



## An Incredible Revelation from the Chasam Sofer

### “And behold, a youth was crying” Refers to the Malach מט”ט

In this week’s parsha, parshas Shemos, we would like to focus on the incredible moment when Batya, Pharaoh’s daughter, opened the basket she found among the reeds on the river-bank (Shemos 2, 6): **“ותפתח ותראהו את הילד והנה נער”**—**she opened it and saw him, the child; and behold, a youth was crying!** She took pity on him and said, **“This is one of the Hebrew children.”** Rashi comments: **Who was it that she saw? The child. This is the simple meaning. But according to its Midrashic interpretation, she saw the Shechinah with him (Moshe). “And behold, a youth was crying!”: His voice was like that of a youth.** The Ramban questions this second interpretation—that **his voice was like that of a youth**—seeing as there is a dispute in the Gemara regarding this point (Sotah 12b):

“והנה נער בוכה, קרי ליה ילד וקרי ליה נער תנא הוא ילד וקולו כנער, דברי רבי יהודה. אמר לו רבי נחמיה, אם כן עשיתו למשה רבינו בעל מום אלא מלמד שעשתה לו אמו חופת נעורים בתיבה, אמרה שמוא לא אזכה לחופתו.”

**“And behold, a youth was crying!”** Previously, the Torah called him a child (possibly an infant), and now, it calls him a youth (an older person)? **An explanation was taught in a Baraisa: He was an infant, but his voice was like that of a youth; these are the words of Rabbi Yehudah. Rabbi Nechemiah said to him: If so, you have made Moshe Rabeinu out to have a defect** (an abnormally deep voice, which, according to Rashi, would disqualify him from singing along with the other leviim performing the sacred service). **Rather, it** (the word “youth”) **teaches us that his mother fashioned a canopy of youth for him in the basket. For, she said** (to herself), **“Perhaps I will not merit seeing his actual ‘chuppah.’”** In a sense, this suggests that he looked like a young man beneath his wedding “chuppah.”

Accordingly, the Ramban questions why Rashi accepted Rabbi Yehudah’s explanation, seeing as Rabbi Nechemiah’s objection to that explanation is valid—why suggest a physical defect that would have disqualified Moshe Rabeinu from performing the avodah along with the other leviim? Additionally, the Ramban asks, according to this explanation, what chiddush is the Torah teaching us? Why is the Torah informing us that his voice resembled that of an older person?

#### The Malach Matat Is Called a Crying Youth

We will endeavor to reconcile the comments of our great luminary, Rashi. To begin with, however, we must reconcile Rabbi Yehudah’s explanation in the Gemara. He explained that Moshe’s voice sounded **“like the voice of a youth”** (deeper, like an older person); he was not bothered by the fact that that would have made Moshe Rabeinu physically defective, as per Rabbi Nechemiah’s objection. Thus, we will refer to an intriguing revelation from the Chasam Sofer in his Derashos (Part I). He addresses Rashi’s comment in the name of the Midrash: **She opened it and saw Him; she saw the Shechinah with him.** Where do they deduce this fact from?

He refers to the following passuk (Yehoshua 5, 13): **“ויהי”** בהיות יהושע ביריחו וישא עיניו וירא והנה איש עומד לנגדו וחרבו שלופה בידו, וילך יהושע אליו ויאמר לו הלנו אתה אם לצרינו, ויאמר לא כי אני שר צבא ה’ עתה באתי, ויפול יהושע אל פניו ארצה וישתחו ויאמר לו מה אדוני מדבר אל עבדו. **It happened when Yehoshua was in Yericho that he raised his eyes and saw. And behold! A man was standing opposite him with sword drawn in his hand. Yehoshua went toward him and said to him, “Are you with us or with our enemies?” He said, “No, for I am the commander of Hashem’s legion; now I have come.” Yehoshua fell before**

him to the ground and prostrated himself, and said to him, “What does my master say to his servant?” In the Midrash (B.R.), Chazal provide us with the following elucidation:

“עתה באתי. עם משה רבך באתי, אלא שהיה מתפלל ואומר אם אין פניך הולכים וגו' לעלות למעלה לא הייתי יכול, שעדיין לא עשיתי שליחותי, ולמטה לא הייתי יכול שעדיין היה מתפלל ואומר, אם אין פניך הולכים, אלא היזהר שלא תעשה כשם שעשה לי משה רבך.”

