



A Magnificent Insight from the Chasam Sofer

The Sea Split in the Merit of Yisrael's Emunah in Moshe Rabeinu They Walked into the Sea even though the Clouds of Glory Were behind Them

This Shabbas kodesh, we will read parshas Beshalach. We refer to it fondly as **Shabbas Shirah**, because it contains Shiras HaYam, which opens as follows (Shemos 15, 1): **“אז ישיר”**—**then Moshe and Bnei Yisrael sang (will sing) this song to Hashem, and they said (will say) the following . . .** In this essay, we will focus on the pesukim that describe the preparations that preceded the splitting of the Red Sea—Krias Yam Suf (ibid. 14, 16):

“ויאמר ה' אל משה מה תצעק אלי דבר אל בני ישראל ויסעו, ואתה הרם את מטך ונטה את ידך על הים ובקעהו ויבואו בני ישראל בתוך הים כיבשה... ויסע מלאך האלקים ההולך לפני מחנה ישראל וילך מאחריהם, ויסע עמוד הענן מפניהם ויעמוד מאחריהם, ויבא בין מחנה מצרים ובין מחנה ישראל, ויהי הענן והחשך ויאר את הלילה, ולא קרב זה אל זה כל הלילה.”

Hashem said to Moshe, “Why do you cry out to Me? Speak to Bnei Yisrael and let them move forward. And you, lift up your staff and stretch out your arm over the sea and split it. Then Bnei Yisrael will come into the midst of the sea on dry land.” . . . The malach of G-d who had been going in front of the camp of Yisrael moved and went behind them; and the pillar of cloud moved from in front of them and stood behind them. It came between the camp of Mitzrayim and the camp of Yisrael, and there were the cloud and the darkness—and it (the pillar of fire) lit up the night; and one did not approach the other throughout the night.

From the fact that HKB”H instructed Moshe Rabeinu: **“Lift up your staff and stretch out your arm over the sea and split it”**—it appears that HKB”H wanted Moshe to split the sea with the staff he held in his hand. This does not concur,

however, with a subsequent passuk. When Moshe actually splits the sea, it says (ibid. 21): **“וית משה את ידו על הים”**—**Moshe stretched his hand out over the sea.** There is no mention here of the staff at all.

We find an explanation in the Midrash (S.R. 21, 9), which is explained in greater detail by Rabeinu Bachayei. When HKB”H tells Moshe: **“And you, lift up your staff”**—He was instructing Moshe to release it from his hand; **“and stretch out your arm over the sea and split it”**—then He instructed Moshe to split the sea with his hand alone, without the staff. Thus, HKB”H wished to dispel any misconception among the people of Yisrael that Moshe’s power resided exclusively in his staff.

According to the Midrash, there were nonbelievers among Yisrael who claimed that Moshe could not perform any feats without his staff. After all, he used it to strike the Nile, and he used it to initiate the plagues. Hence, to dispel and discredit this misconception, when Yisrael stood by the sea, being pursued by the Egyptians, HKB”H instructed Moshe to drop the staff. To confirm their renewed faith in Moshe, it says at Krias Yam Suf (ibid. 14, 31): **“And they had faith in Hashem and in Moshe, His servant.”**

In truth, we can understand how people could err and believe that Moshe’s power was related to his staff; nevertheless, this is still problematic. Was performing miraculous feats with a staff any less incredible than performing them with his hand alone?! So, why, indeed, did HKB”H instruct Moshe to get rid of his staff and split the sea solely with his hand?

Yisrael Obeyed Moshe as an Example of Torah She'b'al Peh

We will begin to shed some light on the subject by introducing a fascinating insight from the esteemed Chasam Sofer (Beshalach) concerning Krias Yam Suf. Hashem commanded Moshe (ibid. 15): **“דבר אל בני ישראל ויסעו”**—**speak to Bnei Yisrael and let them move on!** He asserts the this directive was aimed at demonstrating to Yisrael the power that HKB”H had imparted to the scholars of Torah she'b'al peh; they possess the ability to uproot a Torah-precept in a time of need.

