



“See how the kings assembled and approached each other”

The Sons of Korach Were Saved from Gehinnom by Entertaining Thoughts of Teshuvah They Memorialized the Encounter between Yehudah the Ba'al Teshuvah and Yosef HaTzaddik

In this week's parsha, parshas Vayigash, it is fitting that we focus on the vehement confrontation of Yehudah and Yosef. The passuk reads (Bereishis 44, 18): **וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יִדְבָר נָא עִבְדְּךָ דְּבַר בָּאֲזִי אֲדֹנָי וְאֵל יָחַד אִפְךָ בְּעִבְדְּךָ כִּי כְמוֹךָ כִּפְרַעָה**—**Yehudah approached him and said, “If you please, my lord, may your servant speak a word in my lord’s ears and do not be angry with your servant—for you are like Pharaoh.”** Rashi comments on these last words: **If you antagonize me, I will kill you and your master (Pharaoh).** Later on, however, Yaakov Avinu sends Yehudah to meet up with Yosef amicably, as it is written (ibid. 46, 28): **וְאֵת יְהוּדָה שְׁלַח לִפְנֵי אֵל יוֹסֵף לְהוֹרֹתוֹ**—**and he sent Yehudah ahead of him to Yosef, to instruct ahead of him in Goshen.** Chazal depict this encounter in glorious terms in the Midrash Tanchuma (Vayigash 6):

It draws a comparison from the passuk (Iyov 25, 2): **הַמֶּשֶׁל׃ וּפָחַד עִמּוֹ עוֹשֶׂה שְׁלוֹם בְּמִרְמוֹי׃**—**dominion and fear are with Him; He makes peace in His high places.** “Dominion” refers to the malach Michael, while “fear” refers to Gavriel. Though Michael was fashioned from water, and Gabriel was formed out of fire, when they stood in the presence of the Shechinah they did not harm one another... Rabbi Shimon said that though the entire firmament is composed of water and the malachim are of fire... the water does not extinguish the fire, and the fire does evaporate the water. Similarly, though Yosef and Yehudah, the lion and the ox, had previously gored each other, now he (Yaakov) sent him (Yehudah) to join the other (Yosef), as it states: **“He sent Yehudah before him.”**

It is curious that HKB”H arranged for these two encounters to be under very different circumstances. Previously, they were confrontational and antagonistic, and now they are meeting to work together amicably. The Midrash concludes by saying that this is the inference of the passuk cited from Iyov: **“He makes peace in His high places.”** In other words, HKB”H made shalom between these two kingly brothers both on earth and in the heavens. We will endeavor to explain what the vehement confrontation was about and what the ultimate shalom entailed.

The Sons of Korach Recited This Psalm when HKB”H Saved Them from the Fire of Gehinnom

We will begin to shed some light on the subject by introducing a passage from the Midrash (B.R. 93, 2) expounding on the passuk (Tehillim 48, 5): **כִּי הִנֵּה הַמְּלָכִים נִוְעְדוּ עִבְרוּ יַחֲדָיו, הֵמָּה רָאוּ כֵן תִּמְהוּ נִבְהָלוּ נִחְפְּזוּ, רָעָדָה אֲחֻזָּתָם שָׁם חֵיל כִּיּוּלְדָה.**—**“For behold, the kings assembled; they came together. They saw and were indeed astounded; they were confounded and fled in haste. Trembling gripped them there, convulsions like the travail of a woman in childbirth.”**

“The kings assembled” refers to Yehudah and Yosef. “They came together”—they each filled with rage against the other. “They saw and they were indeed astounded”—the spectators (the other brothers) were bewildered (Bereishis 43, 22). “They were confounded and fled in haste”—his brothers were unable to respond to him, because they were in shock (ibid. 45, 3). “Trembling

gripped them there”—this refers to the shevatim who said: “Kings are debating one another, what concern is it of ours, it is fitting for a king to confront a king.”

This “mizmor” is one of the eleven psalms in sefer Tehillim sung by the sons of Korach. Hence, it begins with the words: “שיר מזמור לבני קרח”—a song, a psalm, by the sons of Korach. This concurs with the following Gemara (B.B. 14b): דוד המלך כתב ספר תהלים על ידי עשרה זקנים, על ידי אדם הראשון, על ידי מלכי צדק, ועל ידי אברהם, ועל ידי משה, ועל ידי הימן, ועל ידי ידותון, ועל ידי שלשה בני David HaMelech wrote sefer Tehillim in collaboration with ten elders: with Adam HaRishon, with Malki Tzedek (Shem the son of Noach), with Avraham, with Moshe, with Heiman, with Yeduthun, with Assaf and with the three sons of Korach.

