



Yaakov Avinu's Profound Reason for Instructing His Sons to Transport His Bed According to the Order of the Tribal Divisions Surrounding the Mishkan

In this week's parsha, parshas Bamidbar, the four banners that flew gloriously over the encampments of the twelve shevatim of Yisrael in the desert are described. They separated the shevatim into four distinct groups, both while they were camped around the Mishkan and while they travelled from place to place in the midbar. As it is written (Bamidbar 2, 2): **”איש על דגלו באותות לבית אבותם יחנו בני ישראל מנגד סביב לאהל מועד יחנו—each man at his flag according to the signs of their fathers' house, at a distance surrounding the Tent of Meeting (Ohel Moed) shall they encamp.**

The Torah proceeds to depict the order of the four banners and their divisions: (1) The first banner, to the east, was the banner of the division of Yehudah; they were accompanied by Yissachar and Zevulun. (2) The second banner, to the south, was the banner of the division of Reuven; they were accompanied by Shimon and Gad. (3) The third banner, to the west, was the banner of the division of Ephraim; they were accompanied by Menashe and Binyamin. (4) The fourth banner, to the north, was the banner of the division of Dan; they were accompanied by Asher and Naphtali. It behooves us to explore the deeper significance of these banners and divisions.

The Order of the Banners Corresponded to the Order of Yaakov Avinu's Burial Procession

We will begin to shed some light on the subject by referring to Rashi's commentary. He teaches us that the arrangement of the banners corresponded to the arrangement of the shevatim when they transported Yaakov Avinu's bed after his passing away: **By the sign which their father Yaakov passed on to them when they carried him from Egypt . . . Yehudah and Yissaschar and**

Zevulun were instructed to be on his eastern side, Reuven and Shimon and Gad on the southern side etc., as it is stated in the Midrash Tanchuma on this parsha.

This fascinating topic is described at length in the Midrash Tanchuma (Bamidbar 12):

”איש על דגלו, זה שאמר הכתוב (איוב לו-ג) אשא דעי למרחוק ולפועלי אתן צדק, לא היה צריך לומר אלא איש על דגלו יחנו בני ישראל, ומה תלמוד לומר באותות, אלא בשעה שנפטר יעקב אבינו מן העולם, אמר לבניו (בראשית מז-ל) ושכבתי עם אבותי. חזר על כל בניו וברכן ופוקדן, אמר להן, כשתיטלו אותי, ביראה ובכבוד טלו אותי, ולא יגע אדם אחר במיטתי, ולא אחד מן המצרים... וכן הוא אומר (שם נ-יב) ויעשו בניו לו כן כאשר ציווה וישאו אותו בניו ארצה כנען...

והיאך ציווה. אמר להם, יהודה ויששכר וזבולון יטענו מיטתי מן המזרח. ראובן ושמעון וגד יטענו מן הדרום. דן ואשר ונפתלי יטענו מן הצפון. בנימין אפרים ומנשה יטענו מן המערב. יוסף אל יטעון, למה, שהוא מלך ואתם צריכין לחלוק לו כבוד. לוי אל יטעון, למה שעתידין לישא את הארון, ומי שטוען את ארונו של חי העולמים לא ישא ארונו של מת. ואם תעשו כן וטענתם את מיטתי כשם שציויתי אתכם, הקב"ה עתיד להשרות אתכם דגלים דגלים.

כיון שנפטר טענו אותו כשם שצוה שיטענו אותו, מנין שכן כתיב, ויעשו בניו לו כן כאשר ציווה, מה כתיב אחריו, וישאו אותו בניו ארצה כנען, כיון שיצאו ישראל ממצרים אמר הקב"ה, הרי השעה שיעשו דגלים, כשם שבשרן אביהן שהן עתידין לעשות דגלים דגלים, מיד אמר הקב"ה למשה, משה עשה אותם דגלים לשמי.

מיד עמד משה והתחיל מיצר, אמר עכשיו עתידה מחלוקת להינתן בין השבטים, אמר, אומר לשבט יהודה לשרות במזרח, הוא אומר לא אי אפשי לי אלא בדרום, וכן אחרים כיוצא בו [כל] שבט ושבט. אמר ליה הקב"ה למשה, משה מה איכפת לך, הם אינן צריכין לך בדבר הזה, שמעצמן הן מכירין דירתן. למה, שצוואת אביהן בידם היאך לשרות בדגלים, איני מחדש עליהם דבר שכבר יש להם טכסין מן יעקב אביהן, כשם שהקיפו את מיטתו כך יקיפו את המשכן, מנין שכך כתיב איש על דגלו”.

