



NEFESH SHIMSHON

DIVREI TORAH ON THE WEEKLY PARSHA AND HOLIDAYS FROM
THE TEACHINGS OF RABBEINU SHIMSHON DOVID PINCUS ZT"l

THIS PUBLICATION IS DEDICATED TO THE HATZLACHAH AND ZECHUS OF נחמה ויעקב בן רחל נחמה. MAY THEY GROW TO BE TALMIDEI CHACHAMIM AND OVDEI HASHEM.

PEARLS OF WISDOM FROM THE PARSHAH

Clothing Protects Our Inside

וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכְבוֹד וּלְתִפְאֳרָתוֹ. (כח, ב)

**You shall make sacred garments for your brother Aharon, for honor and splendor.
(28:2)**

The Torah details in *Parshas Tetzaveh* the splendid, sacred garments that the *kohanim* wore when they performed their *avodah* in *Beis Hamikdash*.

In truth, all Jews are called *kohanim*, as it says:

You shall be for Me a kingdom of priests and a holy nation.¹

Every Jew is always standing and serving *Hakadosh Baruch Hu* in his prayers, Torah learning and mitzvah observance. They fill our lives. Like *kohanim* serving in *Beis Hamikdash*, every Jew needs to wear special clothing that characterizes him as a servant of *Hashem*.

A Jew's clothing needs to be special in three ways. First, it should be modest, not like the new fashions of the non-Jews, whose whole intention is

to arouse physical desires and improper thoughts and to sneer at everything holy. Second, it needs to be free of anything the Torah prohibits. It should not contain *shaatnez*, which is a mixture of wool and linen. Wearing *shaatnez* is like eating pork. Third, a Jew should wear a mitzvah garment. He should wear *tzitis*. The mitzvah of *tzitzis* is equal to all the other *mitzvos* put together.

We might think that clothing is just a matter of external appearance and is not so important. But in fact, it involves a profound, internal matter as well. This is why clothing takes an important place in *avodas Hashem*.

The natural function of clothing is primarily to protect a person's exterior from harm that comes from the outside, such as cold, heat and so forth.

However, clothing also serves to protect a

¹ *Shemos* 19:6.

person's inner self. We can see this for ourselves. Someone dressed in a way indicating he is a religious Jew finds it hard to enter places inappropriate to Torah observance, and to make friends with those who follow a secular lifestyle.

This grants him significant protection from negative influences. He can't go into a restaurant whose kosher status is questionable or enter other disreputable establishments. All the more so if he is wearing a hat and jacket that identifies him as a *yeshivah* man. This effect that clothing has is not by chance. Clothing has a certain *kedushah* that protects a person from *aveiros*.

The first to wear clothing were Adam and Chavah, as it says:

Hashem, G-d made cloaks of skin (עור) for Adam and his wife, and they wore them.²

2 Bereishis 3:21.

Chazal explain³ that the word "skin," עור, alludes also to "light," אור. This implies that a person whose clothing is modest and holy is in truth dressed at all times in a cloak of light.

The garments of Adam and Chavah were given to them by *Hashem*. They were cloaks of light. Anyone who sees to it that his clothing is like that of Adam and Chavah, and wears modest clothing and appropriate shoes, is thereby dressed and covered from head to toe in the precious light of *kedushah*.

Surely this is true of *mitzvah* clothing, that is, *tzitzis*. *Tzitzis* is a true "cloak of light" that saves a person from bad occurrences, like the *mezuzah* protects our doors. Similarly, the head-covering. It is a crown of splendor and a Heavenly lamp that sheds light above our heads. The two of them together protect us from all harmful forces in the world. ●

3 Yalkut Shimoni Bereishis 3:34.



Only the Kohen Gadol Asks

וְעָשִׂיתָ אֶת מְעִיל הָאֵפוֹד כָּלִיל תְּכֵלֶת: (כח, לא)

You shall make a cloak of pure blue wool. (28:31)

One of the garments of the *Kohen Gadol* was the מעיל תכלת, a cloak of wool dyed sky-blue. The bottom hem had seventy-two gold bells, which would sound as the *Kohen Gadol* walked.

What was the point in all those bells ringing when the *Kohen Gadol* moved around from place to place? The Ramban explains *ad loc*:

In order that his sound should be heard when he



enters the sanctified area and comes before his Master with these bells, thus asking permission, because if a person enters the hall of the king suddenly, he is liable for the death penalty according to the protocol of kings.

