



Concluding the First Four Books of the Torah

We Always Finish the First Four Books of the Torah During Bein HaMetzarim in Order to Nullify the Four Klipos: עון, משחית, אף, חימה

Next Shabbas Kodesh, we will read from the Torah the two parshiyos of Matos and Masei. Thus, we will conclude sefer Bamidbar, the fourth of the five books of the Torah. Then, the Shabbas that follows will be **Shabbas Chazon**, which is always the Shabbas prior to Tishah B'Av and the Shabbas on which we begin reading sefer Devarim, the fifth book of the Torah.

It turns out that we always connect the reading of the first four books of the Torah with the reading of the fifth book of the Torah during the three Shabbasos of Bein HaMetzarim. Now, we know from the Gemara (Megillah 31b) that Ezra HaSofer arranged the annual cycle of weekly Torah readings with specific intent. So, why did he see fit to have us always connect the first four books of the Torah with the fifth book specifically during these three weeks?

The Five Books of the Torah Correspond to the Five Korbanos:

Olah, Minchah, Chatas, Asham, and Shelamim

We will begin to shed some light on the subject by presenting a novel explanation based on a fascinating and precious insight from one of the great commentaries on the Torah, the Kli Yakar (Vayikra 7, 11). He enlightens us as to why the Torah mentions the phrase "זאת תורת"—**this is the law (teaching) of**—five separate times in parshas Tzav in connection with these five types of korbanos: (1) "זאת תורת העולה" (Vayikra 6, 2), (2) "זאת תורת המנחה" (ibid. 7), (3) "זאת תורת החטאת" (ibid. 18), (4) "זאת תורת האשם" (ibid. 7, 1), (5) "זאת תורת זבח השלמים" (ibid. 11).

He asserts that the five mentions of the phrase "זאת תורת" correspond to the five books of the Torah. This comes to teach us that when someone engages in the study of the five books of the Torah, it is as if he offered these five types of korbanos. Furthermore, he asserts that sefer Bereishis corresponds to the korban "olah." He cites three instances of people offering a korban "olah" in sefer Bereishis. Regarding Hevel, it says (Bereishis 4, 4): "והבל הביא גם הוא מכבודו צאנו"—**and as for Hevel, he also brought of the firstborn of his flock.** Regarding Noach, it says (ibid. 8, 20): "ויקח את האיל ויעלהו לעולה תחת בנו"—**he offered burnt-offerings ("olot") on the mizbeiach.** Similarly, regarding Avraham, it says (ibid. 22, 13): "ויקח את האיל ויעלהו לעולה תחת בנו"—**he took the ram, and he and offered it up as an "olah" in place of his son.** So, if someone studies sefer Bereishis, it is as if he has offered a korban "olah."

Accordingly, sefer Shemos corresponds to the korban "minchah," and anyone who studies it is considered to have offered a korban "minchah." Now, all of the "minchah" offerings consist of matzah; and in this sefer all the laws and guidelines pertaining to matzah are found. This includes its association with the korban Pesach, which is consumed together with matzah. As it is written (Shemos 34, 25): "לא תשחט על"—**you shall not slaughter the blood of My offering upon chametz.**

Accordingly, sefer Vayikra corresponds to the korban "chatas," and anyone who studies it is considered to have offered a korban "chatas." Clearly, all of the korbanos are discussed in detail in this sefer. Nevertheless, the laws of the "chatas" are the main focus of this sefer. For, after Yisrael sinned with the

eigel, which was the first and foremost of their sins, Hashem provided them with a means of atonement via this korban. Then, in addition to the korban "chatas," all of the other korbanos are discussed.

Accordingly, sefer Bamidbar corresponds to the korban "asham," and anyone who studies it is considered to have offered a korban "asham." For, all the laws pertaining to the "asham" are recorded in parshas Nasso (Bamidbar 5, 6): "אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ מִכָּל חַטֹּאת הָאָדָם וְאִשְׁמָה הַנֶּפֶשׁ הַהוּא—a man or woman who commits any of man's sins, by committing a trespass against Hashem, and that person shall become guilty . . ."