The malach said, “Now I have come.” In fact, I came already in the times of your mentor, Moshe. He, however, would pray and say (Shemos 33, 15): “If Your Presence does not go etc.” To ascend upwards I cannot, since I have not yet performed my mission; down below, I could not (accomplish my mission), since he was still praying and saying, “If Your Presence does not go.” Hence, take care not to do as your mentor, Moshe, did to me.”

The Midrash can be understood based on HKB”H’s statement to Moshe Rabeinu during Yisrael’s first year in the midbar, in the aftermath of the “cheit ha’eigel.” He informed Moshe that the Shechinah would not go ahead of Yisrael to guide them into the land. Instead, He would send a malach to guide them, as it is written (ibid. 23, 20): “הנה אנכי שולח מלאך לפניך לשמרך בדרך ולהביאך אל המקום אשר הכינתי, השמר מפניו ושמע. Behold! I am sending a malach before you to protect you on the way, and to bring you to the place that I have prepared. Rashi comments in the name of the Midrash (ibid. 21): Our Rabbis taught that this is Matatron; his name is like his Master’s name; the gematria of מטטרו”ן (314) is שדי (314).

Moshe Rabeinu, however, cancelled the mission of the malach Matat when he said to HKB”H: “If Your Presence does not go, do not bring us onward from here. How, then, will it be known that I have found favor in Your eyes—I and Your people—is it not through Your going with us; and I and Your people should be set apart from all the people who are on the face of the earth!” Hashem said to Moshe, “This matter, too, of which you spoke, I will do; for, you have found favor in My eyes, and I have known you by name.”

Accordingly, the Midrash interprets the statement made by Hashem’s commander-in-chief to Yehoshua: “Now I have come.” This angelic commander was none other than the malach Matat. HKB”H had commissioned him to go in front

of Yisrael and assist them to conquer the land and enter it. Moshe Rabeinu, however, cancelled that mission, while they were still in the midbar. From that time onward, Matat could not return to the heavens, because he had not completed his mission. Therefore, he beseeched Yehoshua: “Now I have come”—do not leave me in this predicament as your mentor Moshe did. Instead, allow me to complete my mission by helping Yisrael conquer the land.

### The Ministering Angel Called “a Youth” Is the Noble Matatron

We learn in the Gemara that the malach Matat is called “a youth” (Yevamos 16b): «פסוק זה שר העולם אמרו נער הייתי גם זקנתי, מאן אמריה, אילימא קוב», מי איכא זקנה קמיה, ואלא דוד אמריה, מי קשיש. This passuk was uttered by the Minister of the World (Tehillim 37, 25): “I have been a youth and also aged.” Who uttered it? If you suggest that HKB”H said it, is he subject to old age? Rather, perhaps David uttered it; but was David that elderly? Rather, it is apparent that the Minister of the World uttered it.

The Tosafos (ibid.) write in the name of Rabeinu Tam that the Gemara is referring to the malach Matat. This is consistent with the words of the poet (Yotzer for Simchas Torah): “השר המשרת נער נקרא, הוא מטטרון הנכבד והנורא”—the serving commander is called “a youth”; he is Matatron, the honorable and the awesome. A similar explanation is found in the Zohar Chadash (Midrash Ruth) related to the passuk (Mishlei 22, 6): “Train the youth according to his way; even when he grows old, he will not swerve from it.” “Chanoch la’na’ar” is a reference to Matatron, whom HKB”H pulled up from down below. (Translator’s note: The word “chanoch” means to train or educate; however, it is also the name of Chanoch mentioned in parshas Bereishis.)

The passuk says (Bereishis 5, 24): “ויתהלך חנוך את האלקים—and Chanoch walked with G-d; then he was no more, for G-d had taken him. The Targum YoNasan explains that G-d took him up to heaven alive and named him “Matatron, the great scribe.” Hence, this is the elucidation of the passuk: “חנוך לנער על פי דרכו”—Chanoch, who became the malach Matat, was called a “na’ar”—a youth.

He is referred to as the “great scribe,” because it was his job to record the merits of Yisrael. This is described in the Gemara

(Chagigah 15a). When Alisha ben Avuyah entered the heavenly “pardes,” he witnessed the malach Matat—who had been given permission to sit down—recording the merits of Yisrael.