When Yaakov Avinu passed from this world, he blessed each of his sons and gave them specific instructions regarding how they were to carry him to the Land of Canaan. He emphasized that they do so with reverence and respect and that no one touch his bier—especially none of the Egyptians . . . He specified which three sons were to stand on the eastern side, which three on the southern side, which three on the northern side and which three on the western side. Yosef was not to carry the bier, since it was not fitting for a king to do so; Levi was also not to carry the bier, since his tribe was destined to carry the holy Ark—and it was certainly not fitting for the future bearers of the sacred, eternal Ark to carry the casket of a corpse. (Ephraim and Menashe completed the count of twelve in place of Yosef and Levi.) Yaakov promised them that in return for fulfilling his instructions, HKB”H would rest His Presence upon them in similar divisions, in the future.

They honored his commands and HKB”H fulfilled the promise. Moshe, however, feared that these divisions would stir up controversy. HKB”H told Moshe not to concern himself with such worries; each tribe will know and recognize its proper position based on their father’s instructions. I have not instituted anything new for them in this matter—their positions are in accordance with the way they surrounded Yaakov’s bier; they will surround the Mishkan in a similar fashion.

Thus, we have learned an astonishing fact from this Midrash. Throughout the years of their lengthy sojourn in the midbar—from the time that the Mishkan was built—Yisrael always travelled and camped in four divisions, beneath four banners. This was the very same pattern and order they adopted while transporting Yaakov Avinu’s bier. Furthermore, we learn a tremendous chiddush from the Midrash. The shevatim merited their banners and divisions in the midbar in the merit of transporting Yaakov’s bier in this specific formation. For, Yaakov promised them: **If you will do this, and carry my bed as I command you, HKB”H is destined to dwell with you in an array of banners.** We must endeavor to explain the intimate connection between the procession with Yaakov Avinu’s bed to his burial spot in Eretz Yisrael to Yisrael’s banners and divisions in the midbar.

The Four Banners Correspond to the Four Camps of the Shechinah

I had a wonderful idea concerning this matter. Our blessed sages teach us that Yisrael desired the banners after seeing the

malachim arranged according to banners, when they descended with HKB”H on Har Sinai at Matan Torah. The Midrash explains (Bamidbar Rabbah 2, 3):

”בשעה שנגלה הקב”ה על הר סיני, ירדו עמו כ”ב רבבות של מלאכים, שנאמר (תהלים סח-יח) רכב אלקים רבותים אלפי שנאן, והיו כולם עשויים דגלים דגלים שנאמר (שיר השירים ה-י) דגול מרבבה, כיון שראו אותן ישראל שהם עשויים דגלים דגלים, התחילו מתאווים לדגלים, אמרו אלואי כך אנו נעשים דגלים כמותן... וכן הוא אומר (תהלים כ-ו) נרננה בישועתך וגו’ [ובשם אלקינו נדגול]. אמר להם הקב”ה, מה נתאוותם לעשות דגלים, חייכם שאני ממלא משאלותיכם, (שם) ימלא ה’ כל משאלותיך, מיד הודיע הקב”ה אותם לישראל ואמר למשה, לך עשה אותם דגלים כמו שנתאוו.”

At the time of the Revelation at Sinai, two hundred and twenty thousand malachim descended with HKB”H arranged according to divisions and banners. Upon witnessing this magnificent display, Yisrael yearned to have similar divisions. HKB”H agreed to grant their request and immediately informed Moshe to make the arrangements for the divisions and banners that they requested.

Elsewhere, the Midrash provides us with additional details. It states that what they witnessed were the four groupings of malachim surrounding the Kisei HaKavod—the Throne of Glory. Here is an excerpt from the Midrash (ibid. 10):

”כשם שברא הקב”ה ד’ רוחות וכנגדן ד’ דגלים, אף כך סיבב לכסאו ד’ מלאכים מיכאל וגבריאל ואוריאל ורפאל, מיכאל בימינו כנגד ראובן... אוריאל משמאלו כנגד דן שהוא בצפון... גבריאל מלפניו כנגד מלכות יהודה... רפאל כנגד אפרים.”