We must point out, however, that this assertion is based on the interpretation of the Ramban and Rabeinu Bachayei, who disagree with Rashi regarding the position of the clouds of glory at the time of Krias Yam Suf. The passuk states (ibid. 19): **“ויסע מלאך האלקים ההולך לפני מחנה ישראל וילך מאחריהם, ויסע עמוד הענן מפניהם ויעמוד מאחריהם, ויבא בין מחנה מצרים ובין מחנה ישראל—the malach of G-d who had been travelling in front of the camp of Yisrael moved and went behind them; and the pillar of cloud moved from in front of them and stood behind them. It came between the camp of Mitzrayim and the camp of Yisrael.** According to their interpretation, both the pillar of fire and the pillar of cloud took up positions behind the camp of Yisrael.

First, the pillar of fire moved to a position behind the camp of Yisrael; then, the pillar of cloud moved to a position behind the pillar of fire. Thus, both pillars stood next to each other creating a barrier between the camp of Mitzrayim and the camp of Yisrael. The pillar of cloud, however, stood in front of the Egyptians to darken the night for them; whereas the pillar of fire stood in front of the pillar of cloud, behind the camp of Yisrael, to illuminate the night for them.

Now, according to the Chasam Sofer, this confounded Yisrael. After all, by following the clouds of glory, they knew they were being led by HKB”H, as it is written (ibid. 13, 21): **“וזה הולך לפניו יומם בעמוד הענן לנחותם הדרך ולילה בעמוד אש להאיר שבעל פה, והם העמודים ההולכים לפני המטה של אדם שעסק בתורה שבכתב ושבועל פה, כי עמוד הענן שהלך לפני מחנה ישראל במדבר הוא תורה שבכתב, ועמוד האש הוא תורה שבועל פה, והם העמודים ההולכים לפני מיטתו של אדם שעסק בהם, ואשרי למי שזוכה לזה. וענין תורה שבכתב הוא עסק לימוד היום, ותורה שבועל פה הוא עסק לימוד הלילה, ולכן הלך עמוד הענן שהוא תורה שבכתב יומם, ועמוד האש הוא תורה שבועל פה בלילה.”**

On the night of Krias Yam Suf, however, Yisrael were faced with a dilemma. On the one hand, the clouds of glory positioned themselves behind the camp of Yisrael. Normally, this would have meant that Yisrael should distance themselves from the sea and proceed in the opposite direction following the clouds of glory. Yet, on the other hand, Moshe Rabeinu had commanded them, as he was instructed to do by the Almighty, to continuing moving forward toward and into the sea.

Undoubtedly, Yisrael could have refused to comply with Moshe’s command on the grounds that they wished to follow Hashem, Who was present in the clouds of glory that were now behind them. According to the Chasam Sofer, this is the implication of the passuk (Tehillim 106, 7): **“וימרו על ים בים”**—**and they rebelled by the sea, at Yam Suf.** There were those among Bnei Yisrael who refused to comply with Moshe’s directive to continue moving forward toward the sea. They argued that his instructions opposed the will of Hashem.

In truth, the vast majority of Bnei Yisrael complied with Moshe’s instructions and continued to go into the sea. For, they believed that he acted solely in accordance with the will of Hashem. In their merit, HKB”H split the sea for Yisrael. Thus, we can conclude that HKB”H wished to convey an important message to Yisrael: He endowed Moshe Rabeinu and the scholars of Torah she'b'al peh in every generation with the amazing power to override a precept of the Torah in a time of need.

The Pillar of Cloud Represents Torah She'b'chsav the Pillar of Fire Represents Torah She'b'al Peh

Let us embellish the insight of the Chasam Sofer. We will refer to what the divine kabbalist Rabbi Meir Paprush, ztz”l, wrote in Ohr HaYashar:

“ועסק התורה יהיה בתורה שבכתב ובתורה שבועל פה, והם העמודים ההולכים לפני המטה של אדם שעסק בתורה שבכתב ושבועל פה, כי עמוד הענן שהלך לפני מחנה ישראל במדבר הוא תורה שבכתב, ועמוד האש הוא תורה שבועל פה, והם העמודים ההולכים לפני מיטתו של אדם שעסק בהם, ואשרי למי שזוכה לזה. וענין תורה שבכתב הוא עסק לימוד היום, ותורה שבועל פה הוא עסק לימוד הלילה, ולכן הלך עמוד הענן שהוא תורה שבכתב יומם, ועמוד האש הוא תורה שבועל פה בלילה.”

