

“And Elokim spoke to Moshe and said to him, ‘I am Havaya’”

During the Exodus from Mitzrayim HKB”H Removed the Sun from Its Sheath Revealing the Name Havaya without the Adornment of the Name Elokim

In this week’s parsha, parshas Vaeira, it is fitting that we explore the nuances of the following passuk at the beginning of the parsha (Shemos 6, 2): **“וידבר אלקים אל משה ויאמר אליו אני ה’, וארא: “And Elokim spoke to Moshe and said to him, “I am Havaya! I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shakkai, but through My name Havaya I did not become known to them.”** We must endeavor to explain the purpose of HKB”H revealing the name **Havaya** to Moshe Rabeinu. Furthermore, why does HKB”H inform him that he never revealed this name to the holy Avos: **“ושמי ה’ לא נודעתי להם”**?

Additionally, we should explain how this revelation relates to the four expressions of geulah that follow (ibid. 6): **“לכן”** אמור לבני ישראל אני ה’, והוצאתי אתכם מתחת סבלות מצרים, והצלתי אתכם מעבודתם, וגאלתי אתכם בזרוע נטויה ובשפטים גדולים, ולקחתי אתכם לי לעם והייתי לכם לאלקים, וידעתם כי אני ה’ אלקיכם המוציא אתכם מתחת סבלות מצרים. Therefore, say to Bnei Yisrael, **“I am Havaya, and I shall take you out from under the burdens of Mitzrayim; I shall rescue you from their service; I shall redeem you with an outstretched arm and with great judgments. I shall take you to Me for a people and I shall be a G-d (Elokim) to you; and you shall know that I am Havaya, your G-d, Who is taking you out from under the burdens of Mitzrayim.”**

Now, it is well-known that to commemorate the four expressions of geulah: **“והוצאתי, והצלתי, וגאלתי, ולקחתי”**—our blessed sages instituted that we drink four cups of wine on the first night of Pesach. We learn this from the Talmud Yerushalmi (Pesachim 10, 1): **“מניין לארבעה כוסות, רבי יוחנן בשם רבי בנייה, כנגד: “ארבע גאולות, לכן אמור לבני ישראל אני ה’, והוצאתי אתכם וגו’ ולקחתי אתכם לי**

לעם וגו’, והוצאתי, והצלתי, וגאלתי, ולקחתי”. In truth, the commentaries are perplexed by this statement, because, in reality, there was only one geulah from the galus in Mitzrayim.

“I am Havaya” Who Will Reliably Dispense Reward and Punishment

We will begin to shed some light on the subject by referring to the illuminating words of Rashi. He explains the simple meaning of HKB”H’s pronouncement to Moshe: **“I am Havaya.”** This sacred pronouncement contains two inferences. With regards to the performance of a mitzvah, **“אני ה’”** assures us that Hashem will reward the doer; whereas, with regards to the commission of an aveirah, **“אני ה’”** assures us that Hashem will punish the transgressor. Here are his illuminating words:

I am reliable to pay a good reward to those who walk before Me. I have not sent you in vain, but rather, I have sent you to fulfill My words that I spoke to the Avos, who preceded you. We find this language elucidated in this way in several places. “I am Havaya” means that I am reliable to exact payment when it is stated in the context of punishment. For example (Vayikra 19, 12), “And you will have profaned the name of your G-d, I am Havaya.” But when it is stated in the context of the fulfillment of mitzvos—for example (Vayikra 22, 31), “And you will keep My mitzvos and perform them, I am Havaya”—it implies that I am reliable to bestow reward.

In this manner, Rashi goes on to interpret HKB”H’s pronouncement to Moshe: **“I appeared to Avraham, to**

Yitzchak and to Yaakov as Kel Shakkai, but through My name Havaya I did not become known to them. “I did not inform them” is not written here, but rather, “I did not become known.” I was not recognized by them in My aspect of truth, because of which I am named Havaya, which implies that I am reliable to uphold My word. For, I promised them, but I did not fulfill (My promises in their lifetimes).

