



"אלה תולדות נח" Is the First of Six Parshas that Begin with the Letter Aleph They Teach Us Six Promising Ways to Acquire the Wisdom of the Torah

We are approaching the auspicious Shabbas Kodesh of parshas Noach. The parsha opens with the words (Bereishis 6, 9): **"אלה תולדות נח נח איש צדיק תמים היה בדורותיו את"**—**these are the offspring of Noach; Noach was a righteous man, perfect in his generations; Noach walked with Hashem.** This is significant in that it is the first parsha of six in the entire Torah that begin with the letter "aleph." In this essay, we will explain the vital lessons to be learned from each of these six parshiyos.

In the sacred teachings of the Bnei Yissaschar, he explains the significance of this phenomenon (Sivan 5, 12) based on the passuk (Iyov 33, 33): **"ואאלפך חכמה"**—**and I will teach you wisdom.** These two words allude to that which is brought down by the great Gaon Chida in Dvash L'Fee, who cites the sefer Binat Yissachar authored by the great Rabbi Yissachar Ber Bloch, ztz"l. They point out that there are six parshiyos in the Torah that begin with the letter **"aleph."**

They are as follows: **(1)** Parshas Noach begins (Bereishis 6, 9): **"אלה תולדות נח"**. **(2)** Parshas Pekudei begins (Shemos 38, 21): **"אלה פקודי המשכן"**. **(3)** Parshas Bechukosai begins (Vayikra 26, 3): **"אם בחוקותי תלכו"**. **(4)** Parshas Masei begins (Bamidbar 33, 1): **"אלה מסעי בני ישראל"**. **(5)** Parshas Devarim begins (Devarim 1, 1): **"אלה הדברים אשר דיבר משה אל כל ישראל"**. **(6)** Parshas Nitzavim begins (ibid. 29, 9): **"אתם נצבים היום כולכם לפני ה' אלקיכם"**.

According to the Binat Yissachar, these six parshiyos beginning with the letter **"aleph"** allude to the six orders of the Mishnah—טהרות, קדשים, נזיקין, נשים, מועד, זרעים. They teach Yisrael how to apply the "Thirteen Hermeneutic

Principles" to interpret Torah she'b'chsav, so that they may observe and fulfill all the mitzvos enumerated in the Torah properly and precisely.

Furthermore, he asserts that these six parshiyos beginning with the letter "aleph" allude to the six thousand years of the world's existence. How so? The name of the letter **"aleph"** is spelled **אֵלֶף**; this is the same spelling as the Hebrew word **אלף**, meaning one thousand. Now, we learn in the Gemara (R.H. 31a): **"שיתא אלפי שני הוה עלמא"**—**the existence of the world is six thousand years.** He goes on to explain how each one of these six parshiyos alludes to a particular millennium. Based on this understanding, the Bnei Yissaschar concludes: **"ו' אלפי"**—**thus, we can allude the following from the words "ואאלפך חכמה". We are to attain "chochmah" from the "vav" (six) "alephs" that are the first letters of these parshiyos of the Torah. This is not meaningless, and it is not a mere coincidence!**

The Midrash Extols the Virtue of Noach

As it is the nature of Torah to be elucidated in seventy various ways, I would like to propose a wonderful explanation regarding these six "alephs" that open six parshas of the Torah. Let us refer to the Gemara (Shabbas 104a) that expounds on the letters of the aleph-Beis: **"אל"ף בי"ת, אלף בינה"**—**the letters "aleph" and "beis" stand for "alaph binah."** Rashi explains: **"אלף בינה, למוד תורה"**—these first two letters of the Hebrew alphabet allude to the study of Torah. Thus, this is the "remez" conveyed by the passuk **"ואאלפך חכמה"**: The letter

“aleph” alludes to the acquisition of the chochmah of the Torah. Accordingly, I would like to conjecture that each of the six parshiyos beginning with the letter “aleph” come to teach us a promising method—a “segulah”—of acquiring the wisdom of the Torah.