Lastly, sefer Devarim corresponds to the korban "shelamim," and anyone who studies it is considered to have offered a korban "shelamim." For, in parshas Ki Savo, it says (Devarim 27, 7): "וְזָבַחְתָּ שְׁלָמִים—you shall slaughter peace-offerings ("shelamim") and eat there . . . Additionally, in parshas Re'eh, we find the following reference to this korban (ibid. 12, 27): "וְדָמָם זָבַחְךָ יִשְׁפַךְ עַל מִזְבֵּיחַ ה' אֱלֹקֶיךָ—and the blood of your peace-offerings shall be poured on the mizbeiach of Hashem, your G-d, and then you shall eat the meat.

The Kli Yakar concludes his wonderful insight as follows: **Hence, the phrase "זאת תורת" is said these five times (in parshas Tzav). Because anyone who studies each respective sefer is amply rewarded as if he offered the type of korban associated with that sefer.**

The First Four Sefarim of the Torah Were Said Directly by HKB"H whereas Sefer Devarim Was Said by Moshe via Ruach HaKodesh

Based on this wonderful insight from the Kli Yakar, we can begin to comprehend why the five books of the Torah are divided into two distinct units. The first consists of the four sefarim of **Bereishis, Shemos, Vayikra, and Bamidbar**. They were transmitted to Moshe directly from the mouth of HKB"H, so to speak. The fifth sefer, however, sefer **Devarim**, is referred to throughout the Gemara (Berachos 21b et al) as **Mishneh Torah**. According to Rashi (Zevachim 115b) and Tosafos (Gittin 2a), this designation indicates that in sefer Devarim, Moshe merely repeated and reviewed what had been

taught previously (in the first four sefarim). As it states (ibid. 1, 5): "בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה [בָּאֵר אֶת הַתּוֹרָה] וְגו'"—**on the other side of the Yarden in the land of Moav, Moshe began clarifying this Torah.**

This distinction, however, must be reconciled with a teaching in the Gemara (Sanhedrin 99a) related to the passuk (Bamidbar 15, 31): "כִּי דִבֶּר ה' בּוֹה, זֶה הָאוֹמֵר אֵין תּוֹרָה מִן הַשָּׁמַיִם, וְאִפִּילוֹ אָמַר כָּל הַתּוֹרָה כּוֹלָה מִן הַשָּׁמַיִם, חוּץ מִפְּסוּק זֶה שֶׁלֹּא אָמְרוּ הַקָּב"ה הַשָּׁמַיִם, אֵלָּא מֹשֶׁה מִפִּי עֲצֻמוֹ, זֶהוּ כִּי דִבֶּר ה' בּוֹה." The passuk says: **"For he despised the word of Hashem." This refers to one who says that the Torah is not from heaven. And even if he said that the entire Torah is from heaven with the exception of this passuk, which was not uttered by HKB"H but by Moshe on his own. This, too, is an instance of: "For he despised the word of Hashem."** In other words, it is heresy to suggest that even one single passuk in the Torah was not uttered by HKB"H but rather was uttered by Moshe of his own volition. So, if the entire Torah is from heaven, what is the difference between the first four sefarim and Mishneh Torah? We find a fantastic answer to this question in Ohel Yaakov (beginning of parshas Devarim), authored by the Maggid of Dubno. He posed this very question to his esteemed mentor and Rav, the Gra, the holy, pious Rabbi Eliyahu of Vilna, zy"a:

What is the difference between the holy Torah and Mishneh Torah? He told me that the first four sefarim were heard from the mouth of HKB"H Himself through the throat of Moshe. Not so sefer Devarim. Yisrael heard the words of this sefer like they heard the words of the prophets that followed Moshe. HKB"H would speak to the navi one day, and the next day the navi would go and relate his vision to Yisrael. Thus, when the navi spoke to the people, the divine speech was removed (absent) from him. This was how sefer Devarim was conveyed to Yisrael, from the mouth of Moshe Rabeinu, a"h, himself.

This begs the question: What is the significance of this distinction—that the first four sefarim of the Torah were uttered by the mouth of HKB"H, whereas the fifth sefer was uttered by Moshe via "ruach hakodesh"? In essence, all five sefarim have the same kedushah, and anyone who denies the authenticity of even a single passuk is viewed as denying the authenticity of the entire Torah.

