



The Amazing Connection between Parshas Devarim and Shabbas Chazon Moshe Rabeinu Rebuked the Generations to Come via Remez while They Were Still Contained within Their Forefathers

This upcoming Shabbas kodesh, the third Shabbas of Bein HaMetzarim, the Shabbas preceding Tishah B'Av, is known as Shabbas Chazon. This name relates to the opening words of the haftarah, we read on this special Shabbas. It is a prophetic vision concerning the churban of Yerushalayim (Yeshayah 1, 1): "חזון ישעיה בן" "אמוץ אשר חזה על יהודה וירושלים"—**the vision of Yeshayah the son of Amotz, which he saw concerning Yehudah and Yerushalayim.** In this essay, we will examine the rationale for beginning to read sefer Devarim annually on this special Shabbas, even in a leap year. The source for this practice is found in the Tur and the Shulchan Aruch (O.C. 428, 4): "תשעה באב קודם ואתחנן"—**Tishah B'Av precedes Vaeschanan.** Hence, Parshas Devarim is always read on the Shabbas prior to Tishah B'Av.

Chazal teach us in the Gemara (Megillah 31b) that the annual order of the reading of the parshiyos of the Torah was arranged by Ezra HaSofer with specific intent. We find an explanation in the Levush (O.C. 428, 4) concerning the rationale for always beginning sefer Devarim on the Shabbas prior to Tishah B'Av: **So that they will read parshas Devarim, which opens with Moshe's rebukes, prior to Tishah B'Av together with the Haftarah of Chazon, which is a rebuke related to the churban.** In Moshe's "tochachah," he says (Devarim 1, 12): "איכה אשא לבדי"—**how can I bear (your trouble and your burden and your quarrels) alone?**

In other words, we wish to connect these two "tochachos"—rebukes—Moshe's rebuke of Yisrael before his death with the prophet Yeshayah's rebuke of Yisrael concerning the destruction of the Temple. Since we read Yeshayah's rebuke on the Shabbas before Tishah B'Av, it was arranged for parshas Devarim to coincide with the reading of this haftarah.

The Yehudi HaKadosh Learned Several Pesukim from Sefer Devarim Daily

We will begin to shed some light on the subject by focusing on the opening words of this week's parsha (ibid. 1): "אלה הדברים אשר דיבר משה אל כל ישראל"—**these are the words that Moshe spoke to all of Yisrael.** Why was it necessary to specify that Moshe addressed these words "**to all of Yisrael**"? That goes without saying! In fact, throughout the Torah, it says simply: "דבר אל בני ישראל"—**speak to Bnei Yisrael;** it does not say: "דבר אל כל בני ישראל"—**speak to all of Bnei Yisrael.**

We find an answer to this question in the sacred words of the great Rabbi Tzaddok HaKohen, zy"a, in his sefer Pri Tzaddik (Devarim 1). Regarding the opening words: "**These are the words that Moshe spoke**"—he contends that in every generation, when the pesukim of sefer Devarim are read, it is as if all Jews are hearing "**these words**" of rebuke directly from the mouth of Moshe Rabeinu.

He cites the custom of the Yehudi Hakadosh (Rabbi Yaakov Yitzchak of Peshischa), tzt"l, to learn a few pesukim from sefer Devarim—referred to as Mishneh Torah—on a daily basis. He considered it to be the ultimate "mussar" sefer—lessons in ethics and proper behavior. The Pri Tzaddik explains the advantage of sefer Devarim as a "mussar" sefer over the multitude of other such sefarim, based on a teaching from the Tanya. There is a difference between an ethical lesson or rebuke a person learns from a book as opposed to a rebuke a person hears directly from another living person. A live rebuke emerges from one person's heart and enters the other's. This is the unique quality and advantage of the words of rebuke found in Mishneh Torah. It states: "אלה הדברים"—**these are the words**—implying that it is as if

the person reading them is actually hearing the words spoken to him directly by Moshe in the present.

Based on this insight, we can suggest that this is why the passuk specifically mentions “כל ישראל”—**all of Yisrael**. It comes to teach us that “אלה הדברים”—all these words of rebuke—“tochachos”—that Moshe Rabeinu transmitted from the Almighty—with the words of the Shechinah issuing forth from his throat—were directed: “אל כל ישראל”—to every Jew, in every generation. In the words of Rav Tzaddok HaKohen: “שזה הוא הכח בדברי משנה תורה, שמי שקורא בהם הוא כשומע עתה מפי משה”—this is the impact of the words of Mishneh Torah; it is as if the one who reads them is actually hearing the words presently being spoken from the mouth of Moshe.

