



## “You shall eradicate the memory of Amalek from beneath the heaven” ע'רב מ'לוה ל'וקח ק'בלן — Is a Mnemonic for Four Halachos— These Halachos Portend the Elimination of Amalek

The auspiciously approaching Shabbas Kodesh is known as “Shabbas Zachor.” This designation relates to the fact that Chazal instituted the reading of the following passage for Maftir on the Shabbas preceding Purim (Devarim 25, 17): **“זכור את—remember what Amalek did to you.”** This passage commands us in no uncertain terms to wipe out any memory and remnant of Amalek (ibid. 19): **“תמחה את זכר עמלק—you shall eradicate the memory of Amalek from beneath the heaven—you shall not forget!** The rationale for this practice is taught in the Mishnah (Megillah 29a). As Rashi explains, we read parshas Zachor on the Shabbas adjacent to Purim to juxtapose the eradication of Amalek with the eradication of Haman. Since Haman, the oppressor of the Jews, his wife Zeresh, his advisors, and all of his evil cohorts all descended from Amalek, killing them and eliminating them constituted a fulfillment of the mitzvah of **“mechias Amalek.”**

Thus, it is fitting to connect the mitzvah of “remembering Amalek” with the miraculous downfall of these descendants of Amalek on the original Purim. We will begin by introducing to our esteemed audience a fascinating teaching in the Gemara (B.B. 46b). The redactors of the Gemara provide a mnemonic for four halachos under discussion: The term **עמלק** is an acronym for **ע'רב מ'לוה ל'וקח ק'בלן**. Here is the pertinent text from the Gemara: **“תנו רבנן ערב מעיד ללוה... מלוה מעיד ללוה... לוקח ראשון... מעיד ללוה שני... קבלן, אמרי לה מעיד, ואמרי לה אינו מעיד.”** **The Rabbis taught in a Baraisa: The guarantor may testify on behalf of the borrower . . . the lender may testify on behalf of the**

**borrower . . . an earlier purchaser may testify on behalf of a later purchaser . . . regarding a “kablan” guarantor, some maintain that he may testify, whereas others maintain that he may not testify.**

It is an accepted fact taught in our sacred sefarim that mnemonics employed by the Gemara related to halachos allude to profound matters and mystical interpretations of the Torah. The source for this notion is found in the Shela hakadosh. Regarding mnemonics—**“simanim”**—he refers to an elucidation in the Gemara (Shabbas 104a): **סמ"ך עי"ן עשה סימנים לתורה**—they expounded that **the letters “samech ayin” stand for make mnemonics (“asei simanim”) for the Torah.** He writes: **I have seen many people who ignore it and do not read it when there is a “siman” provided by the Gemara. It is a shame (an egregious error) to do so; I believe that the mnemonics allude to profound (concealed) meanings which add to the plain meaning suggested by the “siman.”**

With this in mind, let us focus on the intriguing mnemonic **עמלק** suggested by Chazal to help remember the four halachos of **ע'רב מ'לוה ל'וקח ק'בלן**—**guarantor, lender, purchaser, kablan.** The Aderes—the brilliant Rabbi Eliyahu David Rabinowitz-Teomim, ztz"l—compiled a sefer, *Megillas Simanim*, explaining all the “simanim” mentioned in the Gemara. He finds it implausible that Chazal would employ the mnemonic **עמלק**, seeing as we are explicitly commanded to thoroughly eradicate the existence of Amalek. Hence, he concludes that it is a typographical error.

In his marginal notes on the Gemara, the Ya'avetz, upholds the text printed in the Gemara, although he is also dumbfounded by the use of a mnemonic which we are commanded to eradicate. Yet he suggests that Chazal saw some benefit in doing so. He notes the "ta'amim"—the cantillations—of the passuk commanding us to eradicate all memory of Amalek; it concludes with the words "לא תשכח". Based on the "ta'amim," these two words are separated from the beginning of the passuk. Read as a separate clause, they state an imperative **"not to forget"**—as if to say that it is permissible to use this term not to forget something for the sake of kedushah. He concludes this note by stating that everything the Merciful One prohibited, He also permitted. He cites the teaching (Chullin 109b) that it is permissible to draw a degenerate into the Beis Midrash to break his spirit.