Thus, we learn from Rashi’s commentary that HKB”H was informing Moshe Rabeinu that the exodus from Mitzrayim by means of supernatural phenomena had a twofold purpose. Firstly, it was aimed at punishing the Egyptians with the ten plagues and with the drowning of Pharaoh’s chariots and soldiers in the Yam Suf. Secondly, it was aimed at elevating the downtrodden people of Yisrael. The sea was transformed into dry land and they departed Mitzrayim with tremendous wealth. This illustrated to the entire world the enormous ramifications associated with the pronouncement “אני ה” —I, Havaya, will reliably exact punishment from the evildoers and will reward generously those who follow My precepts.

Now, this enlightens us as to why HKB”H employs four expressions of geulah instead of just one: “והוצאתי, והצלתני, וגאלתי, ולקחתי”. For, they correspond to the four letters of the sacred name **Havaya** that came out of galus in Mitzrayim. In fact, Rabeinu Bachayei writes in parshas Bo (Shemos 12, 23) that the four cups of wine that we drink on the Seder night correspond to the four letters of the holy name. The Shela hakadosh writes the same thing: “ארבע כוסות הם ארבע אותיות הוי”ה”. In light of our current discussion, they are referring to the revelation of the system of reward and punishment associated with the name **Havaya**, implied by the pronouncement “אני ה”.

This explains very nicely why, before introducing the four expressions of geulah, HKB”H says to Moshe Rabeinu: **“Therefore, say to Bnei Yisrael, I am Havaya.”** Thus, He informed Moshe that the time had arrived to reveal the system of “אני ה” —I will reward Yisrael generously and I will exact just punishment from the Egyptians. Therefore, corresponding to the four letters of the name **Havaya**, four expressions of geulah are mentioned: “והוצאתי, והצלתני, וגאלתי, ולקחתי”.

Furthermore, we can explain why HKB”H revealed the ramifications of the name **Havaya** specifically during the exodus from Mitzrayim. Let us refer to the following passuk (Shemos 5, 2): “ויאמר פרעה מי הוי”ה אשר אשמע בקולו לשלח את ישראל;”

“לא ידעתי את הוי”ה וגם את ישראל לא אשלח”—Pharaoh replied, “Who is Havaya that I should heed His command to dismiss Yisrael? I do not know Havaya, nor will I dismiss Yisrael!” In Sha’ar HaKavanot (Pesach 1), the Arizal explains that Pharaoh denied the authority of the name **Havaya**, but acknowledged the authority of the name **Elokim**. For, we find that Yosef says to Pharaoh (Bereishis 41, 16): “אלקים יענה את שלום—פרעה—Elokim will respond to Pharaoh’s welfare. Pharaoh replies to him (ibid. 39): “אחרי הודיע אלקים אותך את כל זאת אין נבון—זחכם כמוך—since Elokim has informed you of all this, there is no one so discerning and wise as you. This explains why HKB”H revealed the system of “אני ה” during the exodus from Mitzrayim; in this manner He subdued the klipah of Pharaoh, who denied the power and authority of the name **Havaya**.

According to what we learned from Rashi’s commentary above, Pharaoh’s obstinate denial of the name **Havaya**, meant that he denied that Hashem would reliably reward those who conformed with His will and would punish those who transgressed His will. So, by taking Yisrael out of Mitzrayim by means of supernatural feats, punishing the Egyptians with the ten plagues and drowning them in the Yam Suf, and, correspondingly, elevating the status of Yisrael by splitting the sea for them, HKB”H revealed the implications of the pronouncement “אני ה”. HKB”H faithfully rewards and punishes every individual accordingly.

The Name Havaya Represents Midas HaRachamim Combining Midas HaChesed with Midas HaDin

It is fitting that we address a pertinent question regarding the system of “אני ה” —indicating that HKB”H rewards and punishes accordingly. After all, we know that the name **Havaya** represents midas harachamim—divine mercy. As Rashi teaches us at the very beginning of the Torah, HKB”H partnered midas harachamim with midas hadin, so that the world could survive. It is written (Bereishis 2, 4): “ביום עשות ה’ אלקים ארץ ושמים”—not only are the names of “rachamim”—Havaya—and “din”—Elokim—mentioned together in this passuk, but the name Havaya is mentioned first; it is given precedence. Similarly, David HaMelech prays (Tehillim 40, 12): “אתה ה’ לא תכלא רחמיך—ממני—You, Havaya, do not withhold your mercy (“rachamim”) from me. That being the case, it seems incongruous to claim that both the reward for mitzvah-doers and the punishment for transgressors both stem from the name **Havaya**.

