakov, the root of kedushah. However, since Yaakov is part of HKB"H's chariot, represented by the letter "**aleph**" of אה"ד, HKB"H admonished Lavan HaArami (Bereishis 31, 29): "השמר לך מדבר עם יעקב מטוב עד רע"—**beware of speaking with Yaakov either good or bad.**

Then the Bris Kehunas Olam adds a fascinating tidbit. How did Lavan HaArami seek to destroy Yaakov, who is

represented by the word אב"י—the 'א above the 'ב—the **one** above the **twelve**? Lavan HaArami sought to destroy Yaakov, the "**aleph**" of אה"ד, by employing Aramaic, where the "**aleph**" would be omitted. Because in Aramaic, the word for **one** is "חד", without the "**aleph**." This concludes his sacred remarks.

This now enlightens us with regards to the amazing connection between the two parts of the passuk. "**Lavan called it Yigar Sahadsa**"—according to the Arizal, this informs us that Lavan agreed to give Yaakov the Targum Onkelos, an Aramaic interpretation of the entire Torah. "**But Yaakov called it Galeid,**" because he had good reason to mistrust Lavan. As we learn from Rashi (Bereishis 41, 12): "ארורים הרשעים שאין טובתם שלימה"—**cursed are the wicked, for their good deeds are not complete.**" Therefore, Yaakov suspected that Lavan's true intent was to remove the letter "**aleph**" of אה"ד by replacing it with its Aramaic translation ח"ד, which does not have an "**aleph**." This explains the Haggadah's assertion that an "**An Arami schemed to destroy אב"י (my father).**" Lavan the Arami planned to eliminate the 'א leading the 'ב. Therefore, Yaakov countered by calling the mound of stones גלע"ד—alluding to the first passuk of Krias Shema containing ל"ג letters and the word אה"ד with the all-important "**aleph**." Thus, Yaakov Avinu established an iron curtain separating Lavan from Yisrael.

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