Based on this introduction, the Chasam Sofer interprets the passuk: “**וּתַפְתַּח וּתְרַאֲהוּ וְהָנָה גַּעַר בּוֹכָה**.” When Batya, Pharaoh’s daughter, opened the basket and saw Moshe, she merited hearing the malach Matat crying—who is called a “na’ar.” He was crying, because he knew that this holy child was destined to be the leader of Yisrael. In that capacity, he would prevent Matat from guiding Yisrael into Eretz Yisrael. Due to his extreme devotion and closeness to HKB”H, Moshe did not want a malach to intercede between him and his G-d.

This explains Rashi’s comment very nicely: **She saw the Shechinah with him.** When Batya heard the malach Matat, known as “the youth,” crying, because Moshe did not want to utilize his services, she realized that the holy Shechinah was with Moshe at all times. This enabled him to pray to HKB”H not to send the malach Matat; instead, HKB”H, Himself, would lead Yisrael. These are his sacred remarks.

In the gloss Sha’ar Yosef on the Chasam Sofer, written by Rabbi Yosef Naftali Stern, ztz”l, he brings support for the Chasam Sofer’s explanation. He refers to a fascinating passage in the Midrash (Yalkut Shimoni Shemos 2, 166): “**וְהָנָה גַּעַר בּוֹכָה**.” **הַמַּלְאָךְ שֶׁהָיָה מִתְלוּוֶה עִמּוֹ, שֶׁמִּלְאָךְ נִקְרָא גַּעַר, שֶׁנֶּאֱמַר רוּץ דְּבַר אֵל הַנֶּעַר הַלֵּז.** **“Behold! A youth was crying”**—**referring to the malach that accompanied him, the malach called “a youth.” As it states (Zechariah 2, 8): “Run, speak to that youth (‘na’ar’) over there, saying: ‘Yerushalayim will be settled beyond its walls.’”** At first glance, it is not clear who the malach is that is referred to as a “na’ar” and why he was crying. Yet, in light of the Chasam Sofer’s insight, the Midrash makes perfect sense. It is referring to the malach Matat, who accompanied Moshe Rabeinu.

### The Name משה Is an Acronym for מ'ט'ט ש'ר ה'פ'נים

As a loyal servant in the presence of his master, I would like to embellish the words of the Chasam Sofer. We can only wonder, what was the malach Matat doing there in Moshe’s basket, when Moshe was only three months old? As explained, his presence was apparent, because Batya heard him crying. Why was it necessary for him to accompany Moshe?

I believe that we can provide a very nice explanation based on a passage in the Zohar hakadosh (Pinchas 219a). The holy entourage accompanying Rashb”i said to the Raiya Mehemna, the neshamah of Moshe Rabeinu that descended from the heavens to reveal the secret, mystical meanings of the Torah to them: **“לֹא נִיתְנָה רִשּׁוֹת לְהִשְׁתַּמֵּשׁ בְּמִלְאָךְ בְּמִט’ט ש’ר הַפְּנִים רַק לָךְ כִּי הָאוֹתִיּוֹת”** **“שְׁלֹו רְמוּזִים בְּשִׁמּוּךְ”**—**only you have been given permission to employ the malach Matat, the “Sar HaPanim,” because his letters are alluded to by your name.** The Megaleh Amukos on Vaeschanan (14) explains what this means. The name מ'ט'ט ש'ר ה'פ'נים is an acronym for מ'ט'ט ש'ר ה'פ'נים—**Matatron Sar HaPanim.** Thus, we learn that Moshe Rabeinu, in Olam HaZeh, was on the level of the malach Matat. Therefore, access to the malach Matat was given exclusively to Moshe. (Translator’s note: As a prince and leader of the malachim, he is called the Prince of the Face—Sar HaPanim.)

The fact that the letters of Moshe’s name allude to the malach Matat is no mere coincidence. Let us elaborate. We learn in the Gemara (Megillah 3a) the reason a person is occasionally overwhelmed with fear, even though he cannot identify any source for his fear: **“אִךָ עַל גַּב דַּאיְנָהוּ לֹא חִזּוּ מִזּוֹלֵייהוּ”** **“חִזּוּ—even though they did not see the vision, their guardian angels did see it,** and they perceived the sensation of fear down below. Rashi explains that this refers to every person’s heavenly, guardian angel.