The *Kohen Gadol* would, by means of the bells, announce that he is coming into the *Mikdash* to perform *avodah*, and the sounding of the bells was a way of asking permission to enter.

If so, we might ask, why didn't the ordinary *kohanim* need to have bells on their hems to announce their coming, and ask permission before they performed their service? How come only the *Kohen Gadol* needed to ask permission?

The service of the *Kohen Gadol* alludes to the unique *avodah* performed by special individuals, *Tzaddikei Yisrael* of the generation, whereas the service of the ordinary *kohanim* alludes to the *avodah* that every Jew does: *tzitzis*, *tefillin*, the daily *tefilos* and all the other *mitzvos* incumbent upon us.

The Torah is thereby teaching us that someone who wishes to perform his *avodah* in a unique way, with special *chasidus* and *prishus*, needs to "ask permission" before he enters the place of *kedushah*. He needs to know who he is, what level his deeds are on, whether he is fitting for the *avodah* he wishes to perform. Not anyone can just go ahead and do any *avodah* he fancies for himself.

Chazal say about Elazar Zeira¹ that he wore black shoes when he went out in public, to show that he was in mourning. The officials of the *Reish Galusa* (head of the Babylonian exile) found him wearing his black shoes and asked him what it was all about. He replied: I am mourning over the destruction of *Yerushalayim*. They said to him: Do you think you are fitting to mourn over

Yerushalayim?! They incarcerated him and did not let him go until they found out that he was a *talmid chacham* and was indeed fitting for this *avodah*.

By contrast, the service of an ordinary *kohen* does not require asking permission. Each and every Jew, whoever he may be, must come in and fulfill all the *mitzvos* that the Torah requires. There is no need for him to ask himself, "Am I fitting for this?" because it is obligatory on all Jews alike.

On Yom Kippur, the *Kohen Gadol* would go into the *Kodesh Kodoshim* wearing four white garments. At that time he would not wear the cloak with bells. Why then, of all times, when he is entering the most sacred place of all, doesn't he need to ask permission and present himself whether he is fitting for this?

Because the *Kodesh Kodoshim* was the place of the *Aron*, which was the receptacle of the Torah. And *Chazal* say that Torah learning is equal to all the other *mitzvos* put together. Torah is the *Kodesh Kodoshim* of the Jewish people.

When it comes to Torah learning, a person should never question whether he is fitting to study *Hashem's* Torah. Indeed, Torah has greater *kedushah* than all the *mitzvos*. He who learns Torah is surrounded by a wall of fire. The *Shechinah* rests on him. So one might be tempted to wonder: how can I, an ordinary person and full of sins, be fitting to approach the holy Torah of *Hashem*?

Thus the Torah comes and tells us here that for Torah learning you don't need to ask permission. Whoever wishes to come and learn is allowed, and in fact obligated, to do so. He should learn and learn as much as he can. He should aspire to true greatness in Torah. Because anyone who wishes may come and take the crown of Torah and place it on his head. ●

¹ *Bava Kama* 59b.



וְעָשִׂיתָ מִזְבֵּחַ מִקְטָר קְטָרֶת (ל, א)

You shall make an altar for burning incense (30:1)

The Understanding Gift

The *Menorah*, which represents wisdom, as we mentioned before, was the only object in the *Mishkan* that no one was able to make. Even *Moshe Rabbeinu* had difficulty with it, as *Chazal* say, and there is a very important message in this. *Chazal* stated a basic principle regarding Torah learning:

R. Yitzchak said: If someone tells you, “I worked hard in Torah learning and I did not find it,” don’t believe him. If he says, “I didn’t work hard, and I found it,” don’t believe him. But if he says, “I worked hard and I found it,” believe him.¹

Why does this teaching of *Chazal* speak of “finding” Torah? Wouldn’t it make more sense to say, “I worked hard, and I understood”? Then the point would be clear: Torah understanding comes from working hard.

The answer is that Torah is something so holy, so deep, that you can’t acquire it even by working hard. The only way to get it is by:

Hashem will give wisdom, from
His mouth come knowledge and
understanding.²

It needs to come from *Hashem*. However, there is a Divine promise that if a person works hard and toils in Torah study, he will be enabled by Heaven to “find” what he is looking for, which is Torah

understanding. Like one finds a lost object, so one “finds” Torah understanding. It is not something that we create or make through our own efforts. It is something that we “find.”