### Serving Hashem with These Four Fundamental Principles Will Ensure Our Success in Subduing the Klipah of Amalek

Following the lead of the Ya'avetz, I would like to propose a fantastic explanation validating Chazal's use of the mnemonic עמלק—which appears in all of our printed versions of the Talmud. Now, we are taught by the Academy of Rabbi Yishmael (Kiddushin 30b): "אם פגע בך מנוול זה משכחו לבית המדרש"—**if this despicable character engages you, draw him into the Beis Midrash**. Similarly, with the four halachos alluded to by this mnemonic, we possess a powerful tool to break and subdue the klipah of Amalek. So, just like we mention his name when we read the passuk in the Torah: "זכור את אשר עשה לך עמלק"—remembering Amalek for the sake of obliterating his existence; likewise, Chazal employed his name עמלק as a mnemonic for the four halachos ערב מלוה לוקח קבלן—since they also allude to an effective means of obliterating him from existence, as we will explain.

To accomplish this, we will introduce four fundamentals of the service of Hashem alluded to by these four halachos—upon which the holy structure of the people of Yisrael stands in its full splendor and glory. They are the key to successfully obliterating the klipah of Amalek.

The first fundamental principle relates to the law of a guarantor, an "ערב". An "areiv" alludes to what is expounded (Shevuos 39a) on the passuk (Vayikra 26, 37): "וכשלו איש באחיו, "And a man will stumble over his brother": **Man will stumble because of his brother's iniquity; this teaches us that all Jews are responsible ("areivim") for one another.**

The second fundamental principle relates to the law of a lender, "מלוה". In this context, a "malveh" alludes to the mitzvah of tzedakah, as per the exposition (B.B. 10a) on the passuk (Mishlei 19, 17): "אמר רבי יוחנן מאי דכתיב מלוה ה' חונן דל, אלמלא מקרא: **Rabbi Yochanan said: What is the meaning of that which is written: "One who is gracious to the poor is lending ("malveh") to Hashem"? If it was not explicitly written, it would be impossible to say it. So to speak, Hashem is beholden to one who gives tzedakah based on the passuk (ibid. 22, 7): "A borrower is a servant to the lender."**

The third fundamental principle relates to the law of a purchaser, "לוקח". This term alludes to the fact that HKB"H gave us the Torah as a precious possession. For, it is written (ibid. 4, 2): "כי לקח טוב נתתי לכם תורת אל תעזובו"—**for I have given you a precious purchase (commodity) ("lekach tov"), do not abandon My Torah**. Our sages expound in the Midrash (S.R. 33, 1): **"Do not forsake this purchase (acquisition, commodity) that I have given you."**

The fourth fundamental principle relates to the law of a "קבלן", a guarantor who personally receives the loan from the lender on behalf of the borrower. This term alludes to "Kabbalas" haTorah. At Har Sinai, HKB"H said to Bnei Yisrael (Shemos 19, 5): "ועתה אם שמוע תשמעו בקולי ושמרתם את בריתי והייתם לי סגולה מכל: **"and now, if you hearken well to Me and you will keep My covenant, you will be a treasure ("segulah") to Me from among all the peoples**. Rashi comments: **If you accept it (the Torah) upon yourselves now, it will be pleasant to you from now on; for all beginnings are difficult**. As we know, Yisrael did accept upon themselves the obligation to abide by all the precepts of the Torah, as it is written (ibid. 24, 7): "ויאמרו כל אשר: **"and they said, "Everything that Hashem has spoken, we will do and we will listen (obey)!"**

### The Connection between the Law of "Areiv" and Eliminating the Klipah of Amalek

Continuing on this sacred journey, we will now elaborate; we will establish the intimate relationships between these four fundamental principles and the abolition of the klipah of Amalek. As stated, the law of "areiv" relates to the concept of "כל ישראל ערבים זה בזה"—**all Jews are responsible for one another**. We will explain the connection based on a passage in the Midrash Rabbah (Shir HaShirim 7, 14) related to the events of Purim:

**Why did Yisrael's existence become uncertain during the days of Haman? The Rabbis and Rabbi Shimon ben Yochai, the Rabbis say: Because Yisrael engaged in idol worship (they bowed down to an effigy of Nevuchadnetzar). Rabbi Shimon said: Because they ate from the cooked dishes of the gentiles (at the feast of Achashveirosh). They said to him: But was it not only the residents of Shushan the capital who partook in the feast? That is what is written (Esther 1, 5): "Upon the completion of those days, the king made a banquet for all the people who were present in Shushan the capital." He said to them: But are not all Yisrael responsible for one another, as it is written: "They will stumble over one another," one in the iniquity of his counterpart?**