We will begin to shed some light on the subject by introducing a teaching in the Gemara (Sanhedrin 108a): **“תנא דבי רבי ישמעאל, אף על נח נחתך גזר דין, אלא שמוצא חן בעיני ה', שנאמר נחמתי”** A Baraisa was taught in the Academy of Rabbi Yishmael: The decree to punish and destroy the world with the mabul also applied to Noah; however, he was spared, since he found favor in the eyes of Hashem, as it states (Bereishis 6, 7): **“I have reconsidered My having made them; but Noah found favor in the eyes of Hashem.”** So, why, indeed, was Noah included in the decree to obliterate the inhabitants of the earth?

The Chasam Sofer provides us with a valid answer to this question. In reality, Noah was incarcerated in the “teivah” for an entire year with animals and beasts. So, while HKB”H spared him from the mabul, He was actually punishing him for neglecting to admonish the people of his generation. This does not answer, however, how Noah found favor in the eyes of Hashem. After all, the Torah explicitly describes Hashem as a G-d (Devarim 10, 17): **“אשר לא ישא פנים ולא יקח שוחד”**—Who does not show favor and does not take a bribe.

To explain this confounding matter, we find a fascinating teaching in the Midrash (B.R. 26, 1). Even though Noah’s life spanned three generations of sinners—the generation of Enosh, the generation of the mabul, and the generation of the dispersion—he remained righteous by studying Hashem’s Torah day and night. The Midrash expounds on the beginning of sefer Tehillim (1, 1): **“אשרי האיש אשר לא הלך בעצת רשעים”**—praised be the man who refrained from following the counsel of the wicked. It associates this passuk and praise with Noah, who did not follow the counsel of the wicked people in those generations and did not adopt their sinful ways. **“Praised be the man who refrained from following the counsel of the wicked”** refers to the generation of Enosh. **“And stood not in the path of the sinful”** refers to the generation of the mabul. **“And sat not in the session of scorers”** refers to the generation of the dispersion. **“But his desire is in the Torah of Hashem”** refers to the seven mitzvos that he was

commanded. **“And in His Torah, he meditates day and night.”** The Midrash continues its exposition (ibid. 3): **“He is like a tree planted alongside brooks of water”—HKB”H planted him in the “teivah”; “that yields its fruit in its season”—refers to his son Shem; “and whose leaf never withers” refers to his son Cham; “and everything that he does will succeed” refers to his son Yafet.**

Noach Found Favor in the Eyes of Hashem in the Merit of the Torah Described as “A beloved hind inspiring favor”

Thus, we have an explicit source stating that Noah was saved from the mabul exclusively in the merit of studying Torah day and night to the degree that Chazal associated the following with him: **“But his desire is in the Torah of Hashem, and in His Torah, he meditates day and night.”** Now, we are familiar with the teaching in the Gemara (Kiddushin 30b) that HKB”H said to Yisrael: **בני בראתי יצר הרע ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה אין אתם נמסרים בידו”**—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. Hence, in the merit of studying Torah day and night, Noah was saved from the yetzer hara.

In this manner, we can explain very nicely the “remez” presented by the Ba’al HaTurim on the passuk at the beginning of the parsha. It says: **נח איש צדיק תמים**. He notes that the final letters of the words **האלקים התהלך נח** are the letters of the word **חכם**—a wise person. In keeping with our current discussion, we can suggest that the Torah is hinting to us how Noah managed to remain a consummate tzaddik despite living in such corrupt times. It is because he was a **“חכם”**—he studied the chochmah of Hashem day and night, which enable him to withstand his yetzer.

This also helps us comprehend how Noah found favor in the eyes of Hashem, which saved him from the mabul. Scripture praises the Torah by describing her as (Mishlei 5, 19): **“אילת אהבים ויעלת חן”**—a beloved hind inspiring favor. They expounded in the Gemara (Eiruvim 54b): **“מאי דכתיב אילת אהבים ויעלת חן... שמעלת חן על לומדיה”**—what is the meaning of that which is written: **“A beloved hind inspiring favor etc.”**? . . . This teaches that she

(the Torah) **imparts favor to those who study her.** Now, we can explain the Gemara above as follows: **The decree** (obliteration by the mabul) **applied even to Noach**, because he neglected to rebuke the people of his generation and pray on their behalf. **Nevertheless, he found favor in the eyes of Hashem** by studying Torah day and night.

