

בכ"ד

THE REBBE'S TABLE

DIVREI TORAH FROM
HARAV SHMUEL ZUCKER שליט"א
מרא זאותרא קוללה קורואה בית שלמה ודרמת אסכל

שמות

Breaking the Limitations of Galus

The Light of Hashem's Mercy that
Penetrates All Darkness

הנחת
בַּת שְׁלֹמֹה

חודש טבת

THIS MONTH'S SPONSOR

MR. ROBERT KOPPEL AND FAMILY

DEDICATED IN HONOR THE RAV'S TORAH, AND TO BE A
BRACHA FOR OUR CHILDREN AND GRANDCHILDREN AND

לע"נ אמי גיטל בת יהודה ז"ל



פרשת שמות – שנת תשפ"ז

THIS WEEK'S EDITION IS SPONSORED

BY R' BENJY MAYER AND FAMILY

לע"נ אבי מורי שלמה ישראלי בן יהודה אריה ז"ל



For sponsorship opportunities, please contact:

(513) 888-4172

office@kehillakedosha.com

To listen to the Rav's shiurim and read previous issues of the Rebbe's Table, visit RabbiZucker.com

© 5786/2026

To join our mailing list and receive
this Divrei Torah pamphlet by email,
please email us at
office@kehillakedosha.com



The Rebbe's Table

Kehilla Kedosha Beis Shlomo
Paran St Ramat Eshkol
Jerusalem
02-584-8377



THIS SHABBOS MARKS THE YAHRZEIT OF OUR
UNFORGETTABLE YEDID NEFESH

REB SHLOMO MAYER Z"L

ר' שלמה ישראלי קי"ה אראיה ז"ל

OUR HAKARAS HATOV TO THE FAMILY KNOWS NO BOUNDS.
MAY HE BE A MEILITZ YOSHER FOR HIS WIFE, CHILDREN, AND
GRANDCHILDREN. MAY WE SHARE ONLY SIMCHOS TOGETHER.

לב"ע כ"א טבת תשע"ט

תגצלב.





Shemos

Breaking the Limitations of Galus

Sefer Shemos begins with the very first exile, *galus Mitzrayim*. In fact, *Mitzrayim* is the *shoresh* of all *galuyos*. What is it, then, about *galus Mitzrayim* that affects us in all future exiles?

Why was Moshe Rabbeinu in particular chosen as the *נָאָל רַאשֵּׁן* and the *נָאָל אַחֲרָן*? What is it about Moshe Rabbeinu that makes him into a *נָאָל*?

The answer may be the following. Pharaoh denies the *שם זְיוּנָה*, as he said: *לֹא יָדַעְתִּי אֶת זְיוּנָה* (Shemos 5:2) and yet he acknowledges the power of the *שם אלוקים*. This means that Pharaoh believes in the powers and limitations of nature (*אלוקם* is gematria *הַתְבַע*), and that no power lies beyond those limitations. Everything in creation, even supernatural powers, are limited. Nothing is inherently unlimited. This is why his empire is called *מִצְרָיִם*, from the word *מִצְרָא* – limit. Everything has a border, a limit.

The word *מִצְרָא* spells *מֵצֶרֶם*, indicating that even the *ם*, whose depths and vastness symbolize limitlessness, lies within the *מִצְרָא*, the limits of nature.

In contrast, the *שם זְיוּנָה*, the powers of *בָּל* – *כָּל סְפָר נְבָל* and *בָּל*. We as Yidden cling to the *שם זְיוּנָה* and believe that even the limitations seemingly present through the *שם אלוקים* are nonetheless rooted in the *שם זְיוּנָה*. Hashem is totally beyond limit. He is the *אֵן סְפָר*.

This is really the *avodah* and *kavanah* in the *pasuk* – *שְׁמַע יִשְׂרָאֵל הִ אָדָם* – meaning, even the *אלוקים*, the *אָלֹקִים* that symbolizes the powers of *טוּב* is nonetheless rooted in the *הָדוּת הַאֲדָם*. Halachah therefore dictates: *מַארִיך בָּאָחָד*, that one must draw out the word *אָחָד* when reciting Shema (see Shulchan Aruch Orach Chayim 61:6). The *sefarim* reveal that the word *טוּב* is connected to the *אַדְרָקָה*, to the *madreigah* of *keser* that lies beyond all limitations and is called

אריך אונפץ. When being in saying the word **אוזד**, one is bringing all of creation into the limitless **יום שבתול** **מציאות מצרים**. In essence, therefore, this *pasuk* of Shema nullifies the entire Egyptian philosophy, which is why the end of Shema discusses **מצרים** – leaving the land that preaches **מצרים** – limits, entering the **שם הו"ה** **אין סוף** of the **שם הו"ה**.