The Four Korbanos Negate ע'ולה מ'נחה ח'טאת א'שם the Klipos ע'ון מ'שחית ח'ימה א'ף

I had a wonderful idea! I would like to propose an explanation based on what we have learned in the Gemara (Menachos 110a): אמר ריש לקיש, מאי דכתיב זאת התורה לעולה למנחה ולחטאת ולאשם, כל העוסק בתורה כאילו הקריב עולה מנחה חטאת. **Reish Lakish said: What is the meaning of that which is written (Vayikra 7, 37): "This is the torah (laws) of the olah, of the minchah, of the chatas and of the asham?" Whoever engages in the study of the Torah is considered as if he offered an olah, a minchah, a chatas and an asham.** Now, the passuk cited by the Gemara says explicitly: זאת התורה לעולה למנחה ולחטאת ולאשם ולמילואים—**it also mentions the peace-offerings, "shelamim."** So, why does Reish Lakish omit the "shelamim" in his teaching?

I believe that Reish Lakish intended to teach us a fantastic lesson. The Tikunei Zohar (Tikun 37) explains the reason it was instituted to recite at the beginning of tefilas Arvis every night the passuk (Tehillim 78, 38): "זהו רחום יכפר עון ולא ישחית והרבה להשיב אפו ולא יעיר כל חמתו"—**and He, the merciful One, pardons iniquity, and does not destroy; He frequently withdraws His anger, and does not arouse all of His rage.** This passuk is aimed at nullifying the four klipos: עון, משחית, אף, חימה that reign during the night and are alluded to in this passuk.

We find an intriguing insight related to this matter in Eretz HaChaim on sefer Tehillim (Psalm 38), authored by the grandson of the Sm"a, the divine kabbalist Rabbi Avraham Chaim hakohen: "הנה בזמן שבית המקדש קיים, היו מבטלין עם הקרבנות ח'טאת א'שם ע'ולה מ'נחה ראשי תיבות ח'ימה א'ף ע'ון מ'שחית"—**while the Beis HaMikdash was extant, they would negate with the korbanos "chatas," "asham," "olah," and "minchah" the first letters of ח'ימה ע'ון, מ'שחית, ח'ימה, א'ף.** He confirms that by offering these four korbanos, they were able to subjugate the four klipos alluded to by the first letters of the words ע'ון, מ'שחית, ח'ימה, א'ף. (Note: The names of these four korbanos begin with the same letters as these four klipos.)

This clarifies for us why Reish Lakish only mentioned four korbanos in his teaching: **What is the meaning of that which is written (Vayikra 7, 37): "This is the torah (laws) of the olah, of the minchah, of the**

chatas and of the asham?" Whoever engages in the study of the Torah is considered as if he offered an olah, a minchah, a chatas and an asham. He was impressing upon us that Torah-study nullifies these four klipos. As we learn elsewhere in the Gemara (Kiddushin 30b), HKB"H said to Yisrael: בני בראתי יצר הרע ובראתי לו תורה: **My son, I have created the yetzer hara, and I have created Torah as its antidote. If you engage in Torah-study, you will not be delivered into its hand.** By studying Torah, we subdue the yetzer hara, the source of all the klipos and negative influences in the world.

The Korban Shelamim Establishes Shalom between Yisrael and Their Heavenly Father

Based on what we have learned, it is now incumbent upon us to explain the purpose and function of the fifth korban, the korban "shelamim," which is also mentioned in the passuk above along with the four korbanos aimed at nullifying the four klipos. To explain the matter, we will refer to an exposition in the Midrash Tanchuma (Tzav 7) related to the passuk that mentions the korban "shelamim" (Vayikra 7, 11):

"This is the law of the sacrifice of 'shelamim.'" You find that all of the other sacrifices that they would bring, they would bring for aveiros . . . the "chatas" was brought for committing an unintentional aveirah . . . an "olah" was brought for a reflection of the heart (one's innermost thoughts) . . . but when the "todah" was brought, it was brought on account of a miracle (as an expression of gratitude). HKB"H said, "This is the dearest to Me of all the korbanos." And even David said (Tehillim 50, 23): "Whoever sacrifices a 'todah' honors Me ('yechabdanni')." It does not say "יכבדני" but "יכבדני" (spelled with two "nuns"), (indicating that he honors Me) **twice—in Olam HaZeh and in Olam HaBa.**

We find an interpretation of the Midrash in the Eitz Yosef in the name of the Pri To'ar. He brings a proof from the korban "todah," which is a type of "shelamim." Another Midrash (V.R. 9, 7) expounds on this passuk: "זאת תורת זבח השלמים, לעתיד לבוא כל הקרבנות בטלין וקרבת תודה אינו בטל". **"This is the law of the sacrifice of 'shelamim.'" Le'asid la'vo all the korbanos will be discontinued, but the korban "todah" will not be discontinued.**