Thus, we learn from Rashi that every human being has a malach above that functions as his guardian angel. Elsewhere, Rashi comments (Shabbas 53b): **“אָדָם דַּאִית לִיָּה מִזְלָא מְסִייעַ לִיָּה”**. In other words, a person who has a guardian angel is protected by it. Furthermore, Rashi explains that this heavenly malach advocates on one’s behalf.

Thus, this explains why the heavenly entourage told the Raiya Mehemna that only Moshe Rabeinu is permitted to employ the services of the malach Matat, whose name is alluded to by the name מ'ט'ט ש'ר ה'פ'נים. For, Moshe’s malach, the guardian angel that watches over him, is Matat. Then they explain why Moshe merited protection from this holy malach; it was because he served the function of Matat down below in Olam HaZeh. This then is the meaning of the Midrash: **“Behold! A ‘na’ar’ was crying—namely, the malach that accompanied him.”** Since Matat was the malach assigned to watch over Moshe, he accompanied Moshe in the “teivah” (basket) to ensure that no ill befell him.

Let us now add a fascinating explanation of our own as to why Moshe merited the protection of the preeminent malach Matat. We will refer to an explanation from the holy master, Sar Shalom of Belz, zy”a, related to the words of David HaMelech, Yisrael’s sweet psalmist (Tehillim 119, 9): **כִּמָּה “יִזְכֶּה נַעַר אֶת אֲרָחוֹ לְשִׁמּוֹר כְּדַבְּרְךָ” —how can a youngster (“na’ar”) purify his path? By observing your word.** As explained, it is the malach Matat’s sacred duty to watch over Yisrael. This is evident from HKB”H’s statement to Yisrael: **“Behold! I am sending a malach before you to protect you on the way.”** Thus, we can interpret the passuk in Tehillim as follows: **“How can a ‘na’ar” —namely, the malach Matat—“purify his path?”** In other words, how is he to perform his function and complete his mission? **“By observing your word” —by watching over Yisrael in keeping with Hashem’s assurance to Moshe that he would send the malach Matat “to protect you on the way.”**

Now, Moshe Rabeinu was the leader of Yisrael assigned to liberate them from the galus in Mitzrayim. Additionally, Rashi teaches us (Shemos 18, 1): **Moshe was equal to all of Yisrael.** Therefore, from the moment of his birth, HKB”H assigned the malach Matat to accompany him. It was his job to ensure that nothing bad happened to Moshe; this would enable Moshe to liberate Yisrael from Mitzrayim. Thus, it turns out that protecting Moshe Rabeinu was tantamount to protecting all of Yisrael.

### The Incredible Comparison of the Megaleh Amukos

Let us now introduce the wonderful comparison the Megaleh Amukos on Vaeschanan (100) draws between Moshe and Matat Sar HaPanim. Moshe says to Yisrael (Devarim 1, 11): **“ה' אלקי אבותיכם יוסף עליכם ככם אלף פעמים ויברך אתכם כאשר דיבר לכם” —may Hashem, the G-d of your forefathers, add to you a thousand times yourselves, and bless you as He has spoken of you.** Rashi comments: **He (Moshe) said to them, “This (berachah) is from that which is mine, but He shall bless you as He spoke of you.”**

In Sha’ar HaPesukim (Devarim), the Arizal explains the significance of this statement. The gematria of **מִשֵּׁה** (345) equals **אֵל שְׁדֵי** (31+314); the miluis (each letter spelled out fully) of these two names--**דִּלְתָּ יוֹד**—plus one (the kollel) possesses a gematria of 1,000. So, when

Moshe says: **“May Hashem add to you a thousand times yourselves,”** and Rashi comments: **This is from that which is mine,** Moshe is hinting that this thousand-fold berachah is alluded to by his name.

Accordingly, the Megaleh Amukos writes that the gematria of **מִטְטְרוֹן שׁוֹר הַפְּנִיִם** plus the kollel of one also equals 1,000. It is for this reason that he is also called **“שר צבאות”**—the Commander of Legions—because he is in charge of all the malachim in heaven. Similarly, the gematria of **«שר צבאות»** plus the kollel of one also equals 1,000. Therefore, **Matatron Sar HaPanim** is alluded to by the first letters of Moshe’s name--**מִשֵּׁה**—because Moshe Rabeinu down below functioned as the malach Matat.