This is also why Yaakov Avinu recited Shema when coming down to Mitzrayim and seeing Yosef (see Rashi Bereishis 46:29). The name **יוסף** is from the word **הוספה** – constantly adding, **בלי סוף**. This is how Yosef relates to Chanukah, when we are **מוסיף והולך**, lighting an additional candle, each successive day. The Greeks were great **חכמים**, but their philosophy stated that everything was limited to human intellectual *chochmah* and not the **חכמה** that is rooted in **כתר**.

When learning Torah and performing mitzvos, a Yid should always connect to the powers of **אין סוף** that exist within Torah and mitzvos. Even halachah, which by definition defines, and therefore limits, the timing and procedure of mitzvos, draws from the **אין סוף**, which is why the Rema begins Shulchan Aruch with the *pasuk* **שוויתן** **שם הו"ה** **לנני תמיד**. The **שם הו"ה** connects us

to **אין סוף**, to **תמידות**. This is also why Shulchan Aruch (Orach Chaim) ends by quoting the *pasuk* **טווב לב משתה תמד** (Mishlei 15:15).

One sees very clearly the **אין סוף** in Torah Sheba'al Peh, whose **חכמה** is limitless, which is why it begins with the mitzvah of Krias Shema. Parashas Vayechi, which lays the foundation for Klal Yisroel's presence in Mitzrayim, has **פה pesukim**, alluding to the importance of **תורה שבعل פה** when beginning *galus*, because only by clinging to the **אין סוף** of Torah can one break the limitations of Mitzrayim, of *galus*.

The same is true for mitzvos. In fact, by applying **ב"ש א"ת**, the first two letters (**בש**) of the word **מצוות** align with **ר"ו**, which means that **מצוות** actually spells **קוק**, the name representative of the **אין סוף**. For this reason, the first mitzvah in the Torah is that of **פרו ורבו**, to flourish and multiply, which connects to the idea of **אין סוף**. And this is why in Mitzrayim the **אין סוף** of this mitzvah was revealed in the literal sense, with the Bnei Yisroel multiplying in extraordinary numbers: **פרו וישרצו ויעצמו** **במאור נאדר**.

For this reason, we commemorate the Yidden's leaving Mitzrayim by connecting to the **אין סוף** on Seder

כל חمرة לספר די זה משובח. We spend the entire night speaking of yetzias Mitzrayim, like the Haggadah's story of the Tannaim whose *talmidim* interrupted their discussion of the exodus to tell them: **הגי' זמן של ק"ש של שודית**.

The deeper meaning of the *talmidim* reminding them to recite Shema is that the *talmidim* saw that their teachers, through discussing yetzias Mitzrayim all night, had entered the **אין סוף** of the mitzvos, which is alluded to in the *pasuk* of Shema, where all the limits of the **שם אלקם** connect to the **שם הו"ה**, as mentioned above. Therefore, they suggested to connect to the **אין סוף** of Torah by reciting **שמע** which carries within it the **אין סוף** of all mitzvos (the 248 words of **שמע מצות עשה** correspond to the 248 **מצות**).

Since Shabbos is a **יום ליציאת מצרים**, it is a day to connect to the **שם הו"ה** and the feeling of **אין סוף**. This is why we begin Kiddush with the words **יום חמשי ימלוּךְ הַשְׁמִימָן**, whose *roshei teivos* form the name **הַדָּיִם**, which embodies the reality that there is no beginning and no end but, rather, everything existing all at once: **הַדָּיִם וַיָּהִי**. Therefore, we bring in Shabbos early before the beginning and we end Shabbos after the end, as we sing in the *zemirot*: **המְאֹדִים לְצַאת מִן הַשְׁבָת וּמְהֻדרִים לְבוֹא**. On the holy day of

Shabbos, we step out of *galus* and its limitations and enter the world of **אין סוף**, in order to feel the eternity of the **אין סוף** of Torah and mitzvos.