Upon closer scrutiny, it is apparent that this coincides magnificently with the words of the Rambam (Hilchos Isurei Biah 22, 21): **Above all this** (i.e. even greater advice), **they said: "A person should always turn himself and his thoughts to the words of the Torah and expand his knowledge in wisdom; for the thoughts of forbidden relations (immorality) grow strong solely in a heart which is devoid of wisdom."** And regarding chochmah, he (Shlomo HaMelech) says: **"It is a beloved hind, inspiring favor. Her breasts will satisfy you at all times. You shall be obsessed with her love."**

He is teaching us that by occupying our minds with Torah—described as **"a beloved hind, inspiring favor"**—we are protected from improper, immoral thoughts. Thus, by engaging in Torah-study, Noach was viewed favorably and was able to resist the sinful thoughts that overwhelmed and characterized the generation of the mabul, causing them to be corrupt and immoral.

Refraining from Immorality Is a Segulah for Torah

In this manner, we will proceed to explain the significance of the six parshiyos in the Torah beginning with the letter **"aleph."** As we have learned, they teach us six promising methods to attain the knowledge and wisdom of the Torah, in keeping with the exposition **"אלף בינה"**. Let us begin with the first **"aleph"** at the beginning of this week's parsha: **"אלה תולדות נח"**. We learn from this parsha that to be privileged to acquire the Torah—which saved Noach from the mabul—it is conditional on sanctifying oneself by abstaining from immorality and safeguarding the **"Bris."** This was the hallmark of Noach's righteousness.

HKB"H emphasized this to Yisrael prior to giving them the Torah at Har Sinai (Shemos 19, 5): **"ועתה אם שמוע: 'תשמעו בקולי' ושמרתם את בריתי' והייתם לי סגולה מכל העמים כי לי כל הארץ—**and now, if you hearken well to Me and you will keep My covenant (**"Bris"**), you will be a treasure

(**"segulah"**) **to Me from among all the peoples, for all the earth is Mine.** The Tiferes Shlomo explains that with these words, HKB"H emphasized to them the main, essential preparation necessary for receiving the Torah—keeping and safeguarding the **"Bris"**—i.e., abstaining from immoral activities and behavior.

Regarding this subject, we find emphatic, alarming words in the sacred teachings of the Bnei Yissaschar (Tishrei 4, 29). First, he proves from the Zohar hakadosh that until a person has performed teshuvah for flaws related to the **"Bris,"** he is incapable of attaining Torah. He writes that this explains the following phenomenon: **Occasionally, the public are surprised when a renowned Torah-scholar of sound mind and intelligence is unable to interpret a halachah correctly, or relates a halachah contrary to its apparent intent, or rules the opposite of what even a child has been taught. It is because he has yet to make amends for a sin related to the "Bris," and did not at least contemplate teshuvah prior to the in-depth analysis. Therefore, he cannot attain the truth of the matter and perceives the opposite of the truth, chas v'chalilah. May the blessed One save us!**

"These are the accountings of the Mishkan" Refers to the Beis Midrash Built by Moshe Rabeinu from the Surplus of Donations

Continuing onward on this sublime path, we will now focus on the second parsha of the Torah beginning with the letter **"aleph"** and its vital lesson related to attaining the chochmah and insights of the Torah. The last parsha in sefer Shemos begins as follows: **אלה פקודי המשכן משכן ביד איתמר בן אהרן הכהן—העדות אשר פוקד על פי משה עבודת הלויים—these are the accountings of the Mishkan, the Mishkan of Testimony, that were ordered by Moshe to be counted—the work of the leviim, overseen by Itamar, the son of Aharon HaKohen.** We will begin by introducing a passage in the Midrash (S.R. 51, 2) related to the passuk (ibid. 36, 7): **והמלאכה היתה דים לכל: 'המלאכה לעשות אותה והותר'—and the work was sufficient for them for all the work, to do it—and to have a surplus.** Here is a translation of the passage:

Moshe entered the area of Betzalel; he saw that material remained after the completion of the Mishkan. He said to HKB"H, "Master of the

World, we have completed the construction of the Mishkan, and we have extra material. What should we do with the surplus?" He replied to him, "Go make with it a Mishkan for the Testimony (luchos). Moshe went and did this with them . . . This is the meaning of (the use of the term Mishkan twice in the passuk): **"These are the accountings of the Mishkan, the Mishkan of the Testimony."** According to the Yifeh To'ar, the additional Mishkan that Moshe was instructed to make was a meeting place for Torah-scholars to study and expound.

