

The Face of Infinity - Vaetchanan

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פְּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ. (דברים ה, ד)

Every year, the week of Tisha Be'Av seems more surreal than that of the previous year. There is a pathology to the nine days that is rationally inexplicable. It is as if HKB"H has let loose and given full reign to the yetzer hara, making people say and do things they never would under normal circumstances. This week one of the gedolei hador (at least to the Lithuanian Charedi community in Israel he is considered the gadol hador) was videoed saying horrific and unforgivable things about other communities in Am Yisrael. I will bli neder address this at the end of the shiur.

But first and more importantly let us concentrate on עֲנִינֵי קִדְשָׁהּ that pertain to the period we have just completed and the period we have just begun.

We have spent the last three weeks focusing intensely, mourning the destruction of the Beit HaMikdash and davening for its rebuilding, speedily in our days, amen. We have tried to learn more about the Beit HaMikdash and its numerous components, each of which has musarei haskel to help improve our midot and our avodat Hashem, for the purpose of building the Mikdash within us.

It is very human to concentrate on the "details", the aspects of the Beit HaMikdash that are visible and tangible, that are finite, that our human minds and senses can comprehend. The structure, the keilim, the bigdei kehuna, the korbanot, the shira, etc. There is, however, another aspect of the Beit HaMikdash that we tend to avoid. Not because it is unimportant, quite the opposite - it is *the most important aspect of the Beit HaMikdash*. Our minds simply find it difficult to comprehend.

The *essence* of the Beit HaMikdash - both the "building" and also the "Mikdash within us", in our neshama – is that it is a "dwelling place" for HKB"H, for the Shechina. It is a reflection of the purpose of creation –

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָן בְּשַׁעַר שְׁבָרָא הִקְבִּי"ה אֶת הָעוֹלָם נִתְאַוָּה שְׂיָהָא לוֹ דִּירָה
בְּתַתְּוֹנִים כְּמוֹ שֵׁישׁ בְּעֵלְיוֹנִים (תנחומא נשא טז)

HKB"H created this world so that there would be a "dwelling place" for His Shechina in this physical world, akin to that in the spiritual world in Heaven.

As we all know, HKB"H is infinite, His Shechina is infinite, His power is limitless. If HKB"H wants to create a structure in the physical world to house His Shechina, then obviously it is possible, nothing is impossible for HKB"H.

For us humans, however, with our limited intellect, we have difficulty understanding how it is possible to take something that is *infinite* and "limit" it to a physical manifestation in our world. How do you take a concept like HKB"H that spans universes and limit it into a 500 X 500 amot area (the area of Har HaBayit - approximately 62,500 square meters, א, משנה מדות ב). How do you limit it within the physical boundaries of a *human being* with a height of 1.8m and a belly circumference of 1m (... and growing each year, unfortunately) It is a paradox that is seemingly irreconcilable.

Since we cannot understand it, we prefer to concentrate on the "manifestations" of it that our five senses can interpret, like the list of ten "supernatural miracles" which occurred in the Beit HaMikdash (ה, משנה אבות ה). We interpret these miracles as a "manifestation" of the Shechina, something our limited minds can handle and comprehend. We steer away from even attempting to explore the *actual reality* of the Shechina, which we perceive to be an impossible task.

Modern science is based on the assumption that reliable knowledge is best obtained through observation, experimentation, and measurement. As a result, it has limited ability to investigate realities that cannot be measured objectively. Science does not deny that certain realities exist, but since it lacks sufficient means to quantify them, science cannot provide *reliable* information about them.

A topical example is defining "consciousness". With the advancement of AI, this topic has intensely come under discussion – "What is consciousness? Is it possible to duplicate consciousness in a non-living organism, like a supercomputer?" Science defers these realities to the disciplines of philosophy and theology.

Scientific methodology has proven effective in applying the laws of nature for the benefit (and sometimes to the detriment) of mankind. "Technology" is based on this methodology and as we see, mankind is progressing technologically at an exponentially accelerated rate, more so in the last century than in all of human history. Our world today is an increasingly technological world, deeply rooted in scientific methodology. Society is increasingly becoming conditioned to believing that if you cannot observe something with your five senses, then it is very unlikely that it exists at all. In today's world, עֲלֵמָא דְּשִׁקְרָא, that which is "finite" is *real* and that which is "infinite" is considered an illusion (something that is not real).