This answers another question. The *pasuk* says that “the *Menorah* will be made,”³ and Rashi explains that it “will be made” all by itself. How so? *Moshe* had difficulty with the *Menorah’s* construction, so *Hashem* told him to just throw the chunk of gold into the fire and it will be made all by itself.

However, a different *pasuk* says, “See and make according to their form,”⁴ and there, Rashi explains that *Moshe* had difficulty with the *Menorah*, so *Hashem* showed him a *Menorah* of fire.

Why did *Hashem* have to show him a *Menorah* of fire, if it will be made all by itself?

If *Moshe* would have said that he is not able to make the *Menorah*, and he also had no aspiration to make it, then *Hashem* would not have helped him. However, *Moshe* did aspire to make it. So *Hashem* showed him the image of a *Menorah* of fire and said to him: Look at it, study its form, this is what you need to do. Work at it, aspire to make it, have a desire to do it, and then I will help you.

Moshe saw the fiery form of a *Menorah* and tried to make a *Menorah* like it. He thereby demonstrated that he wants to know, he is trying, and since he worked hard, he “found” it. It came out by itself. This is the secret of the *Menorah*. No one can make the *Menorah*. If so, what is expected of us? To try, to want, and then to do it with *Hashem’s* help.

1 *Megilah* 6b.

2 *Mishlei* 2:6.

3 *Shemos* 25:31.

4 *Ibid* 25:40.

This is how it is with Torah learning. The *Menorah* represents Torah wisdom. *Hashem* wants a person to try, to work at it with all his strength, and then the wisdom of Torah understanding will be given to him from Heaven.

The Mizbach Haketores

The dimensions of the inner *Mizbeach*, the golden *Mizbeach* on which the incense was offered, were one *amah* in length, one *amah* in width, and two *amos* in height. Here we find only whole measurements, no fractions.

However, as we explained earlier, connection to *Hashem* is alluded to by fractional measurements, by halves. We are one half, and *Hashem* is the other half, which join together and create connection. If so, where is the connection to *Hashem* in *Mizbach Haketores*?

This *Mizbeach* didn't need its measurements to connect us to *Hashem*. The *avodah* performed on this *Mizbeach* consisted of putting burning coals on it, and on top of them was placed the *Ketores*, incense compounded from eleven special ingredients, and the pillar of fragrant smoke ascended straight to Heaven. The entire *avodah* of this *Mizbeach* was connection to *Hashem*, so there was no need for halves.

When it comes to *parnassah*, to the *Shulchan*, on which bread was placed, the length is greater than the height. As mentioned before, length represents physical quantity, while height represents spiritual height. We need to work many hours for *parnassah*, and a person needs to eat morning, noon and evening. But thoughts of *l'sheim Shamayim* come only in short flashes, from time to time, not constantly. Thus, the "length" of the *Shulchan* is greater than its "height."

It is not that way with the *Mizbach Haketores*, which represents the feelings of the heart. Here, the height is greater than the length and width. This represents that our feelings toward *Hashem* need to exceed our feelings toward this world.

What does this mean?

There are religions in which the priests do not build homes. They don't get married. They say that it is because all their feelings are directed to above. But in the Jewish religion, *l'havdil*, it is not that way. On the contrary, a Jew is commanded by the Torah to build a home, to get married and have children, and his feelings are directed not just to *Hashem* but also to his family.

With the *Mizbach Haketores*, the Torah is teaching us that the height needs to be more than the length and width. Our feeling of love for *Hashem* should be stronger than our feeling of love for our family members, even though we have both types of love in our hearts.

This is a very practical principle in everyday life. A person by nature loves his family. His son comes and says: *Tateh*, I want to watch a movie. *Tateh* knows that this is not appropriate for the child, for very good Torah reasons, but his heart is torn because he loves his son and wants to grant his wish.

Another example: he is about to go to a *shiur*, and his wife comes to him and says, "Let's go for a little walk." He is torn. On the one hand, Torah learning, on the other hand, he loves his family. What to do?

The Torah says: one *amah* length, one *amah* width, but two *amos* height. Thus his attitude toward his family members should be: I love you very much, but my love for *Hashem* is even greater!