To reconcile this difficulty, we will refer to a basic concept that appears in our sacred sefarim in the name of the Zohar hakadosh and the writings of the Arizal. Each of the three holy Avos served Hashem in his own unique way, with his own “midah.” Avraham Avinu epitomized the midah of “chesed.” Yitzchak Avinu epitomized the midah of “din” and “gevurah.” Yaakov Avinu epitomized the midah of “tiferet,” which is “rachamim.”

So, let us explain the difference between the midah of “chesed” and the midah of “rachamim.” Midas hachessed is entirely “chesed,” without a trace of “din.” Midas harachamim, however, incorporates both the “chesed” of Avraham and the “din” of Yitzchak. Being the amalgamation of “chesed” and “din,” it inclines more toward “rachamim.” Accordingly, the hallowed name **Havaya**, emblematic of “rachamim,” combines the midah of “chesed” with the midah of “din,” but exhibits a predisposition toward “rachamim.”

It appears that we can provide substantiation for this concept from a passuk in parshas Vayeitzei. In a dream, HKB”H appears to Yaakov Avinu (Bereishis 28, 13): “והנה ה' ניצב עליו”—HKB”H stands over him with the name **Havaya**. This indicates that Yaakov merited being the “merkavah” for the name **Havaya** due to his service of Hashem with the midah of “rachamim.” Then, HKB”H goes on to clarify for him the nature of this midah (ibid.): “ויאמר אני ה' אלקי אברהם אביך ואלקי יצחק”—and He said, “**I am Havaya, G-d of Avraham your father and G-d of Yitzchak.**” In other words, this midah incorporates both Avraham’s midas hachessed and Yitzchak’s midas hadin.

Hence, it is evident that when HKB”H conducts the world with the system of “אני ה'”—combining “chesed” and “din,” resulting in the balanced midah of “rachamim”—He reveals His fairness and consistency. He reliably rewards those who perform mitzvos from rachamim’s aspect of “chesed”; and He reliably exacts punishment from the wicked, evildoers from rachamim’s aspect of “din.”

A Revelation from the Holy Maggid of Mezritsch

It is with great pleasure that we will delve into this matter in greater depth together. In Ohr Torah, the esteemed Rabbi Dov Ber of Mezritsch, zy”a, addresses the passuk in this week’s parsha: “וידבר אלקים אל משה ויאמר אליו אני ה'”— **And Elokim spoke to Moshe and said to him, “I am Havaya!”** We must explain

why the passuk opens with the name **Elokim** and concludes with the name **Havaya**.

He refers to the following passuk (Tehillim 84, 12): **כי שמש ו—ומגן ה' אלקים— for a sun and a shield is Havaya Elokim.** As we know, it is impossible to tolerate the brilliance and intensity of the sun without a sheath or covering that reduces its intensity. Similarly, it is impossible to withstand the intense light of the name **Havaya** without a protective covering, namely the name **Elokim**. The latter reduces and conceals the intense light of the name **Havaya**.

This then is the meaning of the passuk: **כי שמש ומגן ה' אלקים**. The two names **ה' אלקים** are likened to the sun and a protective covering. The name **Havaya** represents a magnificent source of illumination, akin to the sun; it is impossible to tolerate its brilliant light without the protective shield of the name **Elokim**. The name **Elokim** reduces the intensity of the illumination of the name **Havaya**, so that human beings can bear it.

In this manner, he proceeds to explain the significance of the Gemara’s statement (Nedarim 8b): **אין גיהנם לעולם הבא, אלא “הקב”ה מוציא חמה מנרתיקה, צדיקים מתרפאין בה ורשעים נידונין בה”** **there is no Gehinnom in the World to Come! Rather, HKB”H will remove the sun from its sheath; the tzaddikim will be healed by it, while the reshaim will be punished by it.** Let us explain. Le’atid la’vo, the name **Havaya** will be revealed in its full brilliance and intensity, without being modified and reduced by the name **Elokim**. On the one hand, the tzaddikim will luxuriate in it and be healed by the magnificent light of the name **Havaya**. On the other hand, the reshaim will suffer and be punished by it, because they won’t be able to tolerate its unmoderated intensity.