In this shiur I would like to explore the premise that humans are less finite than we tend to think and that we have many more than five senses. The premise that it is rather the *infinite which is real* and that "finite" is in fact the illusion.

On the one hand, humans are finite – they fit into a fixed volume. A 1.8m tall man with a 1m belly circumference (me) has a finite volume of 90 liters. If you made a wax mold of me (perhaps for Madame Tussauds, for when I become famous), you could fill that mold with 90 liters of water.

On the other hand, humans each have 37 trillion (37×10^{12}) cells in their body. Each of these cells contain DNA, the "blueprint" for that cell. DNA has the structure of a helix, or in more common terms, a coil, like a "slinky". If you take the DNA helix in one cell and stretch it (uncoil it) until it forms a straight line, the length of the DNA in one cell is 2m long. (You might find that difficult to believe, since a cell is microscopic. But try taking a slinky [or a tape measure] which can be compressed and held in one hand and stretching it until it is fully extended – it takes up the length of the entire room).

Therefore, the sum total of the length of *all* the DNA in the human body is $37 \text{ trillion} \times 2\text{m} = 74 \text{ billion km}$. If you hopped in a spaceship and made *25 trips* from the earth to the sun and back, that wouldn't even approach the length of the DNA of *one* human being.

Contrast that with a sefer Torah. If you wrote an *entire* sefer Torah in one long line (as opposed to multiple columns in a scroll), the length of the entire Torah (in one long line) would be 1.5km (according to AI). If we say that the DNA is the "Torah" that defines the human body, we begin to grasp the complexity of what a human being is. The DNA "Torah" sequence encoded within the human body is *50 billion times longer* than a sefer Torah!

(Actually, that comparison is a little simplistic because it does not take into account the complexity of the letters in the Torah, the קְטָרִים above the letters, the coded sequencing of letters using different intervals, etc. – which makes the total info in the Torah practically infinite in complexity).

So, even *scientifically* speaking, the physical properties of a human are not as small as we might think. On the one hand a human is just a speck, like a mosquito, in the vastness of the universe, but on the other hand, a human can literally *stretch to the stars and back*.

If we underestimate our potential, it helps to remember how high we can reach, HKB"H designed us with the capacity to encompass 50 billion sifrei Torah! If we mistakenly overestimate our potential and become haughty, we should remember that we are just a small speck in the universe שְׂאֵם תְּזוּחַ דַּעְתּוֹ עָלֵינוּ אוֹמֵר לוֹ יִתּוֹשׁ קְדָמָךְ (סנהדרין לח, ע"א).

Based on that we can now begin to understand how something infinite, like HKB"H's Shechina, can "dwell" within a human being. Although humans are not infinite, we have a capacity far beyond our understanding.

Similarly, for all of HKB"H's other creations. From the outside, they appear finite, but as you zoom in closer, you begin to discover ever increasing complexity - approaching the infinite. Science has progressed to the stage where we can *visibly* see atoms under a scanning electron microscope, but it is arrogant to assume that it stops there. Although technology has not progressed further than the electron microscope, theoretical physics already tells us that there are particles smaller than atoms, like electrons, protons and even tinier than that, like neutrinos (sounds like the name of a breakfast cereal).

Today scientific technology enables us to comprehend things that were in the realm of fantasy in the time of the Mishna or prior to that.

For example, דַּע מַה לְמַעַלָּה מִמֶּדֶד עֵין רוֹאָה וְאֵין שׁוֹמֵעַת וְכָל מַעֲשֶׂיךָ בְּסִפָּר (מִשְׁנֵה אֲבוֹת ב, א) (נְכֵתָבִין). Imagine Rebi Yehuda HaNasi teaching that Mishna to his talmidim, how difficult that must have been for them to conceptualize. Today, even a 6-year-old can understand that, because he sees it with his own eyes. Satellites orbiting the earth, watching everything we do, cameras on every street corner, our cell phones "wire-tapping" everything we say and recording it to provide us targeted advertising (and who knows for what other nefarious purposes).