Studying Torah involves both the study of Torah she'b'chsav—the written law—and Torah she'b'al peh—

the oral law. They are the pillars that go ahead of a person's bed after he passes away (a person who had studied Torah she'b'chsav and Torah she'b'al peh). The "pillar of cloud" that went ahead of the camp of Yisrael in the midbar was Torah she'b'chsav, and the "pillar of fire" was Torah she'b'al peh. These are the pillars that go in front of the bed of a person who engaged in them. Fortunate is the person who merits this. Torah she'b'chsav is the study to be performed during the day; Torah she'b'al peh is the study to be performed during the night. Hence, the "pillar of cloud" representing Torah she'b'chsav guided them by day; and the "pillar of fire" representing Torah she'b'al peh guided them by night.

It seems apparent that he is referring to a teaching in the Midrash Tanchuma (Ki Sisa 36): "He was there with Hashem forty days and forty nights." How did Moshe know when it was daytime? In this manner: When HKB"H would teach him Torah she'b'chsav, he knew that it was day; and when He would teach him (Torah) she'b'al peh, Mishnah and Talmud, he would know that it was night. He deduced from this Midrash that the "pillar of cloud" that guided Yisrael by day was Torah she'b'chsav, whereas the "pillar of fire" that guided Yisrael by night was Torah she'b'al peh.

We can now suggest an explanation for the phenomenon that transpired at Krias Yam Suf—both pillars vacated their positions in front of the camp of Yisrael to stand behind them. This was meant to teach us that the scholars of Torah she'b'al peh occupy a position, so to speak, ahead of the Torah; the Torah stands behind them, so to speak, awaiting their determination. This is evident from the following episode depicted in the Gemara (B.M. 59b). A dispute ensued between the sages and Rabbi Eliezer regarding the "oven of the coiled serpent." After a heated debate, Rabbi Eliezer makes the following declaration:

"אם הלכה כמותי מן השמים יוכיחו, יצאתה בת קול ואמרה, מה לכם אצל רבי אליעזר שהלכה כמותו בכל מקום. עמד רבי יהושע על רגליו ואמר לא בשמים היא. מאי לא בשמים היא, אמר רבי ירמיה שכבר ניתנה תורה מהר סיני. אין אנו משגיחין בבת קול, שכבר כתבת בהר סיני בתורה אחרי רבים להטות. אשכחיה רבי נתן לאלהו, אמר ליה מאי עביד קוב"ה בהיא שעתא, אמר ליה קא חייך ואמר, נצחוני בני, נצחוני בני."

If the halachah accords with me, it will be proved from the heavens. A heavenly voice went out and proclaimed,

"What argument do you have with Rabbi Eliezer, whom the halachah follows in all places?" Rabbi Yehoshua stood up on his feet and replied (Devarim 30, 12): "It is not in heaven." What is meant by: "It is not in heaven"? Rabbi Yirmiyah said: For, the Torah was already given on Har Sinai. (The Gemara returns to Rabbi Yehoshua's response.) We do not heed a heavenly voice; for, You already wrote in the Torah at Har Sinai (Shemos 23, 2): "Matters shall be decided according to the majority opinion." Rabbi Nasan once met Eliyahu. He said to him, "What did HKB"H do at that moment?" He responded to him, "He laughed and said: 'My children have prevailed over Me, My children have prevailed over Me.'"

Yisrael Yearn to Walk before Hashem

We will now see that this interpretation of the Chasam Sofer concerning Yisrael's willingness to comply with Moshe's command to walk into the sea—despite the fact that the clouds of glory had moved in the opposite direction—coincides magnificently with what he writes in Toras Moshe. He explains the practical significance of the following three pesukim in this week's parsha (Shemos 14, 10):

"ופרעה הקריב וישאו בני ישראל את עיניהם והנה מצרים נוסע אחריהם, וייראו מאד ויצעקו בני ישראל אל ה'... ויאמר ה' אל משה מה תצעק אלי דבר אל בני ישראל ויסעו... ויסע מלאך האלקים ההולך לפני מחנה ישראל וילך מאחריהם, ויסע עמוד הענן מפניהם ויעמוד מאחריהם."

And Pharaoh drew near; Bnei Yisrael raised their eyes and behold!—Mitzrayim was pursuing them, and they were very frightened; Bnei Yisrael cried out to Hashem . . . Hashem said to Moshe, "Why do you cry out to Me? Speak to Bnei Yisrael and let them move on!" . . . The malach of G-d who had been going in front of the camp of Yisrael moved and went behind them; and the pillar of cloud moved from in front of them and stood behind them.