Let us explain. All the other korbanos that are brought to atone for aveiros will no longer be necessary, since the instigator of all sins, the yetzer hara, will no longer exist. As the Gemara teaches (Succah 52a): **“לעתיד לבוא מביאו הקב”ה ליצר הרע ושוחטו בבני הצדיקים ובבני הרשעים—le’asid la’vo, HKB”H will bring the yetzer hara and slaughter it in the presence of the tzaddikim and in the presence of the reshaim.**

The korban “todah,” however, which is not brought on account of an aveirah but rather is brought to express one’s gratitude to Hashem, will not be abolished le’asid la’vo. This is the message conveyed by the aforementioned Midrash: **“Whoever sacrifices a ‘todah’ honors Me (‘yechabdanni’) . . . twice—once in Olam HaZeh and once in Olam HaBa.** In other words, even in Olam HaBa, the korban “todah” will be offered to Hashem for all the miracles that will be performed on our behalf in association with the future geulah. In contrast, the other korbanos brought to atone for aveiros will no longer be necessary. Therefore, HKB”H declares with regards to the “todah” which is a “shelamim”: **“This is the dearest to Me of all the korbanos.”**

This explains beautifully another teaching in the Midrash Tanchuma (ibid.): **“זאת תורת זבח השלמים, גדולה שלמים—שהם עושים שלום בין ישראל לאביהם שבשמים”**—the greatness of the korban “shelamim” is attributable to the fact that **it establishes shalom between Yisrael and their Father in Heaven.** How so? Since it does not come to atone for an aveirah but rather to express and acknowledge gratitude to HKB”H for all the favors He performs on our behalf, it pleases HKB”H immensely.

Furthermore, we can now appreciate why HKB”H deliberately arranged the five korbanos listed in this passuk in this order: **“זאת התורה לעולה למנחה ולחטאת ולאשם ולמילואים ולזבח השלמים”**. Initially, it is imperative to bring the four korbanos—**“olah,” “minchah,” “chatas,” and “asham”**—that are brought to atone for transgressions—to subjugate the four klipos **עון, מ’שחית, ח’ימה, א’ף**—that reign and cause havoc as a result of those transgressions. Only after we have atoned for our iniquities, is it possible to bring a korban “shelamim.” As explained, it is not brought for a sin; it is brought to express gratitude and to praise Hashem for all the good. Thus, it establishes shalom between Yisrael and their Father in Heaven.

Bereishis, Shemos, Vayikra, and Bamidbar Correspond to the Four Korbanos that Negate the Four Klipos

With this understanding, we will now proceed to explain the profound logic of Ezra HaSofer. He intentionally arranged for Yisrael to finish the readings of the first four sefarim of the Torah and to begin reading the fifth sefer annually during the Shabbasos of Bein HaMetzarim. Additionally, we learned from the Kli Yakar that the five books of the Torah align respectively with the five korbanos—**“olah,” “minchah,” “chatas,” “asham,” and “shelamim.”**

Accordingly, it turns out that the first four sefarim correspond to the four korbanos—**“olah,” “minchah,” “chatas,” and “asham”**—that negate the four klipos that reign during the night—**עון, מ’שחית, ח’ימה, א’ף**. By extension, they also reign during the four galuyos which are compared to the night. Therefore, every year during the three weeks of Bein HaMetzarim, we conclude the reading of the first four books of the Torah in order to negate in their merit these four klipos that prevail during the four galuyos.

ב’ראשית ש’מות ו’יקרא ב’מדבר "בשוב" is an Acronym for

It is now fitting to add a fantastic insight from the Megaleh Amukos (beginning of Matos-Masei). He points out a “remez” in the opening passuk of parsha Masei (Bamidbar 33, 1): **“אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאותם ביד משה ואהרן—these are the journeys of Bnei Yisrael, who departed the land of Mitzrayim, according to their legions, led by Moshe and Aharon.** The first letters of the four words **אלה מסעי בני ישראל** are the same as the first letters of the four galuyos where Yisrael were in exile after the galus in Mitzrayim (the root of all the galuyos): **א’דום מ’די ב’בל י’ון—Edom, Madai, Bavel, and Yavan.**

In light of what we have discussed, we can suggest that the survival of Yisrael in these latter four galuyos is in the merit of the first four sefarim of the Torah—**Bereishis, Shemos, Vayikra, and Bamidbar**—that end with parshas Masei. As we have learned, they align with the four korbanos **“olah,” “minchah,” “chatas,” and “asham,”** and that whoever is occupied with them is able to nullify the four klipos

ofִּי, עֵוֹן, מִשְׁחִית, חִימָה, אִיָּהּ. Thus, they will not prevail over Yisrael during the four galuyos.