Another example, וְנִתְּנִי אֶת כְּבוֹדִי בְּגוֹיִם וְרָאוּ כָּל הַגּוֹיִם אֶת מִשְׁפָּטֵי אֲשֶׁר (יחזקאל לט, כא) עָשִׂיתִי וְאֶת יָדִי אֲשֶׁר שְׁמַתִּי בָהֶם (עֲשִׂיתִי וְאֶת יָדִי אֲשֶׁר שְׁמַתִּי בָהֶם). Yechezkel prophesies that after the war of Gog and Magog, the entire world will see what HKB"H did to them. What happened during the Exodus, did the entire world see Am Yisrael leaving Egypt? Did they see Yam Suf split? Did they see Am Yisrael defeat Sichon and Og? No, they *heard* about it! Rachav says to the two spies Yehoshua sent to Yericho (Kalev and Pinchas) כִּי שָׁמַעְנוּ אֶת אֲשֶׁר הוֹבִישׁ ה' אֶת מִי יָם סוּף מִפְּנֵיכֶם בְּצֵאתְכֶם מִמִּצְרָיִם וְאֲשֶׁר עָשִׂיתֶם לְשָׁנִי מֶלֶכִּי הָאֱמֹרִי אֲשֶׁר בָּעֶבֶר הִירְדָן לְסִיחוֹן וּלְעוֹג אֲשֶׁר (יהושע ב, י) שָׁמַעְנוּ. We heard, שָׁמַעְנוּ. When Yechezkel lived, nobody could conceptualize a reality that the entire world would *instantaneously see* what happens in a different part of the world, thousands of kilometers away. Today, any 6-year-old anywhere in the world opens their cell phone and can instantaneously see what is happening in Iran, in Kuwait, in Israel - in real time.

The Torah and the prophecies are the truth of HKB"H and are not limited by time, they are eternal. It just took science and technology a while to catch up to prove that they are in fact true and authentic. Similarly, everything else that is written in the Torah, prophets and Chazal is similarly true and eternal, even things that science and technology cannot yet corroborate today.

Science and technology are limited by the "power of the lens". It is arrogant to assume that we have reached the pinnacle of technology. In 20 years from now we will scientifically "discover" new things we don't know today, in 50 years, 100 years all the more so! In the end, science will corroborate *everything* written in the Tanach and Chazal, because it is the absolute truth, totally unconnected with time.

Am Yisrael need to transcend the scientific mindset and begin taking the Tanach and Chazal literally, even if the current technology does not enable us to conceptualize it. We have to understand that there is a reality that the Shechina, which is infinite, *can* dwell in a finite space.

The surprising truth is that finity is the *illusion*. Nothing exists in this world which is finite. Everything is *infinite*, as infinite as the Creator who created it.

Humans have more than five senses. One example is Ruach HaKodesh. That is a sense which works on a completely different "wavelength" to the more well-known five senses. It is capable of sensing things that science can currently not observe or quantify. And there are others besides that, abilities that *transcend* the natural laws, like R' Pinchas ben Yair splitting the Ginai river (חולין ז, ע"א).

This is the real essence of the Beit HaMikdash, the building *and* the structure within our neshama. It is a **a heightened awareness of the Shechina in close proximity**.

It is ridiculous to think that HKB"H is not close to us, because He is a *part of us*. Not only of us, but of *everything* in this world. HKB"H is part and parcel of every atom, electron and neutrino, which He created. From the smallest particle that science has not yet discovered, to the largest galaxy in the universe. HKB"H is in everything, He is in us. It is ridiculous to think that we can hide from HKB"H (re: Yonah HaNavi), or do something that HKB"H cannot see (re: Adam HaRishon). The real עין רואה ואין שומעת is not the CCTV camera at the entrance to the mall, it is *encoded into every cell in our body*. HKB"H is *within* us, watching over us (in a good sense) 24/7. This is what a בְּתִתּוֹנִים means.

In this week's parsha we will once again read the עֲשֵׂת הַדְּבָרוֹת, given to us by HKB"H on Har Sinai. It was the closest proximity a living human being ever experienced to the full reality of the Shechina, since Adam Harishon. פְּנִים בְּפָנִים, a face-to-face encounter mamash between Am Yisrael and HKB"H. What kind of face? A smiling face, as R' Bachyei and the Baal HaTurim say, פְּנִים מְאִירוֹת, פְּנִים יְפוֹת, פְּנִים בְּסִבָּר.