We find similar explanations in the commentaries of the Ohr HaChaim hakadosh and the Sefas Emes (Devarim 5649). The Ohr HaChaim hakadosh says that these words of “tochachah” delivered by Moshe Rabeinu were not addressed solely to the people of Yisrael present in that generation but to all of Yisrael even in future generations. The Sefas Emes writes that the “tochachos” of Mishneh Torah were being addressed to all future generations as well; hence, the Torah specifies: “אשר דיבר משה אל כל ישראל”.

Reconciling the Contradiction in Moshe’s Harsh Rebuke of Yisrael

It is with immense pleasure that we will now explain how the “tochachos” of Moshe Rabeinu in Mishneh Torah are addressed to every Jew. Let us review the opening words of sefer Devarim: “**These are the words that Moshe spoke to all of Yisrael on the other side of the Yarden, in the midbar, on the plain, opposite Suf, between Paran and Tofel and Lavan and Chatzeiros and Di-Zahav.**” Rashi comments: “**These are the words**”—because they are words of rebuke, and it lists here all the places in which they angered the Omnipresent; this is why the words are stated vaguely and mentioned them by means of allusion, on account of the honor of Yisrael.

The commentaries are mystified by this comment. How is it possible to claim that Moshe Rabeinu stated these words of rebuke vaguely and by innuendo? For, later on in sefer Devarim, we find that Moshe lists all of these iniquities in harsh, explicit detail. For instance, with regards to the cheit of the meraglim, he says (ibid.

1, 22): “**ותקרבון אלי כולכם ותאמרו נשלחה אנשים לפנינו ויחפרו לנו את הארץ... you approached me, all of you, and said, “Let us send men ahead of us and let them spy out the land for us” . . . But you were unwilling to ascend, and you defied the word of Hashem, your G-d.**”

Similarly, when Moshe rebukes them later on for the “cheit ha’eigel,” he does so harshly and explicitly (ibid. 9, 16): “**וארא והנה חטאתם לה’ אלקיכם עשיתם לכם עגל מסכה סרתם מהר מן הדרך אשר צוה ה’ אתכם—I beheld that you had just sinned to Hashem, your G-d; you had made yourselves a molten calf; you had strayed quickly from the way that Hashem had commanded you.**” (Whereas earlier in the parsha, he merely alluded to the cheit by calling the place **Di Zahav**, insinuating that they made the eigel, because they possessed an abundance of “zahav”—gold.)

We find another instance where Moshe rebuked Yisrael harshly for their sins in general when he says (ibid. 7): “**זכור אל תשכח את אשר הקצפת את ה’ אלקיך במדבר למן היום אשר יצאת מארץ מצרים עד בואכם עד המקום הזה ממרים הייתם עם ה’—recall, do not forget, how you provoked Hashem, your G-d, in the midbar; from the day you departed the land of Mitzrayim until your arrival at this place, you have been rebels toward Hashem.**” So, how does this jibe with Rashi’s comment here that Moshe rebuked them in vague terms and only mentioned their wrongdoings by means of “remez”—indirect allusions—for the sake of Yisrael’s honor?

Moshe Rabeinu Rebuked Yisrael Indirectly since Only a Hint of the Sins of the Fathers Remained with Their Children

I had a wonderful idea concerning the blatant contradiction in the “tochachos” of Moshe Rabeinu that we just pointed out. We will begin by delighting in the sacred insights of the Chiddushei HaRim, zy”a, as presented by his grandson the Sefas Emes (ibid. 5656). He explains magnificently why Moshe Rabeinu opted to rebuke Yisrael here merely indirectly by means of “remez”:

“ברש”י הזכיר ברמז מפני כבודו של ישראל. ופירש מורי זקנינו ז”ל, לאשר גוף החטא לא היה בזה הדור החדש, רק שעדיין היה נמצא רמז החטאים, כי לא ניתקו עדיין כל חטאים הג”ל, לכן הזכיר ברמז.”