The Chasam Sofer explains that there are two ways to serve Hashem. One way is for Yisrael to follow Hashem by fulfilling and conforming with His will, as it is written (Devarim 13, 5): "you shall follow Hashem, your G-d." The second way is superior to the first and was practiced by our sacred Avos. Due to their incredible kedushah, they were able, so to speak, to walk in front of Hashem. This is evident

from the words of Yaakov Avinu (Bereishis 48, 15): **האלקים** "the G-d before Whom my forefathers Avraham and Yitzchak walked."

The same holds true with regards to wrongdoing and the influence of the forces of tumah; there are two distinct patterns. There are sinners who are persuaded by their yetzers to commit aveiros. As we know, the yetzer hara, the "samech-mem," and the primeval serpent are all one and the same. There are, however, greater, more depraved sinners; they do not need to be persuaded by the yetzer hara. They take the initiative by walking in front of him in pursuit of their lusts and hearts desires.

Now, with regards to Bnei Yisrael when they departed Mitzrayim, they were on the lower madreigah; they followed Hashem. Hence, HKB"H walked ahead them in the form of the "pillar of cloud" by day and the "pillar of fire" by night. The opposite was true of the Egyptians. As the Torah describes: **"Pharaoh drew near; Bnei Yisrael looked up and behold!—Mitzrayim was pursuing them."** Rashi comments in the name of the Midrash: **They saw the ministering angel of Mitzrayim coming down from the heavens to aid Mitzrayim.**

The Chasam Sofer interprets the words **והנה מצרים נוסע** "אחריהם" to mean that Yisrael saw that the ministering angel of Mitzrayim was travelling behind Pharaoh's army— **"אחריהם"**. Pharaoh and his army were so wicked that they proceeded ahead of their ministering angel. This gave Bnei Yisrael cause for alarm! After all, they were not on that same madreigah with regards to kedushah; they merely followed Hashem; they did not take the initiative to go ahead of Him. This caused **"Bnei Yisrael to cry out to Hashem."** They were distressed and concerned over the fact that they were not on the madreigah of kedushah to walk in front of Hashem.

Because of their strong desire to achieve this higher level of kedushah: **Hashem said to Moshe, "Why do you cry out to Me? Speak to Bnei Yisrael and let them move on!"** All they have to do is continue moving forward toward the sea without the clouds of glory in front of them. At that point, the clouds of glory that had been in front of them left. In the words of the narrative: **"The malach of G-d who had been going in front of the camp of Yisrael moved and went behind them; and the pillar of cloud moved from in front of them**

and stood behind them." Thus, Bnei Yisrael ascended to the higher form of service of Hashem, to the madreigah of the holy Avos depicted by the words: **"The G-d before Whom my forefathers walked."** In that merit, the sea split for them.

Let us now combine the sacred insight of the Chasam Sofer with the sacred explanation we presented above. We learned above that HKB"H commanded Moshe to instruct Yisrael to continue moving in the direction of the sea—even though the clouds of glory had moved in the opposite direction—because He wished to demonstrate to them the tremendous power He had imparted to Torah-scholars—the power to override a precept of the Torah in a time of need. Now, we have also explained that Bnei Yisrael demonstrated their strong desire to walk ahead of Hashem and not only to follow after Him by crying out to Him. This prompted HKB"H to instruct Moshe: **"Speak to Bnei Yisrael and let them move on!"** He wanted them to heed Moshe's instructions by walking into the sea despite the danger to their lives, and even though HKB"H, as it were, was standing behind them. As explained, they could have argued that they wanted to continue following Hashem and, therefore, did not want to comply with Moshe's instructions. Yet, by believing in Moshe Rabeinu and heeding his words, they achieved the higher madreigah of service of Hashem—they walked, so to speak, in front of Hashem, as the Avos did.