Just as HKB”H created four directions and, correspondingly, four banners; so, too, did He surround His throne with four malachim—Michael, Gavriel, Uriel and Rephael. Michael is located on His right side, corresponding to Reuven . . . Uriel is located on His left side, corresponding to Dan, in the north . . . Gavriel is located in front of Him, corresponding to the Kingship of Yehudah . . . Rephael corresponds to Ephraim.

The matter can be better understood in light of the following passage in the Pirkei D’Rabbi Eliezer (4):

”ד’ כתות של מלאכי השרת מקלסין לפני הקב”ה, מחנה ראשונה מיכאל מימינו, מחנה שניה של גבריאל על שמאלו, מחנה שלישית של אוריאל מלפניו, מחנה רביעית של רפאל מלאחריו, ושכינתו של הקב”ה באמצע, והוא יושב על כסא רם ונשא.”

Four groups of ministering angels—“malachei hashareit—attend and praise HKB”H: First, Michael on His right; second, Gavriel on His left; third, Uriel in front of Him; fourth, Rephael

behind Him; HKB”H’s Shechinah—His Divine Presence—rests in the middle; He sits atop His lofty Throne.

This is the basis for the formula they instituted for us in the “Krias Shema” that we recite prior to going to sleep: **בשם ה' אלקי ישראל, מימיני מיכאל, ומשמאלי גבריאל, מלפני אוריאל, ומאחורי רפאל, ועל ראשי שכינת אל.** **In the name of Hashem, the G-d of Yisrael; to My right is Michael; to My left is Gavriel; in front of Me is Uriel; behind Me is Rephael; and above My head is the divine Shechinah.** This accurately reflects what we learned in the Midrash. The four flags and divisions represent the four groupings of malachim surrounding HKB”H, whilst He sits atop the Kisei HaKavod.

The Shla hakadosh (Maseches Shevuos) finds a wonderful allusion to this association between the heavenly and earthly camps in the passuk (Tehillim 8, 2): **ה' אדונינו מה אדיר שמך**—**Hashem, our Lord, how mighty is Your Name throughout the earth.** Here, the malachim express their enthusiastic reaction to the order of Yisrael’s divisions below on earth—which are reminiscent of the four heavenly divisions surrounding the Kisei HaKavod. For, the word **אדיר** consists of the first letters of the four tribal leaders whose banners represent each division: **א'פרים דן יהודה ראובן**.

It is now incumbent upon us to explain the connection between the three aspects of the banners and divisions: (1) Yaakov Avinu’s request that his sons utilize the formation of their future journeys in the midbar for his burial procession, (2) HKB”H’s promise that in this merit, they will be deserving of divisions in the midbar and (3) the Midrash’s explanation that the four divisions and banners represent the four angelic groupings surrounding HKB”H sitting atop His Kisei HaKavod.

The Neshamah of Yisrael Vanished while the Neshamah of Yaakov Remained in His Body

I would like to propose an explanation based on an important principle gleaned from the immaculate teachings of the Alshich hakadosh in parshas Vayechi (Bereishis 47, 29): **“ויקרבו ימי ישראל למות”**—**the time approached for Yisrael to die.** He addresses an apparent contradiction regarding the passing away of Yaakov Avinu. The passuk just quoted suggests that he actually died. This also seems to be the inference of the following passuk (ibid. 48, 21): **“ויאמר ישראל אל יוסף הנה אנכי מת”**—**then Yisrael said to Yosef, “Behold, I am about to die.”**

Yet, we draw a different conclusion from the passuk (ibid. 49, 33): **“ויכל יעקב לצוות את בניו ויאסוף רגליו אל המטה ויגוע ויאסף אל עמיו”**—**when Yaakov finished instructing his sons, he drew his feet onto the bed, he expired and was brought to his people.** Rashi comments: **Dying is not mentioned regarding him. Our Rabbis of blessed memory said that this implies that (Ta’anis 5b) Yaakov Avinu did not die.**