You shall love Hashem your G-d with all your heart.⁵

Love with all the heart is only for *Hashem*.

The Rambam writes:

The Sages commanded that a person should honor his wife more than he honors himself, but love her as he loves himself.⁶

Love for the family is not meant to be with all one's heart. There is a limit. There are things he

⁵ *Devarim* 6:5.

⁶ *Mishneh Torah, Hilchos Ishus* 15:9.

may not do for his family members. “All” is only for *Hashem*.

There are husbands who sacrifice their whole spiritual life for the family. This is a mistake. The husband needs to understand that he loves his family, and it is good to love the family, and to take care of the family, but there is more in life than his family. There is something even more important: *Hakadosh Baruch Hu*.

If his family members are a little taken aback by his approach, and feel that he doesn’t care for them enough, and is prioritizing other things above them, he can gently remind them that this is not just his personal matter; in fact, “You are all obligated to honor *Hashem*.”⁷

If only the father of the family needed to honor *Hashem*, and the other family members were exempt from this, the situation could be construed as a conflict between loving them and loving *Hashem*, and the father is favoring *Hashem* over them. But in truth, they, too, are obligated to honor *Hashem*, so there really is no conflict here at all.

The *Mizbach Haketores* is a wonderful example for us. It had a length and width of an *amah*. A person should not say he has no love for his family; he loves only *Hashem*. That is wrong. The *Mizbach Haketores* has length and width, and so should he. He should love his family. But the height, representing love for *Hashem*, needs to be double, because “You are all obligated to honor *Hashem*.”

Ketores comes Last

Here’s an interesting point. The first three articles of the *Mishkan*, which are *Aron*, *Shulchan* and *Menorah*, are all mentioned in *Parshas Terumah*. Then the Torah states the dimensions of the *Mishkan* itself. It details the boards that hold it up, the woven sheets that form its walls and roof, etc. Then, in *Parshas Tetzaveh*, come the garments of the *Kohen Gadol*, which are described in great detail. After that

the Torah speaks of the dedication of the *Mishkan*. Only after all this, at the end of *Parshas Tetzaveh*, does the Torah mention *Mizbach Haketores*.

Why wait until here? This *Mizbeach* was one of the key items standing in the *Mishkan*, just like the others. Why wasn’t it mentioned before?

The *Aron* represents Torah learning, the *Shulchan* represents *parnassah*, and the *Menorah* represents wisdom. But *Mizbach Haketores* represents a person’s feelings toward *Hashem*.

All the other articles of the *Mishkan* – *Aron*, *Shulchan* and *Menorah* – represent things that are not necessarily connected to the home. The *Aron* and *Menorah* symbolize Torah learning and wisdom. Everyone needs to be wise and learn Torah, even if he doesn’t have a home of his own. The same goes for the *Shulchan* and *parnassah*. Everyone needs *parnassah*, to eat three meals a day, whatever situation he may be in.

The *Ketores* is different. It is all about a pleasant fragrance, about the feelings of the heart.

But before we talk about feelings toward *Hashem*, let’s talk about interpersonal feelings. The feelings between husband and wife. These feelings are expressed only inside the home. We don’t express feelings of this type outside.

Even before the *Mishkan* – the building, the home for the *Shechinah* – was built, the Torah tells us about the *Aron*, the *Shulchan* and the *Menorah*. But it tells us about the *Mizbach Haketores* only after the *Shechinah*’s home was built.

Just as it is with interpersonal feelings, so it is with feelings toward *Hashem*, which is what *Mizbach Haketores* represents. It is about the love between *Hakadosh Baruch Hu* and the Jewish people. In various *pesukim*, *Hashem* calls us, “My mother, My daughter, My beloved wife.” This can’t be expressed until there is a house, a home, a place for privacy. So *Mizbach Haketores* was mentioned only after stating the laws of building the *Mishkan* itself.

When *Mashiach* will come, we won’t need a house. *Shlomo Hamelech* declares:

⁷ *Yeovamos* 6a.

If only they would give You as a brother to me... I would find You in the marketplace and kiss You, and they would not despise me.⁸

The Vilna Gaon explains that love is ordinarily hidden. But you can give a kiss to a little brother even in the middle of the street, and no one will despise you and criticize you for impropriety.