Additional substantiation for this fact can be provided from the Targum YoNasan cited above. We learned that HKB”H took Chanoch up to heaven and called him **Matatron “the great scribe,”** because he was entrusted to record the merits of Yisrael. Now, we find in the Gemara (Sotah 13b) that Moshe is also called **“the great scribe”:** **“שְׁנַיִם עָשָׂר מִיָּל עַל שְׁנַיִם עָשָׂר מִיָּל —כַּנְגֵּד מַחֲנֵה יִשְׂרָאֵל, בַּת קוֹל מִשְׁמִיעַ וְאוֹמֵר, וַיָּמַת מֹשֶׁה סִפְרָא רַבָּה דִּישְׂרָאֵל” —over an area of twelve mil by twelve mil, corresponding to the encampment of Yisrael, a heavenly voice resounded, saying: Moshe, the great scribe of Yisrael has died.** In his commentary Ben Yehoyada, the Ben Ish Chai explains that it wanted to teach us that Moshe is like the malach Matat; they are both described as **“סִפְרָא רַבָּה” —the great scribe.** As we’ve already mentioned this is alluded to by the name **מִשֵּׁה**, which is an acronym for **Matat Sar HaPanim.**

### She Named Him Moshe after Matat Sar HaPanim

It is with great pleasure that we can apply this fact to interpret the passuk (Shemos 2, 10): **“וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן הַמַּיִם מִשִּׁיתִּיהוּ” —she named him Moshe, as she said, “For I drew him from the water.”** Why was drawing him from the water so significant? To answer this question, we will first explain why Pharaoh’s daughter merited hearing Matat’s voice—the crying youth. It was the will of Heaven that her sense of mercy be aroused, so that she would rescue Moshe from the river. This is precisely what transpired: **“She opened it and saw him, the child; and behold, a youth was crying! She took pity on him.”** After hearing the **“na’ar”** crying, she showed him mercy.

Hearing the voice of the malach Matat crying, she realized that this infant was being afforded special protection. His guardian angel was the malach Matat, who accompanied him at all times. Thus, she concluded that he represented Matat in Olam HaZeh. Hence, **“she named him Moshe,”** which is an acronym for **Matatron Sar HaPanim**. For, it was due to the malach’s presence that she **“drew him from the water.”**

We now have enough information to reconcile the opinion of Rabbi Yehudah, who explained that **“he was a young child, but his voice was that of a youth** (an older child).” He was hinting to us that the crying voice was not Moshe’s, who was a mere infant; it was the voice of the malach Matat, who is referred to as a “na’ar”—“a youth.” Accordingly, the question posed by Rabbi Nechemiah poses no difficulty; Moshe Rabeinu did not suffer from a physical defect affecting his voice; Moshe Rabeinu was not disqualified from singing with the leviim. For, Rabbi Yehudah did not imply that Moshe’s voice was the deep voice of an older person; he asserted that the deeper voice belonged to the malach Matat, the “na’ar.”

Now, Rabbi Yehudah did not specify that it was Moshe’s voice she heard crying. He merely said that **“his voice was like that of a youth,”** so that those scholars well-versed in the Torah of mysticism would comprehend that he was referring to the malach Matat. To which Rabbi Nechemiah queried: But the Torah merely says: **“And behold! A youth was crying.”** This is very misleading; anyone not well-versed in the Torah of mysticism will think that Moshe’s voice sounded like that of an older person—**“in which case, you have made Moshe Rabeinu into a person with a physical defect.”** This prompted Rabbi Nechemiah to adopt a more straightforward explanation; his mother made him a “chuppah” befitting a youth. Rashi, however, comprehended Rabbi Yehudah’s intent, as clarified by the Chasam Sofer. Therefore, he interprets **“his voice was like that of a youth”** as referring to the malach Matat.