To reconcile this contradiction, he asserts that Yaakov Avinu had two neshamos. The first neshamah was the neshamah of Yaakov, which he was born with. As we know, he was named Yaakov when he was born. However, he also possessed the neshamah of Yisrael, which was a loftier neshamah. He earned that neshamah after fighting with and defeating Eisav’s guardian angel. As we learn from the passuk (ibid. 32, 29): **“ויאמר לא יעקב:—he (the malach) said, “Your name will no longer be Yaakov, but rather Yisrael; for you have engaged the Divine and men and you have triumphed.”**

Accordingly, the Alshich hakadosh asserts that the loftier, superior neshamah of Yisrael departed Yaakov’s body and ascended to the heavenly realms; the neshamah of Yaakov, the lower level neshamah, did not vacate his body. For this reason, Chazal concluded: **“יעקב אבינו לא מת”**—**Yaakov Avinu did not die.** Hence, whenever the language of death is mentioned in association with Yaakov Avinu, it is only in association with the name Yisrael, but not the name Yaakov.

The Neshamos of Yisrael Are Carved Out from beneath the Kisei HaKavod

As a loyal servant in the presence of his master, I would like to elaborate. We will refer to an elucidation in the Midrash (B.R. 68, 12) related to the passuk (Yeshayah 49, 3): **“ישראל אשר בך אתפאר, את”**—**“Yisrael, in whom I take glory, you are the one whose image is engraved above.** This teaches us that the neshamah of Yisrael belonging to Yaakov Avinu is etched in the Kisei HaKavod.

In line with our current discussion, we can begin to comprehend what we learn from our sacred sefarim—that the neshamos of Yisrael are hewn from beneath the Kisei HaKavod. The source for this idea is found in the Zohar hakadosh (Tzav 29b): **“כל הנשמות גזורות מתחת כסא הכבוד”**. Let us explain. Seeing

as the neshamah of Yisrael belonging to Yaakov Avinu is etched in the Kisei HaKavod; therefore, its branches, namely, all of the neshamos of **Yisrael**, are also hewn from the Kisei HaKavod.

To obtain a clearer understanding of the subject, let us first explain the significance of HKB”H sitting on His Kisei HaKavod, as it is written (Yeshayah 6, 1): **“ואראה את ה' יושב על כסא רם ונשא”**—**I saw the Lord sitting upon a high and lofty throne.** Without a doubt, this cannot be taken at face value. For, as we know, one of the thirteen principles of emunah states explicitly: **The Creator, blessed is His name, is not a physical entity, and no physical attributes can apply to Him, and there is nothing whatsoever comparable to Him.** That being the case, it does not really make sense to say that HKB”H sits on His Throne of Glory.

Nevertheless, we can explain the matter based on a fundamental principle related to the purpose of creation. The source for this principle appears in the Pirkei D’Rabbi Eliezer (3): **“נתייעץ הקב”ה בתורה ששמה תושיה לברוא את העולם, השיבה לו ואמרה, רבון העולמים אם אין צבא ואין מחנה למלך על מה הוא מולך, ואם אין עם מקלסין למלך איזה הוא כבודו של מלך, שמע ארון העולם וערב לו... מכאן אמרו חכמים, כל מלכות HKB”H consulted with the Torah as to the decision to create the world. She replied, “Master of the Universe, if the King has no army and no multitude of people, then what is he ruling over? And if there is no people to praise the King, what glory does the King have?” The Master of the Universe heard this and it pleased Him. . . From this our sages concluded that any sovereignty that does not have advisors is not a true sovereignty.**

We can now explain the concept of HKB”H sitting upon His Kisei HaKavod. We find the following passuk in the Megillah (Esther 1, 2): **“בימים ההם כשבת המלך אחשורוש על כסא מלכותו אשר—בשושן הנירה”**—**in those days, when Achashveirosh sat on his royal throne, which was in the capital city of Shushan.** Rashi comments: **When the kingship became his.** Similarly, when HKB”H manifests himself as the King of the entire world, He is described as sitting upon His royal throne. As it is written (Tehillim 145, 13): **“מלכותך מלכות כל עולמים וממשלתך בכל דור—ודור—Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation.** It is also written (ibid. 29, 10): **“וישב ה' מלך לעולם”**—**Hashem sits enthroned as King forever.** Similarly, we recite in the tefilah Nishmat: **“המלך היושב על כסא רם ונשא”**—**the King, Who sits on a high and lofty throne.**