This is the meaning of, “If only they would give You as a brother to me.” We are expressing the wish that *Hashem* should be like a “little brother” for us, so we will be able to give Him a kiss, so to speak, even in public. To be connected to Him even outside the home, without suffering disapproval.

This will be when Mashiach comes, as it says:

I will pour out My spirit upon all humanity.⁹

The whole street will be full of prophets. But today, the street is not yet full of prophets, and if a person wants to acquire a relationship with *Hashem*, he needs privacy. He needs a *Mishkan*, he needs a home, a house.

The *Aron*, *Shulchan* and *Menorah*, although there was a special beauty to their presence in the *Mishkan*, could still exist even without a *Mishkan*. In other words, the matters they represent are not necessarily dependent on having a home. But if we want the feelings of love and relationship with *Hashem* that are represented by the pleasant fragrance of the *Ketores*, we can have it only in the *Mishkan* and *Beis Hamikdash*. Every individual needs to build his own private *Mishkan* where he can have “privacy” with *Hakadosh Baruch Hu*.

The Outer Mizbeach

Another object in the *Mishkan* was the outer *Mizbeach*. What were its dimensions?

You shall make a *Mizbeach* of acacia wood, five *amos* long and five *amos* wide. The *Mizbeach* shall be square, and three *amos* high.¹⁰

About forty years ago I heard a wonderful idea mentioned in a *derashah*:

In *Beis Hamikdash* there were two altars. There was the outer *Mizbeach*, and the *Mizbach Haketores* that was inside the *Mishkan*. The outer *Mizbeach* was made of stones and copper. The inner *Mizbeach* was made of gold. On the outer *Mizbeach* they brought *korbanos*. (It was called *Mizbach Ha'olah*, the altar of burnt offerings.) On the inner *Mizbeach* they brought incense, which had a wondrous aroma. The inner *Mizbeach* also had a golden crown around it. But the outer *Mizbeach* had no crown.

What does all this represent?

There are two kinds of people. There is the “outer *Mizbeach*” type: all his *avodas Hashem* is like offering *korbanos*. When he gets up in the morning for *davening*, it is like making a sacrifice. It is so hard for him to go to *shul*! Every mitzvah he does is like a sacrifice. He is always spilling his blood. His whole life is one big *mesirus nefesh*.

Why?

Because he does everything in an “outer,” external way. His deeds don’t have the inner aspect to them. He is an “outer” altar. A person like this is built of simple stones, not of pure gold, and he also doesn’t have a crown.

Then there is the “inner *Mizbeach*” type of person. Everything he does, he does with *penimiyus*, with inner feeling and relationship to *Hashem*. He doesn’t offer sacrifices at all. On the contrary, for him the *davening* is sweet, keeping *Shabbos* is pleasant and wonderful, everything is sweet, everything is pleasant fragrance. A person like this is made of “pure gold,” and he has a “golden crown” on his head, because he is connected internally to *Hashem*. ●

⁸ *Shir Hashirim* 8:1.

⁹ *Yoel* 3:1.

¹⁰ *Shemos* 27:1.

Mesirus Nefesh is when you are Outside

In the **יהא אדם לעולם** prayer, we recite *Krias Shema*, as mentioned before. This is primarily in preparation for the main recitation of *Shema* later on in *Shacharis*. Nevertheless, this *Krias Shema* has its own special importance, as we will now explain.

Krias Shema expresses *yichud Hashem*, it declares *Hashem's* Oneness, and it is a matter of *mesirus nefesh*, of readiness to give up one's very life for the Oneness of *Hashem*.

Before we get to the main *Krias Shema* in our morning prayers, we first need to go through quite a number of stages. We climb up above the mundane world to sing all the songs to *Hashem*. We come to the point of "the entire soul shall praise *Hashem*, Hallelujah," we cross through *Yam Suf* and see what even the Prophet Yechezkel didn't see. Our excitement increases more and more until we praise *Hashem* with thirteen kinds of praise in *Yishtabach*. Then we ascend to the level of the angels and say together with them, "*Kadosh kadosh kadosh...*" In such a state it is no surprise that we recite *Shema* and declare *Hashem's* unity.

Reciting *Shema* at that point is indeed a very great and lofty thing. However, when a person is already in *Olam Habriah*, and is standing before the Heavenly Throne of Glory, after climbing up the ladder that brought him to this exalted *madreigah*, it is only appropriate for him to recite *Krias Shema*. That's what a person does in such a place. It doesn't take *mesirus nefesh* for him to say *Shema*, when he is already there.