Rashi comments that he mentioned them by way of “remez” for the sake of the honor

of Yisrael. My teacher, my grandfather, z”l, explained that the actual cheit was not committed by this new generation; yet a hint of the sins was still present, because all of those sins had not yet been rectified. Therefore, he mentioned them by way of “remez.”

Let us elaborate on this wonderful insight. We know that the opening words of this parsha: **“These are the words that Moshe spoke to all of Yisrael”**—were spoken on Rosh Chodesh Shevat, before Moshe passed away. For, it is written (ibid. 1, 3): **“ויהי בארבעים שנה בעשתי עשר—חודש באחד לחודש דיבר משה אל בני ישראל—it was in the fortieth year, in the eleventh month, on the first of the month, when Moshe spoke to Bnei Yisrael.** Rashi comments: **This teaches us that he (Moshe) did not rebuke them except close to his death.** In other words, he rebuked them on Rosh Chodesh Shevat and passed away on the seventh of Adar.

Additionally, we are taught in the Gemara (Ta’anis 30b) that the generation of the midbar ceased to die on the fifteenth of Av. Then, HKB”H resumed speaking with Moshe, as it is written (ibid. 2, 16): **“ויהי כאשר תמו כל אנשי המלחמה למות מקרב העם, וידבר ה’ אלי לאמר—so it was when the men of war finished dying from amongst the people, Hashem spoke to me, saying.** That being the case, we can only wonder why Moshe Rabeinu saw fit to rebuke the new generation that was about to enter the land. After all, they had not participated in the aforementioned sins.

In fact, we find that Moshe Rabeinu actually praised Yisrael for accepting his “tochachos,” even though they did not truly apply to them. For, we find that Moshe bestows the following berachah upon Yisrael (ibid. 1, 11): **“ה’ אלקי אבותיכם יוסף עליכם ככם אלף פעמים—the G-d of your forefathers, add to you a thousand times yourselves.** They expounded on this passuk in the Midrash (D.R. 1, 13): **“May Hashem . . . add to you a thousand times like yourselves.” Rav Acha said: Yisrael could have said to him, “Rabeinu Moshe, are we even guilty of one of the things that you are rebuking us for? Yet, we accepted your rebuke. They did not make this argument. Instead, they remained silent. Therefore, he says “like yourselves”—namely, Hashem should add to you tzaddikim like yourselves, who accept rebukes and remain silent.**

Understood in this light, it is incumbent on us to explain Moshe’s rationale for rebuking those who were about to enter the land for the sins perpetrated by their fathers in the midbar. The Chiddushei HaRim addresses this conundrum by explaining that the sins of the fathers left a negative influence on the children. Even though they had not actually committed those sins, it was likely that similar defective character traits that caused those sins were ingrained in them from their parents. Therefore, when Moshe Rabeinu rebuked Yisrael prior to his demise, he did not explicitly accuse them of those sins. Instead, he merely referred to them with innuendos, so that they would understand that an impression and trace of those sins existed within them.

“Perhaps there is among you a root growing hemlock and wormwood”

As a loyal servant in the presence of his master, I would like to embellish his sacred remarks. Let us refer to the harsh admonition Moshe Rabeinu delivers to Yisrael toward the end of sefer Devarim (ibid. 29, 17): **“פן יש בכם איש או אשה או משפחה או שבט אשר לבבו 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.**

We can suggest that with these harsh words Moshe Rabeinu intended to teach Yisrael a valuable lesson. He wanted them to understand why it was necessary for him to rebuke them for the sins perpetrated by their fathers—sins which they themselves had not committed. The Ramban focuses on the profound significance of the phrase: **“פן יש בכם שורש פורה ראש ולענה”—perhaps there is among you a root growing hemlock and wormwood.** He asserts that even the slightest thought of heresy in a person can constitute a bitter root that can sprout in one of his future descendants, G-d help us! Here is what he writes:

“Or perhaps there is among you an evil root that will blossom and grow and in the coming days will bring forth poisonous buds and grow bitter fruit . . . For, the father is the “root,” and the son is the (Yeshayah 11, 1) “twig that will grow forth from his roots.” He mentioned the “root” to indicate

that he can bring the coming generations into this oath, for the root from which they will grow is before him this day; it comes within this covenant and oath. He says “a root that produces hemlock” to suggest that from a sweet root no bitter fruit will emerge. And all those whose hearts are whole with the Glorious Hashem and gave no thoughts to idols, will not give birth to progeny that avow it.