Based on this, the Chasam Sofer interprets the passuk as follows: **"אלה פקודי המשכן"**—this refers to the Beis HaMidrash that Moshe built adjacent to the actual Mishkan from the surplus of donations; **"משכן העדות"**—refers to the actual Mishkan, the Ohel Moed (Tent of Meeting). Then the passuk addresses each of them in order. **"The accountings of the Mishkan,"** namely the Beis HaMidrash, **"that were ordered by Moshe to be counted"**—this is where his pupils sat and studied Torah under his tutelage. Whereas the accountings of **"the Mishkan of Testimony,"** referring to the Ohel Moed, where **"the work of the leviim"** was performed, **"was overseen by Itamar the son of Aharon HaKohen."**

The Chasam Sofer goes on to explain why **"פקודי המשכן"**—the accountings of the Beis HaMidrash were supervised by Moshe Rabeinu, whereas the service in the Ohel Moed was supervised exclusively by **"Itamar the son of Aharon HaKohen."** He explains the matter based on the Gemara (Megillah 3b): **"גדול תלמוד תורה יותר מהקרבת תמיד"**—**the study of Torah is greater than the offering of the Tamids.** The Gemara explains that this applies specifically to public, communal Torah-study. Hence, the kedushah of the Beis HaMidrash where Moshe taught Torah was superior to the kedushah of the Mishkan.

Let us expand on this notion. Why is the kedushah of the Beis Midrash superior to the kedushah of the Mishkan where the korbanos were offered? We have learned in the Gemara (Succah 52b): **"תנא דבי רבי ישמעאל, אם פגע בך מנוול זה: אם ברזל הוא מתפוצץ. אם אבן הוא נימוח, אם יסוד הוא מתפורר. אם יסוד הוא מתפורר."** **A Baraisa was taught in the Academy of Rabbi Yishmael: If this despicable character engages you, draw him into the Beis Midrash. If he is like a stone, he will dissolve; if he is like iron, he will shatter.** The

Yearos Dvash (Part 2, Drush 3) writes that this applies specifically to the Beis Midrash where his friends and colleagues gather informally and regularly; they will rid him of his dirty laundry, so to speak; they will tell him all of the indecent, negative traits that he has (see Shir HaShirim 8, 13). This will prompt him to repent and make amends.

We can now better appreciate the insight of the Chasam Sofer that the kedushah of the Beis HaMidrash built by Moshe adjacent to the Mishkan from the extra donations was greater than the kedushah of the Mishkan itself. For, in the merit of studying Torah with others, a person is able to overcome the yetzer hara. Hence, there will be no need for him to bring a korban of atonement in the Mishkan for his sins.

This then is the lesson HKB"H is teaching us in the second parsha beginning with the letter **"aleph": "אלה פקודי המשכן"**. Moshe Rabeinu erected a Beis Midrash for people to study Torah communally. This provides a person who wants to escape the influence of the yetzer hara—who tries to prevent him from engaging in Torah-study—the opportunity to heed the advice of the Academy of Rabbi Yishmael: **"If this despicable character engages you, draw him into the Beis Midrash."**

The Vital Lesson Gleaned from the Parsha "אם בחוקותי תלכו"

We will now focus on the third parsha beginning with the letter **"aleph": "אם בחוקותי תלכו ואת מצוותי תשמרו ועשיתם אותם"**—**if you will follow My decrees and observe My mitzvos and perform them.** Based on the Toras Kohanim, Rashi comments: **"If you will follow My decrees": One might think that this is a reference to the fulfillment of mitzvos. When it says, "and you will observe My mitzvos and perform them," the fulfillment of mitzvos has already been stated in the passuk. What then is meant by the phrase "if you will follow My decrees"? That you should occupy yourselves in the labor of Torah.**

Thus, we learn another important lesson concerning the acquisition of Torah; Torah can only be acquired by means of strenuous labor and exertion. This is expressed in the Gemara as follows (Megillah 6b): **"אם יאמר לך אדם, יגעתי ולא מצאתי אל תאמן, לא יגעתי ומצאתי אל תאמן, יגעתי ומצאתי אל תאמן."** If someone tells you, **"I labored in my Torah-study**

but did not succeed," do not believe him. "I have not labored, yet I have succeeded," do not believe him. "I have labored, and I have succeeded," you may believe him. Elsewhere, we are taught (Berachos 63b): "אמר ריש לקיש, מניין שאין דברי תורה מתקיימין אלא במי שממית עצמו: Reish Lakish said: From where do we learn that words of Torah are not retained except by one who sacrifices himself for her sake? For it is stated (Bamidbar 19, 14): "This is the Torah of a man who dies in a tent."