Yetzias Mitzrayim Resembles “Removing the sun from its sheath”

With this understanding, the Maggid of Mezritsch, zy”a, asserts that Yetzias Mitzrayim was accomplished by this same mechanism—similar to the future geulah, when HKB”H will remove the sun from its sheath. In other words, the brilliant light of the name **Havaya** was revealed without being modified by the name **Elokim**. As a consequence, the reshaim, namely the Egyptians, were punished with Makkas Bechoros, whose tolerance was intolerable for them. The tzaddikim, Yisrael, on

the other hand, luxuriated in its intensity and escaped from the tumah of Mitzrayim. This coincides with the Navi's description of the future geulah (Yeshayah 19, 22): "ונגף ה' את מצרים נגוף" **Hashem will strike Mitzrayim, striking and healing.** He will **smite** the Egyptians and **heal** Yisrael.

This then is the implication of Pharaoh's statement: "מי ה' אשר" **Who is Havaya that I should heed His command.** It was inconceivable to him that the name **Havaya** would be revealed without being moderated by the name Elokim. Nevertheless, in the end, the name **Havaya** was revealed in its full glory, without any modification, during Makkas Bechoros, as it is written (Shemos 12, 29): "זיהי בחצי הלילה וה' הכה כל בכור" **it was at midnight, and Havaya smote every firstborn in the land of Mitzrayim.** This feat was accomplished by the revelation of the name **Havaya** without being cloaked.

In this manner, he interprets the Navi's prophecy regarding the future geulah (Michah 9, 15): "כימי צאתך מארץ מצרים אראנו" **as in the days you left the land of Mitzrayim, I will show it wonders.** Just as Yisrael witnessed the wonders of Hashem during the exodus from Mitzrayim, through the revelation of the unmoderated, brilliant light of the name **Havaya**; so, too, will HKB"H reveal the unmoderated, brilliant light of the name **Havaya** le'atid la'vo. That will be the realization of the Gemara's statement: **"There is no Gehinnom in the World to Come! Rather, HKB"H will remove the sun from its sheath; the tzaddikim will be healed by it, while the reshaim will be punished by it."**

This then is the significance of that which is written (Shemos 5, 22): "וישב משה אל ה'" **Moshe returned to Havaya.** He returned to the name **Havaya** that was supposed to be revealed in its full intensity, without any reduction. "ויאמר אדני למה הרעותה לעם הזה למה זה שלחתני, ומאז באתי אל פרעה לדבר בשמך הרע לעם הזה והצל" **and he said, "My Lord, why have You brought harm to this people, why have You sent me? From the time I came to Pharaoh to speak in Your name, he caused this people further harm, but You did not rescue Your people."** In other words, from the moment I began speaking to Pharaoh in the name of **Havaya**, it did not yield any benefits; on the contrary, the people's situation worsened.

Therefore, **"Elokim spoke to Moshe"**—HKB"H appeared to him with the name Elokim, which modifies and diminishes

the intense light of the name **Havaya**; **"and said to him, 'I am Havaya'"**—from now on, the name **Havaya** will be revealed without being modified by the name Elokim. This revelation is tantamount to: **"מוציא חמה מנרתיקה"**—**removing the sun from its sheath.** As a result, the plagues will be visited upon the Egyptians in the form of **"smiting and healing."** They will smite the Egyptians who will be unable to endure the brilliant light; they will heal Yisrael, who will luxuriate in its brilliance. This concludes his magnificent insight.

Removing the Sun from Its Sheath Is the Unmitigated Revelation of Emes

Following this line of reasoning, we will proceed to explain in a manner that is pertinent to every individual the significance of the passuk: "כי שמש ומגן ה' אלקים" **for a sun and a shield is Havaya Elokim.** Just as the sun is cloaked in a sheath to diminish the intensity of its light; so, too, the name **Havaya** conceals itself within the name **Elokim**, which modifies it and diminishes it. During Yetzias Mitzrayim, however, the name **Havaya** was apparent without being modified by the name **Elokim**—just as it will be at the time of the future geulah.