Chazal teach us that the sons of Korach chanted their songs and composed these “mizmorim,” while they were sitting in Gehinnom, on an elevated perch set aside for them by HKB”H to spare them from the fire of Gehinnom. Here is the pertinent passuk (Bamidbar 26, 10): ותפתח הארץ את פיה ותבלע אותם ואת קרח במות העדה באכול האש את חמשים ומאתים איש ויהיו לנס, ובני קרח לא מתו—then the earth opened its mouth and swallowed them and Korach with the death of the assembly, when the fire consumed two hundred and fifty men; and they became a sign. But the sons of Korach did not die. Rashi comments: They were originally involved in the plan, but at the time of the dispute, they contemplated teshuvah in their hearts. Therefore, a high place was set aside for them in Gehinnom, and they resided there. Rashi’s source is the following Gemara (Sanhedrin 110a): ובני קרח לא מתו, תנא משום רבינו אמרו, מקום נתבצר להם בגיהנם וישבו עליו ואמרו שירה. But the sons of Korach did not die.” A Tanna taught: They said in the name of our teacher (Rabbi Yehudah HaNasi): A place was set up high for them in Gehinnom, and they sat on it and recited songs.

Rashi explains the matter in greater depth in his commentary on the first psalm presented by David HaMelech in sefer Tehillim from the sons of Korach (Tehillim 42, 1): למנצח—to Him Who grants victory, an instruction from the sons of Korach. Rashi explains: Korach’s sons—Assir, Elkanah and Aviassaf—were originally part of their father’s plan. At the moment of the dispute, they left. When the entire area surrounding them was swallowed,

and the earth opened its mouth, they remained in the mouth of the earth, as it states: “But the sons of Korach did not die.” There they chanted songs; there they composed these “mizmorim.” They rose from there, and they were imbued with “ruach hakodesh.” They prophesied about the exiles, the destruction of the Temple and the dynasty of the house of David.

This Psalm Was Uttered by the Leviim on Monday to Rescue Those in Gehinnom Who Had Deliberations of Teshuvah

Apropos this subject, we find an intriguing teaching in the Zohar hakadosh (Acharei 56b). The song that the leviim uttered on the second day of the week with the wine libation that accompanied the Tamid offering was this mizmor sung by the sons of Korach. This is supported by the Mishnah (Tamid 33b): השיר שהיו הלויים אומרים במקדש... בשני היו אומרים גדול ה' ומהולל. Here is a list of the psalms that the leviim would recite in the Mikdash . . . On the second day they would recite (ibid. 48): “A song; a psalm of the sons of Korach. Great is the Lord and highly to be praised in the city of God, on His sacred mountain.”

The Zohar hakadosh explains why the leviim chose to recite this psalm specifically on the second day of the week. It is because the sons of Korach, who were leviim, uttered this song when they were swallowed by the earth and delivered to Gehinnom together with Korach’s entire assembly. However, HKB”H spared them from the fire of Gehinnom because they had deliberations of teshuvah. Now we have learned in the Gemara (Pesachim 54a): מפני מה לא נאמר כי טוב בשני בשבת, מפני שנברא בו אור של גיהנם—why does it not say “that it was good” in relation to the creation of the second day of the week? Because the fire of Gehinnom was created on it. Therefore, the sons of Korach, whom HKB”H saved from the fire of Gehinnom, recited this psalm on the second day of the week, the day on which Gehinnom was created, to save others from the fire of Gehinnom with this song. The Ramak, in his commentary Ohr Yakar on the Zohar hakadosh, purports that the leviim subdued the klipos that prevail in Gehinnom with this mizmor.

Notwithstanding, it is incumbent upon us to resolve the following conundrum: As explained, the sons of Korach sang this

song to thank HKB”H for saving them miraculously. But what prompted them to mention the confrontation of the two kings, Yehudah and Yosef, in Mitzrayim in this psalm: **כי הנה המלכים**—**“For behold, the kings assembled”** refers to Yehudah and Yosef? At first glance, there is no connection between this historic confrontation and their miraculous salvation.