How is it possible for humans to see HKB"H's face and survive the encounter (כי לא יראני האדם וחי (שמות לג, כ)? The answer is simple, because at Har Sinai Am Yisrael were not human, we were on the level of angels.

We have a similar face-to-face encounter before, with Yaakov Avinu וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאל כִּי רָאִיתִי אֶל-לִקְיָם פָּנִים אֶל פָּנִים וַתִּנָּצַל נַפְשִׁי (בראשית לב, לא).

There is a major difference between the face-to-face encounter of Yaakov at the dream of the sulam and with Am Yisrael at Har Sinai.

Yaakov encountered HKB"H in the framework of midat hadin - אֶל-לִקְיָם. This type of encounter was פָּנִים אֶל פָּנִים, one face *opposite* the other. Am Yisrael encountered HKB"H in the framework of midat harachamim – הוֹי"ה. This was a different encounter - פָּנִים בְּפָנִים, the two faces *intertwined in a loving embrace* (kissing kiveyachol, like the kruvim on the Aron HaBrit). HKB"H smiles at us, all He asks in return is that we smile back.

We have both the letters אֵשׁ in man and woman, with the addition of the letter י in man (אִישׁ) and the letter ה in woman (אִשָּׁה). דָּרִישׁ ר' עֲקִיבָא: אִישׁ וְאִשָּׁה. זָכוּ, שְׂכִינָה בִּינִיחָן. לֹא זָכוּ, אֵשׁ אוֹכֵלֶתָן (סוטה יז, ע"א). The previous time the Torah had been given to Adam and Chava in Gan Eden, it was בְּמִדַּת הַדִּין and that resulted in אֵשׁ אוֹכֵלֶתָן. At Har Sinai, on the other hand, the Torah was given בְּמִדַּת הַרְחָמִים, as it says פָּנִים בְּפָנִים דָּבָר ה' עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ. This second giving of the Torah to man was מִתּוֹךְ הָ-אֵשׁ, learning from past experience - that this world can only exist בְּמִדַּת הַרְחָמִים.

This is the essential difference between Beit Shamai and Beit Hillel. Shamai is מִדַּת הַדִּין and Hillel is מִדַּת הַרְחָמִים. As we know – the halacha is like Hillel. The world cannot exist on the level of Shamai.

It was a fierce debate between the two at the time. The sparks flew in the Beit HaMidrash, mamash. Outside the Beit HaMidrash however, there was mutual respect. Talmidim of Hillel married family of Shamai and vice versa. They both danced at each other's weddings. This was a pure שְׂמִימִים לְשֵׁם שְׂמִימִים.

After all of the above, I would like to touch on the fiery episode this last week of HaRav Landau שליט"א that made waves in the media, when he cast aspersions on the dati leumi (kipot sruget) world, demeaning them and accusing them of *murder*!

Few of us can truly comprehend talmidei chachamim on the level of R' Landau שליט"א. He undisputedly has a knowledge and understanding of Torah that surpasses most of the Rabbanim alive today. I would like to לָכֶּן זָכוּת that his outburst was the result of a combination of the heatwave that struck the country this week, coupled with his frustration of the handling of the charedi conscription issue in the government and finally, compounded by the rampant yetzer hara let loose and plaguing us in the nine days.

I am nowhere near the caliber of R' Landau שליט"א in matters of Torah and halacha. In such matters I am a mosquito in comparison to him, so far be it for me to criticize him. However, this is *not a Torah matter* – it is a matter of *derech eretz* and דָּרֵךְ אֶרֶץ קְדֻמָּה לַתּוֹרָה.

What I (and many others like me) cannot accept, is his subsequent televised statement that his words "were not meant to be made public", they were "in house" for an "in-house" audience and were "misunderstood" and taken "out of context". Subsequent to the controversial video being made inadvertently public, he published a second clarification video statement, which he read directly from a page.

What is patently clear to anyone who has seen the two clips is that the first video was what he *truly feels and thinks in his heart* and that the second was an attempt at public relations, read off a page, that is doubtful he wrote himself (his mashbak had to keep prompting him). The second video was *not* from the heart.