### **Chanoch’s Flaw Was that He Neglected to Draw Others Closer to G-d**

Following this line of reasoning, we will return to the explanation of the Chasam Sofer. Regarding the words of the passuk: **“And behold! A youth was crying”**—he explained that Matat was crying, because this infant was destined to prevent him from leading Yisrael into the land. Now, we will

introduce an important insight from the wonderful teachings of the Chasam Sofer himself (Bereishis) that we have presented many times before. The Torah says: **“And Chanoch walked with G-d; then he was no more, for G-d had taken him.”** We find a disagreement among the commentaries regarding the implication of this passuk. The Targum YoNasan sees it as praising Chanoch. Because he was meritorious, HKB”H took him up to heaven and transformed him into the malach Matat. Rashi, on the other hand, sees it as disparaging; he comments: **He was a tzaddik but was not firm in his convictions; he was apt to regress to doing evil. Therefore, HKB”H hurried and removed him** (from this world) **and put him to death before his time.**

The Chasam Sofer attempts to reconcile this discrepancy; he posits that both viewpoints are correct. While Chanoch was still alive in Olam HaZeh, he distanced himself from other people, so as not to be corrupted by them. He lived secluded, alone with HKB”H, devoting himself to lofty thoughts of kedushah and taharah. In this merit, he was taken up to heaven while still alive to become the malach Matat. In truth, it would have been fitting for HKB”H to send him to bond with other people and encourage them to perform teshuvah. HKB”H, however, feared that if he mingled with other people, he would be corrupted by them. Therefore, He preferred to bring him up to heaven and make him a malach.

This explains why Avraham Avinu did not ascend to the heavens while still alive and become a malach like Chanoch. Avraham did not want to withdraw himself from other people and seclude himself solely with HKB”H all day long. On the contrary, he left the confines of his home and befriended other people in order to draw them nearer to Hashem. He understood that the purpose of man’s creation was not for man to be transformed into a living, heavenly malach. After all, HKB”H already has myriads of malachim and seraphim up in the heavens. If He chose to create man, it was for him to serve Hashem down on earth as a human being; this means befriending and bonding with other human beings to draw them nearer to Hashem and His Torah. If man successfully fulfills this objective, when he passes away, he achieves a status superior to that of the heavenly malachim.

Thus, the two interpretations go hand in hand. Due to his seclusion from others and his kedushah, he merited

ascending and becoming the malach Matat, as per the Targum YoNasan. The reason, however, that HKB”H did not send him to encourage others to perform teshuvah, was because of the reason cited by Rashi: **He was not firm in his convictions; he was apt to regress to doing evil. Therefore, HKB”H hurried and removed him (from this world) and put him to death before his time.**

We now have cause to rejoice; for, we have illuminated the words of the Chasam Sofer. The malach Matat cried, because he knew that Moshe did not want to employ him to lead Yisrael into Eretz Yisrael. He desperately wanted to fulfill that role, so as to rectify his previous flaw as a human being on earth—his failure to bond with other people and influence them to perform teshuvah, as Avraham Avinu did. As explained, he was too weak and was liable to be corrupted by them; that, too, required tikun.

As the Chasam Sofer explains, Moshe Rabeinu was not interested in his services. Because Moshe was so attached to the holy Shechinah, he did not want a malach to intercede between Yisrael and HKB”H. Consequently, Matat did not achieve his tikun until it was time for Yehoshua to conquer Yericho. This is the implication of the Midrash. Matat said to

Yehoshua: **“Now, I have come.”** He was informing Yehoshua that he had already come to assist Yehoshua’s mentor, Moshe Rabeinu. Moshe, however, did not allow him to fulfill his mission and, hence, his tikun. Without achieving his tikun, he could not return to heaven. Therefore, Matat beseeched Yehoshua: **“Do not do as Moshe, your mentor, did to me.”** In other words, allow me to achieve my complete tikun!

As a final note, let us address an idea presented by the Arizal in Likutei Torah (Bereishis). He asserts that in truth Moshe deserved to become a malach just like Chanoch; however, the matter was postponed due to the slightest of personal flaws. Moshe intended to rectify the “erev rav”—the mixed rabble he brought out of Mitzrayim along with Yisrael; however, he failed to do so. Now, based on our current discussion, we can suggest that the reason Moshe did not ascend to assume the role of a heavenly malach was not because he was being punished for this minute flaw. On the contrary, he is to be admired and commended. He chose not to seclude himself within his own four “amot”; instead, he made every effort to draw the “erev rav” into the realm of kedushah. Even though he failed; nevertheless, he merited not becoming a malach like Chanoch; he passed away and moved on to the life of Olam HaBa.

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