Yehudah Represents the Ba’al Teshuvah Yosef Represents the Consummate Tzaddik

To shed some light on this matter, we will introduce a fundamental concept gleaned from the incredible teachings of the great Rabbi Tzadok HaKohen, zy”a, in Pri Tzaddik (Vayigash 3). These two kingly figures, Yehudah and Yosef, represent two distinct paths in the service of Hashem—the path of the ba’al teshuvah and the path of the tzaddik. Yosef, who withstood the trying ordeal with his master’s wife in Mitzrayim—related to kedushah and morality—represents the consummate tzaddik, who is able to withstand and defeat his yetzer hara. As such, he is the paradigm of the midah **“צדיק יסוד עולם”**.

Yehudah, on the other hand, admitted publicly to his misconduct in the matter of Tamar, as it is written (Bereishis 38, 26): **“ויכר יהודה ויאמר צדקה ממני”**—**Yehudah recognized them and he said, “She is right!”** Thus, he represents the ba’al teshuvah. In this merit, he deserved to become the King of Yisrael, as we are taught in the Midrash (B.R. 99, 7). Regarding the berachah Yaakov Avinu bestowed upon Yehudah (ibid. 49, 8), they expounded: **HKB”H said to him (to Yehudah): “יהודה אתה יודוך אחיך”**—**Yehudah, you your brothers shall acknowledge. You acknowledged your culpability regarding Tamar, so shall your brothers acknowledge you as their king.**

Now, it states in Sefer Yetzirah (6, 2): **“לב בנפש כמלך במלחמה”**—**the heart in the soul is like a king in battle.** Accordingly, the king is the heart of the people. In a similar vein, the Rambam writes about the King of Yisrael (Hilchos Melachim 3, 6): **When the Torah forbade the king from accumulating many wives, its emphasis was that his heart not go astray, as it warns (Devarim 17, 17): “Lest his heart go astray.” His heart is the heart of the entire congregation of Yisrael.** The heart is a human being’s source of life; it provides blood flow to the entire body. Similarly, the king is the heart of the entire people of Yisrael; his actions affect all of Yisrael.

Furthermore, we know that the heart consists of two distinct cavities. The yetzer tov resides in the right cavity, while the yetzer hara resides in the left cavity. This is taught in the Midrash (Bamidbar Rabbah 22, 8) in relation to the passuk (Koheles 10, 2): **“The heart of a wise man is to his right; while the heart of a fool is to his left.”** **“The heart of a wise man is to his right”** refers to the yetzer tov, which has been placed on his right side, while **“the heart of a fool is on his left,”** refers to the yetzer hara, which has been placed on his left.

Based on this understanding, Rabbi Tzadok asserts that Yehudah and Yosef, the two kings, represent the two cavities of the heart. Yosef, the epitome of a tzaddik, represents the right cavity of the heart, where the yetzer tov resides. As such, he overcame the yetzer hara in the left cavity, in keeping with the dictum (Avos 4, 1): **“איזהו גבור הכובש את יצרו”**—**who is a mighty hero? He who conquers his yetzer.** In contrast, Yehudah represents the left cavity of the heart, where the yetzer hara resides. This explains why it was orchestrated from above to appear as if he was defeated by the yetzer hara in the matter of Tamar. Thus, he paved the way for all ba’alei teshuvah to rest assured that it is possible to make amends for all sins by means of teshuvah.

Yosef and Yehudah Represent the Two Mashiachs

Continuing this line of reasoning, Rabbi Tzadok develops this fascinating idea further. This explains very nicely why David HaMelech resulted from the union of Yehudah and Tamar. Just like Yehudah, it was announced from the heavens that it was his holy mission to pave a path for ba’alei teshuvah. As we have learned in the Gemara (A.Z. 4b): **“לא דוד ראוי לאותו”** מעשה דכתיב (תהלים קט-כב) ולבי חלל בקרבי... אלא לומר לך שאם חטא יחיד אומרים לו כלך אצל יחיד... והיינו דרבי שמואל בר נחמני אמר רבי יונתן, מאי דכתיב (שמואל ב כג-א) נאום דוד בן ישי ונאום הגבר הוקם על, נאם דוד בן ישי. **Left to his own devices, David HaMelech would not have performed that deed. It was ordained from above that David would fail in the matter involving bas Sheva. As a result, he established the pathway of teshuvah — repentance—for all of Yisrael to emulate. Thus, he provided Yisrael with a form of atonement and tikun.**

Let us elaborate. In the words of the Rambam, as the King of Yisrael: **His heart is the heart of the entire congregation of**

Israel. Hence, David HaMelech had to follow in the footsteps of Yehudah, the head of his shevet, who is also depicted as a king. It was orchestrated from Heaven that both would fail in an incident that appeared to be a sin in order to demonstrate the path of teshuvah for all of Yisrael.