We will now introduce what the Arugos HaBosem (Devarim) writes regarding the Gemara's statement cited above: **"There is no Gehinnom in the World to Come! Rather, HKB"H will remove the sun from its sheath; the tzaddikim will be healed by it, while the reshaim will be punished by it."** The light of the sun is a metaphor for the light of "emes" that shines like the sun, as it is written (Shemos 22, 2): "אם זרחה השמש עליו" **if the sun shone upon him.** Rashi explains that this means that the matter is as clear to you as the light of day.

Now, in Olam HaZeh, the sun--representing the light of "emes"--is enclosed and concealed within a sheath. It is not apparent to everyone the reward that HKB"H has in store for the tzaddikim, nor the punishment that He has in store for the reshaim. Despite this divine concealment, the tzaddikim continue to believe in Hashem and His Torah and serve Him. The reshaim, on the other hand, continue their evil ways and mock everything related to kedushah; they waste their entire lives with meaningless endeavors and nonsense.

Le'atid la'vo, however, HKB"H will remove **"the sun from its sheath."** He will reveal the light of "emes" without any sheath or

divine concealment. Thus, all of creation will see with their own eyes the truth and legitimacy of the Torah and its mitzvos on the one hand and the invalidity and falseness of all the meaningless pursuits of Olam HaZeh. The very revelation of this “emes” in such a clear light will be associated with incredible healing and bliss for the tzaddikim and harsh retribution for the reshaim.

After all, the tzaddikim devoted their entire lives and beings to studying Torah and serving Hashem with utter, unquestioning emunah. Hence, there is no greater therapy and bliss for them than to actually see all of the tikunim that they were able to accomplish with their sacred avodah. In contrast, the reshaim will be judged and held accountable by the light of “emes.” For, they will finally realize the extent to which they wasted their lives in frivolous, meaningless endeavors. Instead, they could have spent their every moment engaged in Torah and mitzvos, for which their reward would have been immeasurable. This concludes his enlightening remarks.

The Name Havaya Representing the Supernatural Is Concealed by the Name Elokim Representing the World of Nature

It is with great pleasure that we can now explain the comparison made by the passuk: “כי שמש ומגן ה' אלקים”. Just as the sun is encased in a sheath to protect its brilliant light; so, too, is the name **Havaya** cloaked by the name **Elokim**, which moderates and diminishes its light. Now, we learn from our sacred sefarim a concept that originally appears in Pardes Rimonim (17, 4), authored by the divine kabbalist, the Ramak, zy”a. The world of nature emanates from the name אלהים possessing a gematria of הטבע, meaning the laws of nature. Whereas the supernatural realm emanates from the name **Havaya**, which sustains everything that exists.

Now, in Olam HaZeh, the name **Havaya** conceals itself within the name **Elokim**, which controls nature. For, the world of nature conceals the supernatural order of divine control—including rewarding tzaddikim and punishing reshaim. Consequently, one is prompted to ask the difficult question raised by the Navi (Yirmiyah 12, 1): “צדיק אתה ה' כי אריב אליך, אך משפטים אדבר: **You are righteous, O Hashem, though I may express a grievance to You; but I will speak with You of judgments: Why does the way of the wicked prosper, and why are all of the betrayers tranquil?**

In fact, Moshe Rabeinu was perplexed by this difficult, complex issue, prompting him to beseech Hashem (Shemos 33, 14): “הודיעני נא את דרכך”—**please make Your ways known to me.** Regarding this request, the Gemara explains (Berachos 7a): “אמר לפניו רבונו של עולם, מפני מה יש צדיק וטוב לו ויש צדיק ורע לו, יש רשע וטוב לו ויש רשע ורע לו—(Moshe) said before Him (G-d): **Master of the Universe, why are there righteous people for whom things are good, and there are righteous people for whom things are bad? On the other hand, there are wicked people for whom things are good, and there are wicked people for whom things are bad.**

Notwithstanding, this is the will of HKB”H, the Creator of the world. He wishes us to serve Him in a situation where His presence and supervision is concealed from us—“hester panim”—adopting a doctrine of simple, unquestioning faith. Although the brilliant, supernatural light of the name **Havaya** is cloaked by the name **Elokim**, the guise of nature; nevertheless, we believe wholeheartedly that HKB”H functions secretly and mysteriously within the realm of nature. Thus, He orchestrates what transpires in the world, such that the tzaddikim are rewarded and the reshaim are punished.