Now, Yaakov Avinu accepted upon himself the yoke of the sovereignty of Heaven, when he recited Krias Shema before passing away. Thus, he established this practice for his descendants throughout the generations. As the Midrash (B.R. 98, 3) explains in relation to the passuk (Bereishis 49, 1): **“הקבצו”**—**“assemble and listen, sons of Yaakov”**; **from here they received Krias Shema.** Thus, it turns out that HKB”H, so to speak, sits upon His Throne of Glory and reigns over the entire world in the merit of Yaakov Avinu and the neshamos of all of Yisrael, who received the Torah at Har Sinai; they establish Him as the King of the entire world by observing the Torah and its mitzvos. Therefore, the image of Yaakov Avinu is etched upon the Kisei HaKavod, and all the neshamos of Yisrael are hewn from beneath the Kisei HaKavod. For, the very fact that HKB”H sits on the Kisei HaKavod is due to the fact that they accept HKB”H as their King.

Because of Your Affection I Will Vacate the Heavenly Beis HaMikdash

Following this line of reasoning, we will proceed to explain why the neshamah of Yaakov did not leave Yaakov but rather remained in Olam HaZeh—prompting Chazal to proclaim that **“Yaakov Avinu did not die.”** We learn in the Midrash Tanchuma (Nasso 16): **“בשעה שברא הקב”ה את העולם, נתאוהו שיהא”**—**From the moment of creation, HKB”H desired to have a dwelling below among us—just as He has in the heavenly realm. The Midrash explains that this desire was satisfied when the Mishkan was erected and HKB”H rested His Shechinah there, as it is written (Shemos 25, 8): “ועשו”**—**they shall make Me a Sanctuary, so that I may dwell among them.**

Thus, we can understand why HKB”H rested His Shechinah in the Kodosh HaKodashim between the two keruvim atop the Aron. As the Midrash Tanchuma (Vayakheil 7) explains, the Aron below was aligned with the Kisei HaKavod above:

“חביב הוא מעשה הארון ככסא הכבוד של מעלה, שנאמר מכוון לשבתך פעלת ה' מקדש וגו', שמקדש של מעלה מכוון כנגד בית המקדש של מטה, והארון מכוון כנגד כסא הכבוד של מעלה שנאמר כסא כבוד מרום מראשון, ובאיזה מקום היה מקום מקדשנו, הוי פעלת ה' מקדש ה' כוננו ידיך, אל תקרי מכוון אלא מכוון כנגד כסא הכבוד.”

The function of the Aron is as dear as the Kisei HaKavod above, as it states (Shemos 15, 17): “Your dwelling-place that

You, Hashem, have made; a Mikdash etc.” And the Aron is aligned with the Kisei HaKavod, as it states (Yirmiyah 17, 12): “Like the Kisei HaKavod, primevally exalted, is the place of our Mikdash.” And where was the location of our Mikdash? That is the implication of the words: “That You, Hashem, have made—a Mikdash, Hashem, that Your hands established.” Do not read the word as “מכוון”, but rather as “מכווין”, implying that it is aligned with the Kisei HaKavod. (Translator’s Note: I believe the Midrash deduces two things from the words “מכוון לשבתך”; firstly, that the earthly Mikdash and heavenly Mikdash are aligned with one another, since the word “מכווין” means “aligned with”; secondly, that the Aron is specifically aligned with the place where He sits—namely, the Kisei HaKavod; this is implied by the word “לשבתך”.)

Elsewhere in the Midrash Tanchuma (Nasso 11), we find another fascinating statement. It asserts that HKB”H, so to speak, vacates the Kisei HaKavod in the Beis HaMikdash up above and descends to dwell upon the Aron—which, as we have learned, is aligned with the Kisei HaKavod—in the Beis HaMikdash down below. When HKB”H instructs Moshe to have them build Him a Mishkan, He tells Moshe that His Mikdash is already built above and has been there from the beginning of time; that is where His Kisei HaKavod is located. Yet, due to Yisrael’s affection, He will vacate the heavenly Beis HaMikdash—that existed before the world was created—and will descend to dwell among Bnei Yisrael.