Rabbi Tzadok goes on to explain that, as taught in the Gemara (Succah 52b), HKB”H is destined to send two Mashiachs to redeem Yisrael—a descendant of Yosef, **Mashiach ben Yosef**, and a descendant of Yehudah, **Mashiach ben David**. The former will inculcate kedushah, so that the people of Yisrael will emulate the ways of a tzaddik. In contrast, the latter will inspire Yisrael to rectify all of their transgressions by means of teshuvah. In the merit of both of them, HKB”H will bring about the geulah for Yisrael.

The Dispute between Yosef and Yehudah: Who Is Greater the Tzaddik or the Ba’al Teshuvah?

So, why was it necessary for HKB”H to arrange for the initial encounter between Yehudah and Yosef to be hostile and controversial as described by the Midrash: **The kings assembled; they came together; they each filled with rage against the other?** Yet, they ultimately made peace with one another when Yaakov sent Yehudah to Yosef to prepare the land of Goshen for the family.

Now, we learn from the Midrash that Yosef HaTzaddik paved the way with his kedushah for all of Yisrael to sanctify themselves with regards to matters of sexual immorality just as he did (V.R. 32, 5): **Yosef went down to Mitzrayim and guarded himself against immorality and, in his merit, Yisrael guarded themselves against immorality. Rabbi Chiya bar Abba said: The guarding against immoral behavior was itself sufficient to warrant Yisrael being redeemed on its account.** Furthermore, we learned from Rav Tzadok that Yosef demonstrated for them how to behave like a tzaddik. Yehudah, on the other hand, demonstrated for them how to make amends for their transgressions via teshuvah; this was the role he epitomized. This was crucial, because Yisrael sank to the forty-ninth level of tumah during their enslavement in Mitzrayim.

Accordingly, we can propose that the dispute between Yehudah and Yosef was the dispute described in the Gemara between Rabbi Yochanan and Rabbi Abahu (Berachos 34b):

”אמר רבי יוחנן, כל הנביאים כולן לא נתנבאו אלא לבעלי תשובה, אבל צדיקים גמורים עין לא ראתה אלהים זולתך, ופליגא דרבי אבהו, דאמר רבי אבהו מקום שבעלי תשובה עומדין צדיקים גמורים אינם עומדין.” **Rabbi Yochanan said: All of the prophets only prophesied with regards to ba’alei-teshuvah, but with regards to consummate tzaddikim, it states (Yeshayah 64, 3): “No eye has seen them, O G-d, aside from You.” And this disagrees with Rabbi Abahu. For Rabbi Abahu said: In the place where ba’alei-teshuvah stand, even consummate tzaddikim do not stand.** As such, Yosef HaTzaddik shared the opinion of Rabbi Yochanan—that a total tzaddik is greater than a ba’al-teshuvah; whereas Yehudah shared the opinion of Rabbi Abahu—that a ba’al-teshuvah is greater than a total tzaddik.

Rabbi Yochanan a Nitzotz of Yosef HaTzaddik Followed His Viewpoint that a Tzaddik Is on a Higher Level than a Ba’al Teshuvah

Let us embellish this thought. Elsewhere, the Gemara (B.M. 84a) teaches us that Rabbi Yochanan was very good-looking: **”אמרו ליה רבנן לא מסתפי מר מעינא בישא, אמר להו אנא מזרעא דיוסף קאתינא דלא שלטא ביה עינא בישא, דכתיב בן פורת יוסף בן פורת עלי עין, ואמר רבי יוחנן, אבהו אל תקרי עלי עין אלא עולי עין.”** **The Rabbis said to him (Rabbi Yochanan), “Is the master not fearful of an ‘ayin-hara’?” He replied, “I am a descendant of Yosef, over whom the ‘ayin-hara’ has no power.” As it is written (Bereishis 49, 22): “A charming son is Yosef, a charming son to the eye.” Rabbi Abahu said: Do not read it as “alei ayin” (charming to the eye) but rather as “olei ayin” (rising above the eye, i.e., not susceptible to the “ayin hara”).**