Let us explain. Our sacred sefarim teach us that man contains within his brain all of the progeny that are destined to descend from him throughout all future generations. This is the implication of the passuk (Devarim 20, 19): “כי האדם עץ השדה”—literally, a man is likened to a tree of the field. (Note: this is not the actual context of the passuk.) So, just like the root of a tree contains within it all the branches and fruit that are destined to grow from it; so, too, the brain of a man contains all of the progeny that are destined to descend from him. We find a related statement in the teachings of the Arizal (E.C., Sha’ar 8, Chapter 4): “דמיון הבנים שבתחילה עומדים כלולים במוח אביהם”—**the likeness of the sons is initially contained in the brain of their fathers.**

This provides us with a very nice interpretation of a teaching in the Mishnah (Avos 3, 1): “עקביא בן מהללאל: אומר, הסתכל בשלשה דברים ואין אתה בא לידי עבירה, דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד ליתן דין וחשבון.” **Akavya ben Mahalalel says: Focus on three things and you will not fall prey to sin. Know from where you come, where you are going, and before Whom you are destined to give account and reckoning.** Now, the phrase “דין וחשבון”—“**account and reckoning**”—seems redundant. Yet, in light of what we have just learned, we can propose the following interpretation: A person will have to give an **accounting**—“**din**”—for the actual sin he committed. Additionally, he will have to give a **reckoning**—“**cheshbon**”—for the defect he imparted and passed down to all of his future progeny and generations predisposing them to that sin.

This then is the way to understand Moshe’s method of rebuking Yisrael. He initially rebuked them indirectly, using “remez”—allusions to the sins of their fathers. It was imperative for them to comprehend the degree to which the sins of the fathers affect their children. This is the implication of his subsequent admonition: “פן יש בכם פורה ראש ולענה”—**perhaps there is among you**

a root growing hemlock and wormwood. As we learned from the Ramban, he was saying: “**Or perhaps there is among you an evil root**” that will blossom and grow and in the coming days will bring forth poisonous buds and grow bitter fruit . . . For, the father is the “root” and the son is the “twig that will grow forth from his roots.” For, even the slightest thought of impropriety of a father can express itself as a negative, evil act by his offspring.

If that is the long-term effect of a father’s negative thought, consider how much more so is the effect of a father’s actual sin! So, undoubtedly, the actual sins of the generation of the midbar left a deleterious impression on the next generation that needed to be addressed and remedied. Otherwise, that deleterious impression would express itself and produce evil consequences in subsequent generations. It was precisely for this reason that Moshe saw fit to deliver words of rebuke even to the children of the generation of the midbar, who had not actually sinned themselves. He wished to uproot any **root that might blossom and produce hemlock and wormwood** that might have remained inside them as a consequence of their fathers’ sins.

The Amazing Connection between the Tochachos of Moshe and the Tikun Required of Us for the Sin of Sin’as Chinam

Following this enlightening path, we will now delve deeper into the explanation of the Levush. He explained that Ezra HaSofer arranged for us to always read parshas Devarim prior to Tishah B’Av to connect the “tochachah” of Moshe Rabeinu—addressed to Yisrael just before he passed away—with the “tochachah” of Yeshayah HaNavi—addressed to Yisrael regarding the churban of the Beis HaMikdash. As we learned, Moshe Rabeinu found it necessary to rebuke the current generation of Yisrael for the sins of their fathers, even though they themselves were not guilty of those sins. In similar fashion, Yeshayah HaNavi’s rebuke was addressed to all future generations of Yisrael. It was imperative to inform them that it is incumbent upon them to rectify their ancestors’ sin of sin’as chinam—baseless hatred—that caused the churban of the Beis HaMikdash.

The Sefas Emes teaches us this fact in his sacred remarks on this week’s parsha (5635):

"התוכחות שהוכיחן משה רבינו ע"ה על החטאים של דור הקודם, כי כל דור צריך לתקן חטא הדור שקודם להן. כי כמו שהם יורשים זכות דור הקודם שהניחו להם. לכן הם במקומם לתקן חטאם. וזה ענין (דברים ה-ט) פוקד עון אבות על בנים... ולכן איתא כל דור שאין בית המקדש נבנה בימיו כאילו נחרב בימיו, שאם היו מתקנים חטא הקודם היה נבנה מיד."