The Vital Lesson Gleaned from the Parsha "אלה מסעי"

Continuing on this sacred journey, we will now focus on the fourth parsha beginning with the letter "aleph": "אלה מסעי בני ישראל"—these are the journeys of Bnei Yisrael. In the past, we have pointed out in the name of the Megaleh Amukos (Masei) that the first letters of these four words allude to the four primary exiles: Edom—מדי בבל יון (Rome), Madai, Bavel, and Yavan (Greece).

In light of this, we will refer to the following Mishnah (Avos 4, 14): "הוי גולה למקום תורה"—exile yourself to a place of Torah. Regarding this, the Shela hakadosh writes (Masei): "These are the journeys of Bnei Yisrael etc." The journeys are like exiles, and they afford atonement. Also, someone who moves his feet and transports himself to a place of Torah and goes to study, then his journey is ordained by Hashem. Therefore, the early sages would leave their homes to go study Torah; this was particularly true of Rashbi, his colleagues, and his students.

This phenomenon is evident from the fact that after the churban, Yisrael were exiled to Bavel. There, they divulged the Talmud Bavli; it illuminates the eyes of Yisrael with the chochmah of the Torah throughout all the periods of darkness in galus. This is the message conveyed by Chazal (Sanhedrin 24a) expounding on the passuk (Eichah 3, 6): "במחשכים הושיבני כמתי עולם, אמר רבי ירמיה: "He has placed me in darkness like the eternally dead." Rabbi Yirmiyah said: This alludes to the Talmud of Bavel. This teaches us that HKB"H gave us the Talmud Bavli to illuminate the darkness of galus for us.

Similarly, Yisrael were exiled from one place to another, from one galus to another, to reveal portions

of the Torah concealed and buried in those places. This is true of our sacred, early sages, who resembled malachim—Rashi and all the French Tosafists who revealed wonderful insights and portions of the Torah in France; also, the early Spanish Rabbis and scholars such as the Rif, the Rambam, the Ramban, the Rashba, and the Rosh. We drink from the wellsprings of their Torah with avid thirst; we will follow the guiding light of their Torah until the coming of the righteous redeemer—swiftly, in our times!

The Vital Lesson Gleaned from the Parsha "אלה הדברים"

We will now move on to the important lesson we can learn from the fifth parsha beginning with the letter "aleph": "אלה הדברים אשר דיבר משה אל כל ישראל"—these are the words that Moshe spoke to all of Yisrael. This passuk clearly alludes to the imperative to heed and learn Torah from the preeminent scholars of our generation, since the neshamah of Moshe Rabeinu shines within them. For, it is written (Devarim 17, 8): "כי יפלא ממך דבר למשפט בין דם לדם בין דין לדין ובין נגע לנגע דברי ריבות בשעריך, וקמות ועלית אל המקום אשר יבחר ה' אלקיך בו, ובאת אל הכהנים הלויים ואל השופט אשר יהיה בימים ההם... ושמרת לעשות ככל אשר יורוך, על פי התורה אשר יורוך ועל המשפט אשר יאמרו לך תעשה." If a matter of judgment will be hidden from you, between blood and blood, between verdict and verdict, or between affliction and affliction, matters of dispute in your cities—you shall rise and ascend to the place that Hashem, your G-d, shall choose. You shall come to the kohanim, the leviim, and to the judge who will be in those days; you shall inquire, and they will inform you of the letter of the law. You shall act in accordance with the word they will tell you, from that place that Hashem will choose, and you shall be careful to do exactly as they instruct you. According to the Torah that they will teach you and according to the judgment that they will say to you, you shall act. Rashi comments: "And to the judge who will be in those days." Even if he is not like the other judges who were before him, you must listen to him. You have none but the judge who is in your days.