This allows us to point out another fantastic “remez” in the words of Yisrael’s sweet psalmist (Tehillim 126, 1): “שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה’ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים”—**A song of ascents: When Hashem will return the captivity of Tziyon, we will be like dreamers.** When Hashem will return the captivity of Tziyon at the time of the future geulah, Yisrael will look back and contemplate all the hardships they endured during the last four galuyos. They will be astonished that they were able to survive and withstand the tremendous forces of tumah. David HaMelech portrays their reaction eloquently with the words: **“When Hashem will return the captivity of Tziyon, we will be like dreamers.”** In other words, we will not be able to believe or comprehend how we managed to withstand such trying ordeals. It will truly seem to us like a nightmare, a horrific dream, that could not have really happened.

However, David HaMelech cleverly hinted to the answer with the words: “בְּשׁוּב ה’ אֶת שִׁיבַת צִיּוֹן”. The word בְּשׁוּב can be interpreted as an acronym for בְּרֵאשִׁית שְׁמוֹת וִיקָרָא בְּמִדְבַּר. This suggests that in the merit of the light of the Torah of these four sefarim, corresponding to the **“olah,” “minchah,” “chatas,” and “asham,”** the four powerful forces of tumah—עֵוֹן, מִשְׁחִית, חִימָה, אִיָּהּ – were shattered. This enabled us to survive all of the galuyos and come out of them alive and well, in peace.

Sefer Devarim Corresponds to the Korban Shelamim

Following this sublime path, we will now explain the rationale of Ezra HaSofer for beginning the reading of the fifth book of the Torah, **sefer Devarim**, during the weeks of Bein HaMetzarim. As we learned from the Kli Yakar, sefer Devarim corresponds to the korban “shelamim”—the most cherished of the korbanos. All of the other korbanos are brought for sins and will be discontinued le’asid la’vo, when the yetzer hara will cease to exist. In contrast, the korban “shelamim,” which includes the korban “todah,” is an expression of gratitude and praise of Hashem for all of the miracles He performs on our behalf. Hence, it will continue to be offered le’asid la’vo.

It gives me great pleasure to now explain the amazing connection between Moshe Rabeinu and sefer Devarim, which he wrote with “ruach hakodesh.” In the passage detailing the inauguration of the leaders of the shevatim, Rashi comments (Bamidbar 7, 23): **“And for the sacrifice of the ‘shelamim,’ two cattle” corresponding to Moshe and Aharon, who made peace between Yisrael and their Father in Heaven.** The association of Moshe and Aharon with the korban “shelamim” can be understood based on a teaching in the Zohar hakadosh (Metzora 53b): **“מֹשֶׁה שׁוֹשְׁבֵינָא וְאַהֲרֹן שׁוֹשְׁבֵינָא—Moshe is the companion of the king, and Aharon is the companion of the queen.** In other words, Moshe represents HKB”H, while Aharon represents Kenesses Yisrael.

The Zohar hakadosh explains that Moshe Rabeinu always strived to appease HKB”H and draw Him closer to Yisrael. This was evident in the aftermath of the “cheit ha’eigel,” when Moshe beseeched Hashem (Shemos 32, 32): **“וְעַתָּה אִם תִּשָּׂא חַטָּאתָם, וְאִם אֵין מַחְנִי נָא מִסֵּפֶרְךָ—and now, if You would but bear their sin; but if not, erase me from Your book that You have written.** Aharon, on the other hand, worked from the other direction. He always strived to draw Yisrael closer to their Father in Heaven, This is taught in the Mishnah (Avos 1, 12): **“הֲלֵל אֹמֵר, הוּי מִתְלַמְּדֵינִי שֶׁל אַהֲרֹן;—Hillel says: Be among the disciples of Aharon—love peace and promote peace, love your fellow creatures, and bring them closer to Torah.** This explains very nicely the association of the korban “shelamim” with Moshe and Aharon. They both established shalom between Yisrael and their Father in Heaven.