In this day and age, such a claim that "it was not meant to be made public" does not hold water. As I said above, today we live in a reality of עֵין רוֹאָה וְאֵזֶן שׁוֹמֵעַת וְכָל מַעֲשֵׂיךָ בְּסֵפֶר נִכְתָּבִין. R' Landau שליט"א knows this very well, not specifically because he understands technology, but specifically because he understands Mishna. He should be wary of his words, not because of cell phones and Youtube, but rather because HKB"H is watching and listening.

I would like to דַּן אוֹתוֹ לְכַף זְכוּת and say that R' Landau שליט"א is a Shamuti and reflects a contra-opinion in a שְׁמִיטָה. Unfortunately, that is not the case. Unlike Shamai who preached וְהָיוּ מְקַבְּלִים אֶת כָּל הָאָדָם בְּסֵבֶר פָּנִים (משנה אבות א, טו), this is not the first time R' Landau שליט"א has let rip against other זָרִמִּים in Am Yisrael.

Over many decades R' Landau שליט"א has consistently and repeatedly expressed his revulsion for the kipa sruga movement in Am Yisrael. He has consistently minimized and demeaned other דְּרָכִים in Torah different to his own, claiming a monopoly on יְרֵאת שְׁמִיטָה and נִפְשׁוּת solely for his לִיטְאָי derech. Not only would R' Landau שליט"א not dance at a wedding if one of his family married a kipa sruga, he would probably sit shiva. This is certainly not a מַחְלֶקֶת לְשֵׁם שְׁמִיטָה.

Nobody can dispute R' Landau שליט"א's superior knowledge of Torah, but one could certainly dispute his דָּרֵךְ אֶרֶץ. The Mishna says סִיג לַחֲכָמָה שְׁתִּיקָה (אבות ג, יג). You may have issues with the kipa sruga derech but what you cannot dispute is that many (too many) sons of the kipa sruga derech have, in the last three years, died עַל קְדוּשַׁת ה' defending their nation. An equivalent number of the sons of the kipa sruga derech have at the same time been מִמִּיתִים אֶת עַצְמָם בְּאַהֲלָה שֶׁל תּוֹרָה, fighting on *both* fronts. At the very least that

demands silence. Even if you don't agree with the kipa sruga derech, at least have some sensitivity for the families who lost their children. דָּרֹךְ אֶרֶץ קְדֻמָּה לַתּוֹרָה.

Even if R' Landau שליט"א believes (which he does, and I do too incidentally) that it is not the IDF watching over us and protecting us from our enemies, but HKB"H. Even so, HKB"H uses shlichim, מַכָּה בְּפִטְיָשׁ, to execute things on the ground. R' Landau שליט"א is safe with his talmidim learning in Bnei Brak bizchut that their learning protects Am Yisrael and *also* bizchut the physical manifestation of that protection - through HKB"H's shlichim, the soldiers of the IDF effecting HKB"H's protection befo'al. The least he can do is express some hakarat hatov, both to HKB"H for answering his prayers and also to the מַכָּה בְּפִטְיָשׁ. If he cannot bring himself to do that and he does not have it in his heart to thank them, at least be – *silent!*

To come out with a statement, which you believe truly in your heart, that you said "in house", to those closest to you, that the kippa sruga community (who have a disproportionate representation in the IDF combat units) are רוֹצְחִים, that they murdered *their own children* by sending them out to defend Am Yisrael – that is not mere stupidity or insensitivity, it borders on רָשָׁעוּת and has resulted in a tremendous חֲלוּל ה' and a *cheapening* of R' Landau שליט"א's own Torah. It is a direct insult to HKB"H Himself. And then to "apologize" by saying "Sorry, you were not meant to hear that ... it was meant to be 'in-house'", makes it 10X worse.

Besides his rant against the kippot srugot, there was another comment about the leader of our nation waging this war for his own כְּבוֹד. I dislike Binyamin Netanyahu as much as the next man, but I truly believe that he has changed since October 7th. He may not be the greatest tzaddik, but I believe he is the Gideon of our time, the גִּדְיוֹן of Am Yisrael chosen by HKB"H as His shaliach for this time and place in history.

In our history as a nation, we have previously had talmidei chachamim of enormous stature, who were misguided in their self-righteousness. David HaMelech's Rebbe was Achitofel. Achitofel had much greater knowledge of Torah than even David HaMelech himself, but Achitofel (according to the Radak) was *jealous* of David. Achitofel believed that he was a more fitting candidate for royalty than David. The Gemara (סנהדרין קו, ע"ב) does not remember Achitofel well, calling him an אִישׁ דָּמִים וּמְרָמָה. Achitofel was a *much greater* rav and talmid chacham than R' Landau שליט"א.