The "tochachos" Moshe Rabeinu, a "h, addressed to them were for sins of the previous generation. For, every generation has to make amends for the sin of the generation preceding them. Just as they inherit the merit that the previous generation left them; accordingly, they, in return, are obligated to rectify their sin . . . Therefore, we are taught (Yerushalmi Yoma 1, 1): "Any generation in which the Beis HaMikdash is not rebuilt in its times, is considered as if it was destroyed in its times." For, if they had rectified the preexisting sin, it would have been built immediately.

Notwithstanding the wonderful explanation of the Chiddushei HaRim—that Moshe Rabeinu delivered the "tochachos" to Yisrael via "remez" for the sake of their kavod, and even though they themselves had not sinned, nevertheless, they were tainted by their fathers' sins. Still, we must reconcile the surprising fact that Moshe subsequently rebuked them for those very same sins explicitly and harshly. Why was that necessary seeing as that generation was not guilty of those sins?

"But we and our fathers have sinned"

Sometimes the Sons Cause the Fathers to Sin

It appears that we can explain the matter based on a fundamental principle gleaned from our sacred sources. Indeed, as explained, the sins of the fathers exert a negative influence on the children contained in their brains. Even though they have not actually sinned, an impression of their fathers' sins remains within them. Occasionally, however, the situation is reversed; the wicked sons, while yet within the brains of their righteous fathers, cause their fathers to sin based on the fact that they are destined to sin.

This phenomenon is described in the holy writings of the Agra D'Kallah (Bechukosai). He presents it in the name of his teacher and Rav, the esteemed Rabbi of Rimanov, zy" a, to interpret the passuk (Vayikra 26, 40): "והתודו את עוונם ואת עון אבותם"—**then they will confess their sins and the sins of their forefathers.** Why is it necessary for them to also confess for the sins of their forefathers? Here are his sacred words:

"והנה שמעתי מכבוד אדמו"ר הרב הקדוש מהרמ"מ זצוק"ל, והתודו את עונם ואת עון אבותם, דמין הצורך הוא להתוודות עון אבותינו, כמו שאנו אומרים אבל אנחנו ואבותינו חטאנו, כיון שאנחנו חוטאים בפועל, אם כן כשהיינו בכח האבות היינו גורמים להם לחטוא, שהיה אז אצלם בכח מוחם הנפש החוטאת שלנו, על כן מוזכרים אנו להתוודות עון אבותינו, כיון שאנחנו גרמנו זה לאבותינו שהיינו אז בכח מוחם, גרמנו להם לחטוא במעשיהם בפועל."

I once hear from the honorable Admor, the holy Rav Menachem Mendel of Rimanov of blessed memory, regarding the passuk: "Then they will confess their sins and the sins of their forefathers." It is necessary to confess the sins of our fathers, just like we say "but we and our fathers have sinned." Since we sin in actuality, if so, when we existed only as potentials in our fathers, we caused them to sin. For, at that time, our sinning spirit was with them within the potential of their brain. Hence, we are obliged to confess the sins of our fathers, since we caused this to our fathers when we were yet a potential in their brain; we caused them to sin with actual deeds.

This concurs magnificently with a revelation from our mentor, the Arizal. He asserts that when Adam HaRishon sinned with the Eitz HaDa'as, he did not sin of his own accord; he sinned on account of all the neshamos that were contained within him, which included reshaim. He explains this in Sefer HaLikutim (Ha'azinu):

"סיבת חטאו של אדם הראשון היתה, בסיבת הנשמות שהיו כלולים בו מכל מין ומין, מהם צדיקים, מהם רשעים, מהם גזלנים, מהם גרגרנים, ומצדם נתאוה לאכול מן העץ, אם כן לא היה מצדו כל כך חטא כי אם בסיבתם, ועם כל זאת עשה תשובה, כי לולי החטא היה נצחי לעולם, ובחטאו נאמר לו כי ביום אכלך [ממנו] מות תמות."