According to Rashbi, Yisrael were culpable of not being responsible for one another—i.e., all the Jews were culpable for the sin of the Jews of Shushan partaking in the feast of the wicked king—and, as a consequence, they were all subject to the vindictive decree of Haman. To explain how this relates to the klipah of Amalek, we will refer to the following passuk (Devarim 25, 17): **"זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים, אשר קרר בדרך ויזנב בך כל הנחשלים אחריו ואתה עיף ויגע ולא ירא—remember what Amalek did to you while you were departing from Egypt, how he happened upon you on the way, and he attacked at your rear, all the weaklings that straggled behind, while you were faint and exhausted, and he did not fear G-d.** Rashi comments: **This refers to those lacking in strength because of their sin such that the cloud ejected them** (from its protection). The Midrash Tanchuma is more explicit (Ki Seitzei 10): The weaklings who were not afforded protection by the cloud were **shevet Dan, who were all guilty of worshipping avodah-zarah.**

Let us propose that Amalek only had the audacity to attack the weaklings that were rejected by the cloud. Their aim was to increase the distance and separation between the tzaddikim protected by the cloud, whose emunah was sincere, and those weaklings who were not protected by the cloud, because they worshipped avodah-zarah. By creating this separation among the populace of Yisrael, who neglected to take responsibility for one another, they gained the advantage and power to battle Yisrael.

This explains magnificently the profound strategy of Moshe Rabeinu (Shemos 17, 9): **"ויאמר משה אל יהושע בחר לנו אנשים וצא—Moshe said to Yehoshua, "Choose men for us,**

**and go out to do battle with Amalek; tomorrow I will stand on top of the hill with the staff of G-d in my hand."** Rashi comments: **Choose men for us who are mighty, and fearing of sin, so that their virtue should aid them.** Additionally, Rashi comments: **"Go out from" (the protection of) the cloud and do battle with him.** In keeping with this discussion, Moshe instructed Yehoshua to specifically select warriors who feared sin to leave the cover of the cloud to battle Amalek. This constituted a wonderful tikun and overt demonstration that they were accepting responsibility to assist and remedy their brothers, who were weaker and straggling (spiritually). By fulfilling the obligation of **"כל ישראל ערבים זה בזה"**, they negated the power and force of Amalek.

### Hamam Argued that Yisrael Were Not Unified

This coincides magnificently with the events of Purim. As a consequence of the Jewish citizens of Shushan's participation in the wicked king's feast, Haman, a wicked descendant of Amalek, was permitted to issue a decree to kill all of the Jews. As Rashbi explained, they were all subject to the decree, since all of Yisrael are "areivim" for each other. To explain the matter in greater depth, we will refer to what is brought down in the Shu"t Chasam Sofer (O.C. 196) in the name of the Manot HaLevi, authored by Rabbi Shlomo Alkavetz, ztz"l, on Megillas Esther. He explains the rationale for one of the mitzvos instituted by Chazal on Purim (Esther 9, 19): **"משלוח מנות איש לרעהו"—sending delicacies to one another.** He refers to the passuk in the Megillah (ibid. 3, 8): **"ויאמר המן למלך אחשורוש, ישנו עם אחד מפוזר ומפורד בין העמים בכל: Haman said to King Achashveirosh, "There is a certain nation, scattered and separate among the nations throughout the provinces of your kingdom."**

Haman was accusing Yisrael of lacking unity. This is what he insinuated with the words **"ישנו עם אחד"**—they are supposed to be united. In reality, however, they are **"scattered and separate among the nations throughout the provinces of your kingdom."** They are in disarray; their communities are rife with disputes. Since they lack unity, they can be defeated and dealt with easily without fear of divine repercussions and retribution.

To correct this crucial flaw, Esther urged Mordechai (ibid. 4, 15): **"לך כנס את כל היהודים"**—to gather the Jews together and reunite them as one, as a single body with a single purpose. In the merit of that newfound unity, Esther managed to enter the

king's quarters and instigate the downfall of Yisrael's enemy and oppressor, the wicked Haman. After this miraculous turn of events, our blessed sages instituted the mitzvah of: "משלוח מנות" "איש לרעהו"—exchanging gifts with one's fellow Jews—aimed at promoting unity and eliminating separation and discord within the people of Yisrael.