I have no animosity towards R' Landau שליט"א, only sorrow. I am also a לִיטְוָי, my grandparents (on my late father's side) were born in לִיטְוָה and were part of the Ponevezh community in Johannesburg. I hope with all my heart that R' Landau שליט"א and the לִיטְוָי faction in the charedi world that he represents,

will think again on the episode of this last week and will choose קרוב לבבות rather than sin'at chinam. We all know who emerged on the right side of history in the episode of David and Achitofel. I am sure R' Landau שליט"א wants to be remembered by history as a רועה צאן and not as an Achitofel.

In my shiur last week ([Devarim 2026](#)) I stressed the importance of preserving the כוחות of each of the Twelve Tribes, through separatism. I do not know which "tribe" R' Landau שליט"א belongs to, perhaps Yissachar. For sure it is not the tribe of Levi, because Aharon HaKohen was an אוהב שלום ורודף שלום and Moshe Rabbeinu was a רענא מְהִימָנָא, a faithful shepherd, who cared deeply for his flock, *even those who sinned with the gravest sins!* An Aharon HaKohen and a Moshe Rabbeinu would not have come out with such a statement "in house". The arrogance that R' Landau שליט"א's derech is *superior* to that of the other tribes, that his study of Torah has *more effect in Heaven* than any other of the talmidei chachamim and *tzaddikim* in Am Yisrael, many of which belong to the kipa sruga movement – this is a cancer that needs to be stamped out in Am Yisrael if we are ever to achieve achdut as a nation. Every ירא שמים in Am Yisrael needs to protest this and put a stop to it for once and for all.

The gematria of the passuk from our parsha above פָּנִים בְּפָנִים דְּבַר ה' is - מְלַחֲמוֹת גּוֹג וּמִגּוֹג. This is an enormous chidush because we have always been taught that what will happen prior to the Geulah will be מְלַחֲמֶת גּוֹג וּמִגּוֹג – one war, not many wars. Unless you actually live through the thing you can never really understand it. What we are experiencing now is not one "war" but multiple "wars" between the USA and the Iran axis. They conduct war, then they ceasefire and negotiate, then they resume the war – now for the second time.

This is the period of time we are mamash living in – the period between בְּעֵתָהּ and אַחֲשֵׁנָה. What is the essence of the difference between בְּעֵתָהּ and אַחֲשֵׁנָה? If you take the gematria of אַחֲשֵׁנָה (374) and subtract it from the gematria of בְּעֵתָהּ (477), the *difference between them* is 103. Do you know what the gematria of 103 is? It is –

גָּד גְּדוּד יְגוּדָנוּ

הַאֲחִיכֶם יָבֹאוּ

The difference between בְּעֵתָהּ and אַחֲשֵׁנָה is Am Yisrael, for the first time since Bar Kochba - *having the courage to wage war on our enemies and defeat them*. This is the clincher that will bring the Geulah. The same courage that R' Akiva supported in that generation, the same R' Akiva who says אִישׁ וְאִשָּׁה זָכוּ שְׂכִינָה בֵּינֵיהֶן לֹא זָכוּ אֵשׁ אוֹכֵלָתָן.

Incidentally the gematria of פָּנִים בְּפָנִים דְּבַר ה' is also –

וְכֵלָה מִחֻפָּתָהּ

And the gematria of בְּעֵתָהּ is –

לְבַנְיָמִן אָמַר יָדִיד ה'

This is the call to arms of our generation. Those who have answered that call deserve only respect and admiration and at the very least – silence. What they do not deserve is being called רוֹצְחִים or waging war for their personal honor.

The gematria of בְּעֵתָהּ is בֵּית הָלֵל.

B"H this black wave of the nine days ruled by the yetzer hara, will depart and be replaced by a wave of reconciliation and קְרוֹיב לְבָבוֹת, unprecedented in Am Yisrael. A period in which HKB"H will allow us to defeat our enemies from without and hasten the Geulah for ALL of Am Yisrael, בְּיָמֵינוּ.

Shabbat Shalom

Eliezer Meir Saidel

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