Mesirus nefesh is what a person does when he is still outside the world of *kedushah*. When he is inside, declaring *Hashem's* absolute Oneness is not such a courageous and self-sacrificing act.

So before we even start *Pesukei d'Zimra*, when we have hardly woken up yet and are still blinking our eyes, there, in the midst of the world of darkness, in *Olam Ha'asiyah*, we declare the absolute truth that

there is none other than *Hashem*. He is One and Only and Unique. He is our G-d. **שמע ישראל ה' אלקינו ה' אחד**. This is a very special *Krias Shema*!

Know Your True Worth

We start the **יהא אדם לעולם** prayer by saying:

A person should always be a fearer of Heaven in secret and in the open. He should acknowledge the truth and speak the truth in his heart, and rise early and say...

A person needs to recognize the truth about himself. And what is the truth about himself?

Not due to our righteousness do we present our supplications to you, but rather due to Your great compassion.

We have nothing we can claim as our own.

The **יהא אדם לעולם** prayer builds within us the proper feeling, the right outlook. Later on in the *Tefilah*, when we enter the world of *kedushah*, we won't be able to build our outlook. There we receive the *mitzvos*, which are like a blazing fire. While we are still outside, this is the time to build ourselves as human beings and as Jews, so we won't enter the world of *kedushah* in an animalistic state.

There are many who skip this whole section of the *Tefilah*. But they need to know that if there is no "*kohen*," if there is no "*oveid*," who will perform the *avodah*? We need to build ourselves and make ourselves fitting to perform the *avodah* that stands before us.

But we are Your nation, the people of Your covenant, the descendants of Avraham who loved You, to whom You swore on Mount Moriah.... We are fortunate, our portion is so good, our share is so pleasant, our inheritance is so beautiful! Fortunate are we, for early and late, evening and morning, we declare twice every day: *Shema Yisrael...*

Here is where we prepare ourselves and build ourselves for what comes. We clarify who we are, why we are in the world and what we need to do here. ●

STORIES FROM THE LIFE OF RAV SHIMSHON PINCUS ZT"l



Need Fosters Closeness

Reaching out to *Hashem* to fulfill our needs is, in itself, our means of fostering closeness and connection to Him. Responding once to the question of why *Chazal* instituted the majority of *berachos* of *Shemoneh Esrei* to reflect material as opposed to spiritual needs, Rav Shimshon explained: "People relate much quicker and easier to their *gashmiyus* needs, because they feel them on a physical level. But this, ironically, is what enables a person to attain *kirvas Elokim*."

Similarly, he explained the ideal approach to *tefilah* on a very simple level: "Just as, *l'havdil*, we don't go to the supermarket because it's part of our daily schedule, but because we need groceries — milk, bread, vegetables that can only be purchased in the grocery store, so too, we *daven Shacharis* because we really need Hashem's help.

We must implore Him for mercy and compassion, because without our *tefilah* and the *siyata d'Shmaya* that He grants us, we can't make it through the day, let alone through life! We need health and *parnassah* no less than bread and milk!"

In fact, he added, according to many *Poskim*, we only meet our obligation in *tefilah* if we *daven* with the attitude that we are asking for things

we need, like a pauper standing at the door and pleading for bread.

One Hundred Berachos

One of the main topics that Rav Shimshon particularly highlighted during the final years of his life was the *mitzvah* of a hundred *berachos* instituted by *Chazal* to be recited every day. He emphasized that these one hundred *berachos* harbor the power to safeguard a Jew from peril and are a great *segulah* for salvation.

In one of his famous *shmuessen*, Rav Shimshon provided his personal example to illustrate how reciting *berachos* clearly and enunciating every word with *kavanah* works wonders and serves as a phenomenal *segulah* for health, children, and *arichus yamim*:

"The three words '*Baruch Atah Hashem*' unlock the gates of Heaven! Recently, I decided to focus on improving my *kavanah* in *berachos*, and I received a wondrous gift from *Shamayim* in return. My life changed! I now feel a bond with the *Ribbono shel Olam*. I found myself meeting *Hashem* every quarter of an hour until I transformed into a new person. It's a different life!" ●

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