Adam HaRishon's being incorporated all sorts of neshamos; some belonged to tzaddikim, some to reshaim, some to thieves and some to gluttons. These various neshamos instigated his desire to eat from the forbidden tree. Hence, the sin did not actually stem from him, but rather from them. Nevertheless, he performed teshuvah. Had it not been for the sin, he would have lived forever. Yet, if he were to sin, he was told (Bereishis 2, 17): **"For on the day you eat of it, you shall surely die."**

Moshe Rabeinu Delivered Two Types of Tochachos One for Tzaddikim and One for Reshaim

We now have cause to rejoice, for we can now reconcile the seeming contradiction and discrepancy between the "tochachos" spoken by Moshe Rabeinu at

the beginning of sefer Devarim and the “tochachos” he spoke later on. As we have learned, the initial rebukes were vague and only alluded to the wrongdoings for the sake of the kavod of Yisrael. Since all members of Yisrael are deemed to be “kosher”—proper and upright—Moshe Rabeinu addressed all of Yisrael who are merely tainted by those sins from the impression that remains with them from when their fathers sinned, and they were still potentially within their fathers.

Yet, among those potential children in the fathers were some reshaim; they actually caused their fathers to commit those sins mentioned by Moshe. In reality, those children did not commit actual sins after they were born, because their fathers had already sinned and had been punished by not being allowed to enter the land. Knowing this, Moshe spoke to them harshly, as if they themselves had committed all of those sins: **“You defied the word of Hashem, your G-d”** and **“I beheld that you had just sinned to Hashem, your G-d.”** Because in a sense, they were the actual cause of the fathers’ sins.

This then is the message Moshe Rabeinu conveyed to Yisrael (Devarim 9, 4): **“אל תאמר בלבבך בהדוף ה' אלקיך אותם: מלפניך לאמר, בצדקתי הביאני ה' לרשת את הארץ הזאת... לא בצדקתך וביושר לבבך אתה בא לרשת את ארצם כי ברשעת הגוים האלה ה' אלהיך מורישם מפניך... זכור אל תשכח את אשר הקצפת את ה' אלקיך במדבר למן היום אשר יצאת מארץ מצרים.”** **Do not say in your heart, when Hashem pushes them away from before you, saying, “Because of my righteousness did Hashem bring me to take possession of this land” . . . Not because of your righteousness and the uprightness of your heart are you coming to take possession of their land, but because of the wickedness of these nations does Hashem, your G-d, drive them away from before you . . . Recall, do not forget, how you provoked Hashem, your G-d, in the midbar; from the day you departed the**

land of Mitzrayim until your arrival at this place, you have been rebels toward Hashem.

It is with immense pleasure that we will conclude with words of consolation. In anticipation of the future geulah, HKB”H promised us (Malachi 3, 23): **“הנה אנכי שולח לכם את אליהו הנביא לפני בוא יום ה' הגדול והנורא, והשיב לב אבות על בנים”** **Behold, I send you Eliyahu HaNavi before the coming of the great and awesome day of Hashem. And he will turn back the hearts of fathers with their sons and the hearts of sons with their fathers.”** Rashi explains: **“והשיב לב אבות, להקב”ה, על בנים, על ידי בנים, יאמר לבנים דרך אהבה ורצון, לכו ודברו אל אבותיכם לאחוז בדרכי המקום, וכן ולב בנים על אבותם”** Eliyahu will return the hearts of the fathers to HKB”H by means of the sons. He will persuade the sons with love and favor to encourage their fathers to embrace the ways of Hashem. Similarly, he will persuade the fathers to influence the sons to return to HKB”H. In other words, Eliyahu’s task is to ensure that all of Yisrael perform absolute teshuvah.

In keeping with our current discussion, let us suggest what this means. Eliyahu will return the fathers—who sinned on account of the children who were still within them—to good standing. He will do so by influencing the children to perform teshuvah and confess their own sins and the sins of their fathers—namely, the sins that they caused their fathers to commit when they were still contained within them. That is the meaning of the words: **“והשיב לב אבות על בנים”**—that he will remedy the fathers through their children. Similarly, he will bring back the children who were corrupted by the sins their fathers committed when they were still within them by convincing the fathers to perform teshuvah for having sinned and having corrupted their offspring. That is the meaning of the words: **“ולב בנים על אבותם”**. In this merit, may we be privileged to witness the complete geulah, swiftly, in our times! Amen.

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