We find a fascinating fact related to this subject in the Seder HaDorot. He writes that Rabbi Yochanan was a “nitzotz” (a spark from the neshamah) of Yosef HaTzaddik. Therefore, just like the Torah describes his forefather (ibid. 39, 6): **”וייה יוסף”**—**now Yosef was handsome of form and handsome of appearance.** So, too, Chazal attest to the fact that Rabbi Yochanan was exceptionally good looking. Also, just like Yosef was the viceroy in Mitzrayim for eighty years; similarly, Rabbi Yochanan served as a Rosh Yeshivah in Eretz Yisrael for eighty years.

Along these lines, the author of the Seder HaDoros addresses the following teaching in the Gemara (Berachos 5b): **”דין גרמא דעשיראה ביר”**—**Rabbi Yochanan said to him: This**

is the bone of the tenth son that I lost (Rashi). In the margin of the Gemara, Rav Nissim Gaon explains that Rabbi Yochanan buried ten sons; the tenth one fell into a vat of boiling liquid and his flesh was liquefied. Rabbi Yochanan took the bone of his son's little finger, wrapped it up in a piece of cloth, and used it to console others.

The Seder HaDoros explains this based on the elucidation of the Gemara (Sotah 36b) and the more in-depth elucidation of the Tikunei Zohar (Tikun 69) regarding the passuk (ibid. 49, 24): **"ויפוזו זרועי ידי" —his arms were bedecked with gold.** They interpret this to mean that when Yosef was subjected to his difficult ordeal in Mitzrayim, he drove his hands into the ground, and ten drops of semen exuded from his ten fingertips. He asserts that the ten sons of Rabbi Yochanan that died were from those ten drops of semen. This then is the deeper significance of Rabbi Yochanan's statement: **"I am a descendant of Yosef."** He was alluding to the fact that he was a nitzotz of Yosef HaTzaddik and was responsible for making amends for the ten drops of semen that exuded from Yosef's ten fingertips. With this understanding, it stands to reason that since he was a gilgul of Yosef HaTzaddik, Rabbi Yochanan concurred with Yosef's viewpoint that a consummate tzaddik—of whom it says: **"No eye has seen them, O G-d, aside from You"**—is on a higher level than a ba'al teshuvah.

Yehudah and Yosef Made Peace with Each Other in Keeping with the Notion of **"את והב בסופה"**

Now, when there is a dispute among scholars, and even if the halachah favors one of them; nevertheless, we have a well-known principle that (Eiruvin 13b): **"אלו ואלו דברי אלקים חיים"**—both represent the word of G-d, i.e., they both have validity and credibility. For, in reality, both provide insight into how to better serve Hashem. Furthermore, they expounded in the Gemara (Kiddushin 30b) on the passuk (Tehillim 127, 5):

"לא יבושו כי ידברו את אויבים בשער. מאי את אויבים בשער, אמר רבי חייא בר אבא, אפילו האב ובנו, הרב ותלמידו, שעוסקין בתורה בשער אחד, נעשים אויבים זה את זה, ואינם זזים משם עד שנגעשים אוהבים זה את זה, שנאמר את זה." "They shall not be shamed when they speak with enemies in public places (literally: at the gate)." Who are the "enemies at the gate" referred to by the passuk? Rabbi Chiya bar Abba said: Even a father and his son, a Rav and his pupil, who are engaged

in Torah-study at the same gate (in the same place of study); they become each other's adversaries; and they do not move from there until they become devoted friends of one another, as it states (Bamidbar 21, 14): "That which was given at the Sea of Reeds"—do not read this as "bisooifah" (on the Yam Suf) but rather as "bisofah" ("in the end").

Let us apply this concept to the dispute between Rabbi Yochanan and Rabbi Abahu. One contends that a consummate tzaddik is greater, while the other contends that a ba'al teshuvah is greater. Both opinions are credible and valid. On the one hand, a total tzaddik wages a constant battle against the yetzer to remain righteous; as such, he is more laudable. On the other hand, the ba'al teshuvah has to withstand the yetzer on a daily basis so as not to repeat his past transgressions and wrongdoings; as such, he is more laudable.