In keeping with this discussion, this mitzvah demonstrates that all of Yisrael are responsible for one another—"ערכים זה לזה". Thus, we have explained the connection between the law of "ערב" and the abolition of the klipah of Amalek that made every effort to create a separation between the tzaddikim under the cover of the cloud and the straggling weaklings outside the cover of the cloud.

### The Connection between the Law of "Malveh" and Eliminating the Klipah of Amalek

Next, we will explain the connection to the law of "מלוה" based on the statement in the Gemara cited above regarding tzedakah: **Rabbi Yochanan said: What is the meaning of that which is written: "One who is gracious to the poor is lending ('malveh') to Hashem"? If it was not explicitly written, it would be impossible to say it. So to speak, Hashem is beholden to one who gives tzedakah based on the passuk: "A borrower is a servant to the lender."** By financially supporting a poor person, it is as if one is lending money to HKB"H, so to speak. HKB"H will then return that money to him, as the passuk goes on to say (Mishlei 19, 17): "וגמולו ישלם לו"—**and He will pay him his due.** We find a similar explanation in the Maharsha:

He states that **the term "מלוה" always applies to the one who lends his money to someone else . . . The same holds true in this passuk. It implies that HKB"H becomes a borrower, so to speak, rather than a guarantor. As such, He is obligated to repay the loan . . . This is the message conveyed by the end of the passuk: "וגמולו ישלם לו". Since the pauper lacks the means to repay the money, HKB"H—Who is now a sort of borrower—will recompense him** (the one who gave the tzedakah).

With immense pleasure, we will now add an exposition by Chazal in the Midrash Tanchuma (Mishpatim 15) related to the passuk (Shemos 22, 24): "אם כסף תלוה את עמי את העני עמך"—**if you lend money to any of My people, to the poor person who is with you:**

**"If you lend money to any of My people." Rabbi Tanchuma began the discussion with the passuk: "One who is gracious to the poor is lending to Hashem, and He will pay him his due." So to speak, he is lending to Hashem, and He will repay him. Rabbi Pinchas hakohen, the son of Chama, said that Rabbi Reuven asked: What is the meaning of "and He will pay him his due"? Is it plausible that if he gave a perutah to a poor man, HKB"H will repay him? Rather, HKB"H said, "When the soul of a poor man is struggling to leave its body because of hunger, and you provide him with sustenance and keep him alive, be assured that I will repay you soul for soul. In the future, if your son or daughter becomes sick or deathly ill, I will recall for them the mitzvah you performed for the poor man, and I will save them from death. This is the meaning of "and He will pay him his due"—that is, I will repay you soul for soul. HKB"H said, "It is sufficient that you are called a lender to Me." HKB"H said: "If you lend money to עמי," you will merit being in My proximity. (The word עמי" can be read to mean "My people" or "with Me.")**

Additionally, let us introduce what the brilliant Rabbi Tzaddok hakohen explains in Pri Tzaddik (Shushan Purim 1) along with others regarding the mitzvah on Purim of "מתנות לאביונים": Giving tzedakah to a poor person portends abolishing the klipah of Amalek. This concurs with what they expounded in the Gemara (Sanhedrin 106a) regarding the battle with Amalek (ibid. 17, 8): "ויבוא עמלק וילחם עם ישראל ברפידיים מאי לשון רפידיים... רבי יהושע אומר: "Amalek שריפו עצמן מדברי תורה, שנאמר לא הפנו אבות אל בנים מרפיון ידיים." **Amalek came and they battled Yisrael in Rephidim." What is the meaning of "Rephidim"? Rabbi Yehoshua says: It indicates that they were remiss regarding the study of Torah, as it says (Yirmiyah 47, 3): "Fathers will not attend to children because of laxness (weakening) of hands."** Rashi provides the following clarification: **The fathers did not tend to their children's welfare by inculcating in them the value of Torah and mitzvos, because of "lax hands." Here, too, "Rephidim" implies a lax attitude. In other words, because of their lax attitude toward the Torah, Amalek attacked them.** [Translator's note: The name "Rephidim" is interpreted by some as a contraction of the two words "rifyon yadayim," meaning a weakening of the hands, i.e., being lax.] Other sacred sources explain that **"their hands were lax"** (remiss) from giving tzedakah, of which the Torah says (Devarim 15, 10): "כי פתוח תפתח את ירך לו"—**rather, you shall open your hand to him.**