This is the implication of the passuk (Devarim 4, 39): “וידעת היום והשבות אל לבבך כי הוי”ה הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד—**you shall know this day and take to your heart that Hashem, He is the G-d, in the heavens above and on the earth below; there is none other.** Here the Torah urges us to always remember that within the seemingly natural order of things, orchestrated via the name **Elokim**, hides the supernatural supervision and control of the universe of the name **Havaya**. For this reason, we recite lovingly, twice daily, Shacharis and Arvis, with the rising and setting of the sun: “שמע ישראל ה' אלקינו ה' אחד.” With this utterance, we express our sincere emunah that even though the divine supervision via the name **Havaya**, which transcends the realm of nature, conceals itself within the natural order of things orchestrated via the name **Elokim**; in truth, “ה' אחד”—there is only one **Havaya**, and this supernatural name controls everything, even the world of nature. It is only because we are accustomed to the way the world works that we refer to it as nature.

We can now rejoice, for we can better understand and appreciate the incredible insight of the Maggid of Mezritsch, zy”a. He taught us that the passuk: “וידבר אלקים אל משה ויאמר אליו

“אני ה” —informs us that HKB”H promised Moshe that he would visit Makkas Bechoros upon the Egyptians by revealing the name **Havaya** without the cloak of the name **Elokim**. This revelation would resemble removing the sun from its sheath. During Yetzias Mitzrayim, HKB”H revealed the reality of “אני ה”—that He reliably rewards the tzaddikim and punishes the reshaim; He visited the plagues upon the Egyptians and took Yisrael out of Mitzrayim by means of supernatural feats. This was truly analogous to removing the sun from its sheath; the guise of nature no longer concealed Hashem’s divine supervision and control.

**The Sun’s Song:
“Give thanks to Hashem, call out His name”**

We will conclude this essay by applying what we have learned to provide a very nice interpretation of a teaching in the Zohar hakadosh (Vayakheil 196a). There, we find a tremendous chiddush related to the passuk (Tehillim 72, 5): “יִרְאוּךָ עַם שֶׁמֶשׁ” — **they will fear you as long as the sun shines**. Every day, when the sun rises to light up the world, it utters the following song (ibid. 105, 1): “הוֹדוּ לֵה’ קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְעַמִּים עֲלִילוֹתַי, שִׁירוּ לוֹ זִמְרוּ לוֹ: “הוֹדוּ לֵה’ קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְעַמִּים עֲלִילוֹתַי, שִׁירוּ לוֹ זִמְרוּ לוֹ: “Give thanks to Hashem, call out His name, make His acts known among the peoples. Sing to Him, make music to Him; speak of all His wonders. Yisrael down below on earth join the sun in praising HKB”H with this psalm.

As we have learned, the sun is concealed within a sheath in Olam HaZeh. For, the “emes” of existence will only be revealed le’atid la’vo, when HKB”H will remove the sun from its sheath. At that time, the “emes” will be revealed to all without any divine concealment. In other words, the name **Havaya** – representing the supernatural control of the world--will be revealed without being modified and concealed by the name **Elokim**—representing the natural order. Therefore, the sun sings a song every morning, exhorting us to: **“Give thanks to Hashem, call out His name, make His acts known among the peoples.”** For, even though the true light of the sun, “emes,” is concealed within the world of nature; nevertheless, we are obliged to express our sincere emunah in the supernatural conduct of the world emanating from the name **Havaya**.

In this merit, we will be deserving of the future geulah, when HKB”H will remove the sun from its sheath, and the promise of the Navi will become a reality (Yeshayah 52, 8): “כִּי עֵין בְּעֵין יֵרָאוּ” “כי עין בעין יראו -- **with their own eyes they will see that Havaya returns to Tziyon**—without any guise or concealment. Similarly, it is written (ibid. 30, 20): “וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת מוֹרֵיךָ” -- **your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher**. Rashi explains that the Teacher is none other than HKB”H, Who instructs you for your own benefit, to edify you. He will no longer conceal His countenance from you. Swiftly, in our times. Amen.



Donated by Family Madeb for the Refuah Shelimah of Lea bat Virgini

To receive the mamarim by email: mamarim@shvileipinchas.com