Thus, we can propose that this was HKB"H's plan. Initially, Yehudah and Yosef confronted each other combatively. Of this situation, the sages said: **"They shall not be shamed when they speak with enemies in public places."** In other words, they regarded each other as foes in order to determine the halachah based on the true intent of the Torah. Each one stood his holy ground to influence Yisrael. Yosef maintained that every Jew should do everything within his power to battle the yetzer in order to be a consummate tzaddik; Yehudah maintained that even if a Jew falters and falls prey to the yetzer hara, chas v'shalom, he can always rectify his situation via teshuvah.

Yet, in the end: **They do not move from there until they become devoted friends of one another, as it states: את והב בסופה.** Therefore, Yaakov Avinu devised a clever plan to reconcile the differences between Yehudah and Yosef: **"He sent Yehudah ahead of him to Yosef to instruct ahead of him in Goshen."** In other words, he sent the ba'al teshuvah to the epitome of a tzaddik to inform all of Yisrael, who were destined to be in galus in Mitzrayim, that both viewpoints are valid and approved by G-d.

This coincides beautifully with Rashi's comment: **"He sent Yehudah ahead of him to Yosef to instruct ahead of him in Goshen"—to establish for him a house of study from which instruction would come forth (originate).** Since Yaakov Avinu is the pillar of Torah, it was his aim to illustrate

that this is the way of the Torah. At the start, they may appear as enemies ready to do battle, like Yehudah and Yosef, but they will not vacate the premises until they have become fond and appreciative of each other. This is the lesson Rashi is teaching us: This is the way of Torah. Whether it is a father and his son, or a Rav and his pupil, they must confront each other as adversaries disputing issues of Torah until they ultimately become fond and appreciative of each other—when the true meaning is uncovered.

“Kings Are Debating One Another” because Both Paths Are Necessary

This enlightens us as to why the sons of Korach expressed their gratitude to HKB”H for His abundant mercy and kindness by formulating this psalm. As they expounded in the Midrash: **“The kings assembled” refers to Yehudah and Yosef. “They came together”—they each filled with rage against the other,** because each one believed that his way was right. Yosef espoused the way of the tzaddik, and Yehudah espoused the way of the ba’al teshuvah.

“They saw and they were indeed astounded”—the spectators were bewildered. “They were confounded and fled in haste”—his brothers were unable to respond to him, because they were in shock. The shevatim witnessing this confrontation were confounded by the two distinct approaches. Additionally, upon becoming aware of Yosef’s true identity, they were astounded (shocked) by his incredible kedushah. Upon recognizing that he was the epitome of a tzaddik: **“Trembling gripped them there”—this refers to the shevatim who said:**

“Kings are debating one another, what concern is it of ours, it is fitting for a king to confront a king.”

Let us explain. After being bewildered by the dispute between Yehudah and Yosef, the shevatim understood via their “ruach hakodesh” that HKB”H had orchestrated the confrontation of these two kings. They recognized the veracity of both doctrines and that both were equally good and vital. This understanding elicited their response: **“Kings are debating one another, what concern is it of ours”—i.e., we need the crucial combination of both paths to endure. “Kings are debating one another, what concern is it of ours”—so they stood by and did not intervene.** For this reason, Yaakov Avinu sent Yehudah to meet up with Yosef **to prepare a house of study from which instruction would originate**—how to utilize both methods of serving Hashem. This awareness gave the sons of Korach cause to rejoice. Seeing how much HKB”H values the act of teshuvah, they praised Hashem with their song.

Now, we learned from the Zohar hakadosh that the leviim sang this mizmor on the second day of every week, since Gehinnom was created on that day. By doing so, they were able to free reshaim from Gehinnom who had thoughts of teshuvah. This implies that reciting this mizmor is an auspicious device to arouse a person to perform teshuvah and avoid going to Gehinnom in the first place. Now, if we combine the merit of the tzaddikim who emulate Yosef with the merit of the penitents who emulate Yehudah, we will deserve HKB”H sending us the two Mashiachs—ben Yosef and ben David—who will bring about the complete geulah—swiftly, in our times! Amen.

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