Altering the Laws of Nature by Overriding a Precept from the Torah

I had a wonderful idea concerning the insight of the Chasam Sofer. He explained that when HKB"H responded to Moshe: **"Don't cry to Me; instruct Yisrael to keep moving forward"**—this meant that He wanted them to walk into the sea, even though the clouds of glory were behind them, headed in the opposite direction. We explained that HKB"H wished to demonstrate to Yisrael the incredible power He had endowed the Torah-scholars in every generation with—the power to temporarily override a precept of the Torah in a time of need. To better explain this concept, let us refer to the Shem MiShmuel. In several places, he cites a fantastic chiddush in the name of his brilliant father, the holy author of the Avnei Neizer, zy"va, concerning the miracles that were performed on behalf of Yisrael. Here are his sacred words (Vayeira 5672):

”ומפי כ”ק אבי אדומו”ר זצלה”ה שמעתי, כי לעשות נסים ושינוי סדר הטבע הוא כענין עקירת דבר אחד מן התורה, באשר הביט בתורה וברא את העולם, ואין מותר אלא כדי לקדש שם שמים, כמו שאמרו ז”ל (יבמות עט.) מוטב שתעקר אות אחת מן התורה ויתקדש שם שמים בפרהסיא.”

To perform miracles and to alter the order of nature is analogous to uprooting and overriding a precept of the Torah. As we know, the Almighty looked in the Torah to create the universe. It is only permitted to deviate from the natural order if it is to sanctify the name of Heaven. Chazal express this fact as follows (Yevamos 79a): **It is preferable that one letter be removed from the Torah, and the name of Heaven be sanctified publicly.**

To better understand what he is saying, let us refer to a teaching from our blessed sages in the Midrash (B.R. 1, 1): “התורה אומרת אני הייתי כלי אומנתו של הקב”ה... היה הקב”ה מביט בתורה.” **The Torah says: “I was HKB”H’s arSisan’s instrument (blueprint)” . . . HKB”H would look in the Torah and create the world.** This implies that everything in nature was created with the Torah and has the status of Torah transmitted from Heaven. So, if a person wants to alter the way nature operates, it is like uprooting a law of the Torah. Therefore, it is only permitted to perform a supernatural feat in a time of need, on a temporary basis, in order to sanctify the name of Heaven. This explanation also appears in the Shem MiShmuel (Metzora 5673).

With this in mind, the Shem MiShmuel explains (Kedoshim 5674) that this is why every miracle that alters the laws of nature is only temporary. Once it is done, the natural order is restored. We find a pertinent example in the Gemara (Chullin 91b): “כתיב ויזרח לו השמש, וכי שמש לו לבד זרחה והלא לכל העולם זרחה.” **it is written: “The sun rose for him.” Is it possible that the sun rose only for him? Surely, it rose for the entire world! Rabbi Yitzchak answers that the sun that had set prematurely on his behalf, now rose prematurely on his behalf.** The Shem MiShmuel explains the matter as follows:

The reason the order of the world is based on the Torah is because He (the Almighty) looked in the Torah and created the world. Hence, that which deviates from the natural order deviates from the order of the Torah; and it is akin to a temporary order issued by a navi. This concurs with what we explained in parshas Metzora

in the name of my holy father . . . Hence, perforce, the natural order must be restored. Otherwise, the hours would remain missing forever, and it would not be merely a temporary order. It is like a navi; he cannot impose a new reality forever but only temporarily.

Krias Yam Suf Was a Temporary Order

In light of the Avnei Neizer’s explanation, we can better understand the assertion of the Chasam Sofer. HKB”H told Moshe to instruct Bnei Yisrael to continue moving in the direction of the sea instead of following the clouds of glory that had moved to a position behind them. He wanted to demonstrate to them that Torah-scholars possess the capacity to override a precept of the Torah in a time of need.

Let us explain. Seeing as HKB”H created the sea by referring to the Torah, Krias Yam Suf—the splitting of the sea—was, in a sense, a case of the words of the Torah being uprooted. As stated, this situation was only permitted on a temporary basis for the sake of sanctifying the name of Heaven. Therefore, the sea did not remain split. Immediately afterwards, the sea returned to its normal, powerful, intact self. This is the rule for any miracle; the natural order created with the Torah must subsequently be restored.