Also, in connection with the battle with Amalek, the Gaon of Berzhan, ztz"l, in Techeiles Mordechai (Beshalach), interprets

the passuk (Shemos 17, 11): **”והיה כאשר ירים משה ידו וגבר ישראל: וכאשר יניח ידו וגבר עמלק—it so happened that when Moshe would raise his hand, Yisrael prevailed, and when he lowered his hand, Amalek prevailed.** In other words, when Moshe encouraged Yisrael to open their hands to give tzedakah, **”Yisrael prevailed”** over the klipah of Amalek. As we have learned, when a Jew gives tzedakah to a pauper, he becomes a lender to HKB”H, so to speak, and HKB”H is beholden to him, in the sense of **”עבד לזה לאיש מלוה”**. As such, He rescues them from the klipah of Amalek, who attacked them in **Rephidim**, causing their hands to be lax and remiss in giving tzedakah. This explains the significance of the letter **”mem”** of the mnemonic **”עמלק”** related to the law of a **”malveh,”** and how it portends abolishing the klipah of Amalek.

### The Connection between the Law of **”לוקח”** and Eliminating the Klipah of Amalek

We will now proceed to explain the intriguing connection with the third letter of the mnemonic concerning the law of a **”לוקח”**—a purchaser. We will refer to a passage in the Midrash (S.R. 33, 1) related to the passuk (ibid. 25, 2): **”ויקחו לי תרומה—מאת כל איש אשר ידבנו לבו תקחו את תרומתי”**—**and they shall take to Me a portion, from every man whose heart will motivate him you shall take My portion. That is what is written** (Mishlei 4, 2): **”For I have given you a precious commodity, do not abandon My Torah.” Do not forsake this purchase** (acquisition, commodity) **that I have given you.** The holy Admor, the Maharid of Belz, zy”a, questions why the Midrash adds the clarification: **Do not forsake this commodity that I have given you.** After all, the passuk states explicitly: **”Do not abandon My Torah.”**

In his own inimitable way, the Maharid asserts that the Midrash was bothered by a seeming contradiction in the language of the passuk. It initially refers to the Torah as a **”לקח”** **”טוב”**—a commodity that was purchased, implying that a person must pay for it; yet, immediately afterwards, the passuk refers to the Torah as a gift **”that I have given you,”** implying that payment is not required to acquire it.

He explains the matter based on the following teaching (Megillah 6b): **”אם יאמר לך אדם יגעתי ולא מצאתי אל תאמן, לא יגעתי ומצאתי—אם יאמר לך אדם יגעתי ולא מצאתי אל תאמן, לא יגעתי ומצאתי תאמן.”** **If someone tells you, “I labored in my Torah-study but did not succeed,” do not believe him. “I**

**have not labored, yet I have succeeded,” do not believe him. “I have labored, and I have succeeded,” you may believe him.** Only when a Jew exerts himself and labors in the study of Torah to the utmost of his abilities does the Almighty assist him to achieve even that which is well beyond his reach. Understood in this light, the Torah is both a **precious commodity** that must be purchased with exertion and toil, and a **gift** given to us by HKB”H. The latter is that which the Almighty grants us which is well beyond our capabilities.

We can now interpret the final message of the Midrash: **Do not forsake this commodity that I have given you.** Even after the Almighty has assisted a Jew and granted him Torah wisdom and knowledge beyond his abilities as a **gift**; he should not relax and desist from exerting himself and toiling day and night to achieve more as a **purchased commodity.** For, it is only in that merit that he will be privileged to attain more and more Torah without any limits. This is what the Midrash wishes to teach us with the addendum: **”אל תעזבו את המקח שנתתי לכם”**. This concludes his precious insight.