Accordingly, we can better appreciate the amazing connection between Moshe Rabeinu and sefer Devarim. As we have learned, sefer Devarim corresponds to the korban “shelamim.” Moshe Rabeinu, who is described by the Zohar as **“the companion (representative) of the King”** served the same function as the korban “shelamim.” They both functioned to **establish shalom between Yisrael and their Father in Heaven.** Now, in sefer Devarim Moshe rebukes Yisrael, urging them to perform teshuvah for all of their sins against HKB”H. He also acted to draw HKB”H closer

to Bnei Yisrael. Let us refer to what they expounded in the Midrash (Devarim Rabbah 1, 2) on the opening passuk of sefer Devarim:

“These are the words that Moshe spoke to all of Yisrael.” This is to be understood in light of the passuk (Mishlei 28, 23): “One who rebukes a person, later he will find favor” . . . “One who rebukes” refers to Moshe. “A person (adam)” refers to Yisrael, as it is stated (Yechezkel 34, 31): “Now you are My sheep, the sheep of My pasture, you are Adam.” What is meant by “later” (literally, “after me”)? . . . It was as if HKB”H was saying, “Moshe rebuked Me after Yisrael and rebuked Yisrael after Me.” To Yisrael he said (Shemos 32, 30): “You have committed a grievous sin!” To HKB”H he said (ibid. 11): “Why, Hashem, should Your anger flare up against Your people?”

Moshe Rabeinu Will Be the Redeemer of the Future Geulah when They Will Offer Shelamim

Upon further reflection, we can better comprehend the amazing connection between Moshe Rabeinu and the korban “shelamim.” According to the Ohr HaChaim hakadosh (Tetzaveh) in the name of the Zohar Chadash (Bereishis), Moshe Rabeinu will be instrumental in the future geulah. This, however, will only occur on the condition that Yisrael engage in the study of the Torah that was given to Moshe at Sinai. In a similar vein, the Zohar hakadosh (Mishpatim 120a) points out the following remez in the passuk (Koheles 1, 9): “מה שהיה הוא שיהיה”—**that which was, it will be.** Note that the first letters of the first three words spell משה. In other words, “מה שהיה”—**what was**—namely, that Moshe was the redeemer in the past during the first geulah (from Mitzrayim); so, too, “הוא שיהיה”—**he will be** the redeemer once again of

the final geulah. To reconcile any confusion, the Ohr HaChaim hakadosh (Bereishis 49, 11) asserts that the neshamah of Mashiach will be comprised of Moshe and a descendant of David HaMelech.

Thus, we see that there is a magnificent connection between sefer Devarim—corresponding to the korban “shelamim”—and Moshe Rabeinu. Moshe also functioned like a korban “shelamim” and wrote sefer Devarim via “ruach hakodesh” to make peace between Yisrael and their Father in Heaven. Therefore, just as the korban “shelamim” is the only korban that will not be discontinued le’asid la’vo, so, too, Moshe Rabeinu, who was the redeemer in Mitzrayim, he will also be the redeemer le’asid la’vo.

We now have cause to rejoice! Based on what we have learned, we can understand the wonderful tikun instituted by Ezra HaSofer. Annually, we conclude reading the first four books of the Torah during the three weeks of Bein HaMetzarim and begin reading the fifth book, sefer **Devarim**. Together, the five books of the Torah correspond to the five korbanos—**“olah,” “minchah,” “chatas,” “asham,” and “shelamim.”** First, we conclude the four sefarim that correspond to the **“olah,” “minchah,” “chatas,” and “asham”** to subjugate the four klipos of עוון, מִשְׁחִית, חִימוֹה, אִף.

Afterwards, having accomplished that feat, we begin reading the fifth book, sefer **Devarim**, corresponding to the korban **“shelamim”**—the korban most cherished by HKB”H. By reading sefer Devarim, which Moshe Rabeinu wrote with “ruach hakodesh” to stimulate Yisrael to perform teshuvah, we will also be stimulated to perform teshuvah. This will elicit the kedushah of Moshe Rabeinu, who will establish shalom between Yisrael and their Father in Heaven by coming to redeem us, swiftly, in our times! Amen.

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