In Nachal Kedumim (Devarim), the Chida explains the allusion in this passuk: "אלה הדברים אשר דיבר משה אל כל ישראל":

"אלה הדברים. כתב רבינו אפרים ז"ל קרי ביה הדברים בפתח, [רמז] על דבר אחד לדור, אל"ה גימטריא ל"ו כמספר ל"ו צדיקים דלא פחית עלמא עכ"ל. ולפי דרכו יש לרמוז, כי הצדיקים אל"ה, מצוקי ארץ, וישת עליהם תכל, ודאי ניצוצי משה רבינו ע"ה מתנוצצים בהם, וכמו שאמר רבינו האר"י זצ"ל כמה שאמרו משה שפיר קאמרת, ונמצא דהנהגה הוא בכח משה רבינו ע"ה, וזהו שכתוב אלה הדברים אשר דיבר משה, דמשה הוא דיבר והנהיג וכוחו עזרם ומגנים".

He cites Rabeinu Ephraim, z"l, who says that instead of reading "הדברים" as **"hadivarim,"** meaning "the words," read it as **"hadabarim,"** meaning "the leaders," as per the statement in the Gemara (Sanhedrin 8a): **"דבר אחד לדור—there can only be one leader in a generation.** The gematria of the word "אלה" is **36**, alluding to the teaching that there are no fewer than 36 tzaddikim in the world at any given time (Succah 45b); they are the foundation on which the world exists. Undoubtedly, sparks of Moshe Rabeinu, a"h, shine within them. As we find, this is how the Arizal explains the custom of the Amoraim to say to one another (Shabbas 101a, Succah 39a, Beitzah 38b, Chullin 93a): **"משה שפיר קאמרת—Moshe, you have spoken well.** Thus, it is apparent that their leadership stems from the force of Moshe Rabeinu within them. This is the implication of the words **"אלה הדברים אשר דיבר משה"—Moshe spoke and led, and his force assists them and protects them.**

Thus, we learn that Moshe Rabeinu continues to teach Torah to all of Yisrael by expanding into and adorning the neshamos of great Torah scholars. It is incumbent upon us to learn from them and to heed their words, in keeping with that which is written: **"You shall come to the kohanim, the leviim, and to the judge who will be in those days . . . and you shall be careful to do exactly as they instruct you."**

The Vital Lesson Gleaned from the Parsha "אתם נצבים היום"

We have now gotten to the sixth parsha beginning with the letter **"aleph": אתם נצבים היום כולכם לפני ה' אלקיכם**

—you are standing today, all of you, before Hashem, your G-d: Your heads, your tribes, your elders and your officers—all the men of Yisrael. Now, we find that at Matan Torah, Yisrael were not given the Torah until they became a united, harmonious unit, as it states (Shemos 19, 2): **"ויהיו שם ישראל נגד ההר"—and Yisrael encamped** (in the singular) **there opposite the mountain.** Rashi comments in the name of the Mechilta: **As one man with one heart.** The Orach L'Chaim (Yisro) teaches that the people of Yisrael form a complete, single body. Therefore, they could not receive the complete Torah without uniting as one man with one heart.

For this reason, Rabeinu hakadosh chose to conclude Torah she'b'al peh with the Mishnah (Oktzin 3, 12): **רבי שמעון בן חלפתא, לא מצא הקב"ה כלי מחזיק ברכה לישראל אלא השלום, שנאמר Rabbi Shimon bar Chalafta said: HKB"H did not find a vessel better suited for preserving berachah for Yisrael than shalom, as it states (Tehillim 29, 11): "Hashem will give His nation strength; Hashem will bless His nation with shalom."** Ahavas Yisrael—love of your fellow Jew—is a prerequisite for the Torah a Jew studies to endure and be retained. Hence, the Torah emphasizes (Vayikra 19, 18): **"ואהבת לרעך כמוך אני ה'—you shall love your fellow as yourself; I am Hashem.** Rashi comments in the name of the Toras Kohanim: **Rabbi Akiva said, "This is an essential principle of the Torah."**

In conclusion, we have gained a better understanding of the assertion of the Bnei Yissaschar that the words **"ואאלפך חכמה"** allude to the six **"alephs"** that are the first letters of six parshiyos of the Torah; this is not insignificant and not coincidental; they teach us how to acquire **"chochmah."** As we have explained, this means that we can learn how to access the wisdom of the Torah from these six **"alephs."**

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