We have now successfully explained the third letter of the mnemonic **”עמלק”**, the **”lamed,”** and its vital connection to the abolition of the klipah of Amalek. We learned that the momentous battle took place in **Rephidim**, indicating that the hands of Yisrael became lax and remiss regarding their study of Torah. This was due to the influence of the klipah of Amalek of whom the Torah says: **”אשר קרר בדרר”**. This implies that they did not merely happen upon Yisrael, but they caused a **”krirut”**—a coldness, a lack of enthusiasm—in the hearts of Yisrael with regards to Torah-study. This made them lax and lazy and unwilling to exert themselves; they mistakenly believed that it would be given to them as a **gift** not requiring any toil on their part. Therefore, the way to abolish the negative influence of this klipah is to apply ourselves vigorously and enthusiastically to the study of Torah demonstrating that we are willing to **pay** a dear, substantial price to **acquire** this precious commodity.

### The Connection between the Law of a **”Kablan”** and the Elimination of the Klipah of Amalek

We have now reached the explanation of the fourth letter of the mnemonic related to the law of a **”kablan.”** We will refer to an exposition in the Gemara (Shabbas 88a) related to a passuk describing Matan Torah (Shemos 19, 17):

“ויתיצבו בתחתית ההר, אמר רבי אבדימי בר חסא, מלמד שכפה הקב”ה עליהם את ההר כגיגית ואמר להם, אם אתם מקבלים התורה מוטב, ואם לאו שם תהא קבורתכם. אמר רבי אחא בר יעקב מכאן מודעא רבה לאורייתא. אמר רבא, אף על פי כן הדור קבלוה בימי אחשוורוש, דכתיב קימו וקיבלו היהודים, קיימו מה שקיבלו כבר.”

“They stood at the foot of the mountain.” Rav Avdimi bar Chama bar Chasa said: This teaches that HKB”H forcefully held the mountain over them like a barrel, and He said to them: “If you accept the Torah, fine; if not, your burial will be there!” Rav Acha bar Yaakov said: From here stem strong grounds for a notification of coercion regarding the acceptance of the Torah. [Rashi explains: If they are legally accused of not having fulfilled what they had accepted upon themselves, they can claim that they accepted it under duress.] Rava said: Nevertheless, they accepted it during the times of Achashverosh, as it is written (Esther 9, 27): “The Jews fulfilled and accepted”—they fulfilled that which they had already accepted.

Why did Yisrael accept the Torah willingly and lovingly after the miracle of Purim, whereas they failed to do so at Matan Torah? The Sefas Emes (Purim 5645, 5654) provides us with a wonderful explanation. At Matan Torah, Yisrael had been poisoned by their earlier encounter with Amalek. The Purim miracle, however, resulted in the hanging of Haman and his sons, and a decisive victory over the descendants of Amalek. By eradicating the presence of Amalek and its klipah, they effectively expunged its poisonous influence and were able to accept the Torah willingly and lovingly.

Thus, we see unequivocally that the klipah of Amalek interfered with Yisrael receiving the Torah. As mentioned above, at Har Sinai HKB”H said to Yisrael: “ועתה אם שמוע תשמעו” —and now, if you hearken well to Me—hearkening to the voice of Hashem is a marvelous segulah for fulfilling the precepts of the Torah. As Rashi explains: **If you accept it (the Torah) upon yourselves now, it will be pleasant to you from now on.** Hence, on Purim, when Haman, his children, and his devotees—descendants of Amalek—were thwarted and utterly defeated: “The Jews fulfilled and accepted” the Torah sincerely with ahavah! Thus, it is evident that accepting upon ourselves the obligation to live and abide by all the mitzvos of the Torah is a marvelous segulah for eradicating the klipah of Amalek.

We now have cause to rejoice! For, we can now understand the profound methods of Chazal. They employed the mnemonic עירב מ'לוה alluding the four halachos we have discussed: ל'וקח ק'בלן. As explained, they represent the four fundamental principles involved in the service of Hashem that portend the elimination of the klipah of Amalek—the archenemy who had the audacity to attack Yisrael shortly after the exodus from Mitzrayim in an effort to prevent them from serving Hashem with these principles. In the merit of living by these principles, we will be victorious and succeed in fulfilling the mitzvah of “mechias Amalek.” Then the name of HKB”H and His throne will be complete with the arrival of the righteous redeemer—swiftly, in our times! Amen.



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of their wonderfull parents, children and grandchildren  
לעילוי נשמת His Father ר' יצחק יהודה בן ר' אברהם ע”ה

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