We can suggest that this is the reason for the following teaching in the Midrash (ibid. 5, 5): “אמר רבי יוחנן, תנאין התנה הקדוש: ברוך הוא עם הים שיהא נקרע לפני ישראל, הדא הוא דכתיב וישב הים לאיתנו.” **Rabbi Yochanan said: HKB”H imposed conditions upon the sea—that it split before Yisrael. That is the implication of that which is written (Shemos 14, 27): “The sea went back to its (previous) power (לאיתנו),” to its condition (לתנאו) that had been agreed upon.** Initially, the sea refused to part on behalf of Bnei Yisrael. It argued that it had been created with the Torah, and it is prohibited to uproot an edict of the Torah. To preempt this argument, HKB”H made a pact with the sea during the six days of creation that it would part its waters for Yisrael during the exodus due to the power invested in Torah-scholars.

Thus we learn that in order for the sea to split and deviate from its natural behavior, Moshe Rabeinu had to employ his capacity to override an edict from the Torah in that time of need. This explains very nicely why HKB”H prefaced Krias Yam Suf by instructing Moshe: **“Speak to Bnei Yisrael and let**

them move on!” Thus, the splitting of the sea demonstrated to them the unique power of Moshe Rabeinu and other Torah-scholars to override an edict from the Torah. On account of their earnest faith in the power of Moshe, they merited the temporary splitting of the sea by Moshe on behalf of Yisrael in their time of need.

**The Staff with the Name of Hashem
Engraved on It Was a Form of Torah She'b'chsav**

Following this sublime line of reasoning, we will proceed to explain the command HKB”H issued to Moshe: **“And you, lift up your staff and stretch out your arm over the sea and split it.”** Recall that Rabeinu Bachaye interprets this command as per the Midrash that there were those among Yisrael who did not believe that Moshe had the power to split the sea without the staff. To dispel that notion, HKB”H ordered him to get rid of the staff.

To shed some more light on the subject, let us refer to the Targum YoNasan ben Uziel (Shemos 2, 21): **“חוטרא דאיתבריאית בניני: דכיה עתיד למעבד ית תמהיא שמשותא, וחקיין ומפרש עלה שמא רבא ויקירא, דכיה עתיד למעבד ית תמהיא במצרים.”** He teaches us that Moshe’s staff was actually created at the end of creation. Furthermore, the great, honorable name of G-d was etched on it. With it, Moshe was destined to perform supernatural feats in Mitzrayim. This means that all of the feats Moshe performed with this special staff qualified as Torah she'b'chsav and represented the will of Hashem.

This then was the argument of those members of Yisrael who lacked faith in Moshe. They claimed that he did not possess the power to perform feats on his own but required the assistance of Torah she'b'chsav. To disprove them and show them that they were mistaken, HKB”H ordered Moshe: **“Raise your staff”**—let everyone see that you are putting it aside and are not using it. Instead: **“Stretch out your arm over the sea and split it.”** This act demonstrated to all of Yisrael the power HKB”H had invested in the scholars of Torah she’b’al peh—to alter the laws of nature temporarily in times of need.

This explains beautifully a passuk related to the historic revelation at Har Sinai (ibid. 19, 9): **“ויאמר ה' אל משה הנה אנכי בא אליך בעב הענן, בעבור ישמע העם בדברי עמך וגם כך יאמינו לעולם.”** **Hashem said to Moshe, “Behold! I come to you in the thick of the cloud, so that the people will hear as I speak to you, and they will also believe in you forever.”** This passuk is referring to the very same cloud that played a key role at Krias Yam Suf. It is the cloud that positioned itself behind the camp of Yisrael and which they did not follow, because they had renewed faith in Moshe. They realized that Moshe possessed the capacity to uproot an edict of the Torah in a time of need: **“So that the people will hear as I speak to you, and they will also believe in you forever.”** Also, at Matan Torah, the people would continue to believe in Moshe Rabeinu and the power of Torah-scholars to uproot and override an edict of the Torah on a temporary basis.

Our thanks and blessings are given to those who donated for the publication of our weekly dvar Torah for the merit of **אחינו בני ישראל**

לעילוי נשמת - Family Madeb
their dear mother
Lea bat Virgini ע”ה

Arthur & Randi Luxenberg לזכות
of their wonderfull parents, children and grandchildren
לעילוי נשמת His Father יצחק יהודה בן ר' אברהם ע”ה

Dedicated by Family Kest in memory of Mr. Yitzchak Leitner

לעילוי נשמת ר' יצחק צבי בן ר' פנחס הכהן ע”ה
נפטר י”ט שבט ת.ג.צ.ב.ה

To receive the mamarim by email: mamarim@shvileipinchas.com