The Middle Bar between the Beams Represents Yaakov

We can now explain why the neshamah of Yaakov did not leave his body, as insinuated by the statement: “יעקב אבינו לא מת”—**Yaakov Avinu did not die.** We have learned that the neshamah of Yisrael did leave him, and it is etched into the Kisei HaKavod above. For, HKB”H sits on that majestic throne, because Yaakov and his descendants, the people of Yisrael, have made Him their King. In similar fashion, HKB”H sits on the Aron in the Kodosh HaKodashim in the Mishkan, because the neshamah of Yaakov that remained down below, together with his children, the people of Yisrael, have made Him their King in Olam HaZeh.

This accords magnificently with Rashbi’s elucidation in the Zohar hakadosh (Terumah 175b): “אמר רבי שמעון, (שמות כו-כח) והבריה התיכון בתוך הקרשים מבריה מן הקצה אל הקצה, דא הוא יעקב קדישא—**Rabbi Shimon said: The passuk (Shemos 26, 28):**

“The middle bar between the beams will extend from one end to the other” refers to Yaakov, the perfect, holy one. Let us explain this statement in keeping with our current discussion. As explained, HKB”H sits on the Kisei HaKavod above in the merit of the neshamah of Yisrael; and He rests upon the keruvim on top of the Aron in the merit of the neshamah of Yaakov.

Now, this explains very nicely why HKB”H commanded the twelve shevatim to arrange themselves around the Ohel Moed in the same arrangement as the four banners and divisions, which corresponded to the four divisions of malachim surrounding the Kisei HaKavod. Since HKB”H rested His Shechinah on the Aron in the Mishkan that was aligned with the Kisei HaKavod above, it was only fitting that it also be surrounded by four divisions.

This illuminates for us, as well, Yaakov’s rationale for instructing his sons to transport his bier from Mitzrayim to Eretz Yisrael in the same formation—the formation of the banners and divisions that they would employ in the midbar. He wished to instill in them what we have learned from the Alshich hakadosh—that the original neshamah that Yaakov was born with never left him. It was as if he expired temporarily or fainted, but all of his faculties, his spirit and his neshamah remained intact within him.

Therefore, he wanted the shevatim to adopt the formation of their future divisions in the midbar while transporting him from Mitzrayim to Eretz Yisrael. Thus, they would perform a symbolic gesture that would merit them the dwelling of the Shechinah in the Mishkan, in the merit of the neshamah of Yaakov that remained down below. This would replicate the situation in the heavens above—where HKB”H sits on His Throne of Glory, surrounded by the four divisions of the Shechinah, in the merit of the neshamah of Yisrael. This was the message Yaakov conveyed to his sons: **“If you do this, and you transport my bier as I have commanded you, HKB”H is destined to dwell among you in an array of divisions (banners).”**

The Magnificent Connection between the Three Plies

At this point, it is with great pleasure that we can explain the connection between the three facets of the banners: (1) Yaakov Avinu’s request that the holy shevatim adopt the formation of their future journeys to transport him to his burial, (2) his

promise that in this merit, they would merit the divisions and banners in the midbar and (3) the teaching in the Midrash that the four divisions corresponded to the four divisions of the Shechinah surrounding HKB”H sitting on His Kisei HaKavod.

Clearly, all three of these aspects of the divisions and banners complement each other and are interrelated. In the merit of the neshamah of Yaakov that remained below, HKB”H rested His Shechinah in the Mishkan, surrounded by the four divisions of the twelve shevatim of Yisrael. This replicated Him sitting on His Kisei HaKavod surrounded by four divisions of the Shechinah, in the merit of the neshamah of Yisrael, which was engraved on the Kisei HaKavod.

This exemplifies that which is written (Koheles 4, 12): **”והחוט והחוט לא במהרה ינתק”**—**and the three-ply cord will not be severed easily.** The three-ply cord exists and endures even in galus, in the absence of a Beis HaMikdash. The Gemara (Megillah 29a) articulates this point by expounding on the passuk (Yechezkel 11, 16): **”ואהי להם למקדש מעט, אמר רבי יצחק אלו בתי כנסיות: ובתי מדרשות שבבבל”**—**“Yet, I have been for them a ‘Mikdash miat’ (a miniature Sanctuary).”** **Rabbi Yitzchak said: These are the synagogues and study halls in Bavel.** Because HKB”H rests His Shechinah there just as He did in the Mishkan, in the merit of the neshamah of Yaakov that remained below and in the merit of the neshamos of Yisrael, divided up into four divisions, consistent with the arrangement of their banners.

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