In reality, this is the principal *cheshbon hanefesh* a person must make. When a person feels the **אין סוף** in his Torah and mitzvos, he is automatically constantly busy with Torah and mitzvos. Yet when he feels limitation and views *avodas Hashem* as a quota of Torah and mitzvos to be filled, he finds time for distractions.

This is why Chazal regard the two days of Rosh Hashanah, a time of *cheshbon hanefesh* and *tshuvah*, as a **יום אֲרִיכָתָא**. As mentioned earlier, the term **אֲרִיכָתָא** means connecting to the **אין סוף** of **אריך**. On Rosh Hashanah, we blow the shofar, which commemorates the Shofar of Matan Torah, which the *pasuk* describes as a **קָרְבָּן** (Devarim 5:19). When we hear the *tekiah*, we must feel that *avodas Hashem* never ends. We enter Chodesh Tishrei sensing the preciousness of all our mitzvos, which connect us to the **אין סוף**. This is why the *avodah* of Chodesh Tishrei ends with Shemini Atzeres. Chazal say that this day was added because Hashem declares: **קָשָׁה עַל פְּרִיזָתְכֶם**. For how can there possibly be a **פְּרִיזָה** from the **אין סוף**? How can we say farewell

to something ever-present and never-ending?

The month of Tishrei revolves around unceasing *avodah*, which is why on Succos we were busy day and night in the Beis HaMidkash. Therefore, Shemini Atzeres is the day chosen for Simchas Torah, because the whole concept of simcha is breaking through נבלם and limitations, which is why the Simchas Beis HaShoeivah on Succos lasted through the night. There is no פְּרִזְדָּה from Torah, because Torah is אֲרוֹנָה מְאַרְצָה מְדָה, and it's with this comforting message that we "end" the *avodah* of Tishrei, filled with the sense that there is no end.

This is why Moshe Rabbeinu was chosen to be the נָשָׁט. He represents the מִדְתָּה הַצְּבָתָה – eternity. Chazal say that the *roshei teivos* of the pasuk מה שְׁהִיא מִדְתָּה הַזָּה (Koheles 1:9) spell משָׁה, for he represents the הַזָּה and the הַזָּה and was chosen to bring the Torah, which is אֲרוֹנָה מְאַרְצָה מְדָה. Saved by Basyah's hand that miraculously stretched forth beyond the natural limits of flesh, Moshe Rabbeinu has the power to break all of nature's limitations.

He has the power to take us out of *galus* and bring us into the יּוֹם שְׁכִילָה אֲזָה.

As we begin Sefer Shemos, we must strengthen ourselves against ascribing to Mitzrayim's philosophy of there being inherent limitations to all things, both physical and spiritual; for this falsehood undermines everything that Torah and mitzvos offer us. A Yid must live with the שְׁנָה דְּזִיִּים and must feel that all areas of Torah and mitzvos are אֵין סְפָר.

Obviously, if a person has no time to learn other than specific hours, he's doing his maximum, but he mustn't view his *avodah* during those precious hours as fulfillment of a quota. Rather, he must yearn for more and, in this way, truly connect to the אֵין סְפָר of Torah and mitzvos. *מצה נורדה מצה מצה*, and his days will overflow with *avodas Hashem*, just as we multiplied to overflowing in Mitzrayim: פָּרוּ וִשְׁרַצְתֶּם וְכֵרִי. In that *zechus*, we'll merit the full בִּים הַזָּה יְהִי ד' אֶחָד וְשָׁמוֹ אֶחָד הַתְּגִלָּת, speedily, in our days. Amen!





Shemos

The Light of Hashem's Mercy that Penetrates All Darkness

Sefor Shemos begins with Klal Yisroel's descent to Mitzrayim and the beginning of the bitter exile, which seems bleak. Yet as Yidden, we firmly believe that all trials and challenges are purely for the good, even if we cannot see the good as we endure them.

When Moshiach comes, the blessing hidden within every tragic episode will be revealed. Dovid HaMelech says: *אודה כי עניתי* (Tehillim 118:21), and we typically understand “*עניתי*” as meaning “you have answered me.” However, the Malbim translates the *pasuk*: “Thank you, Hashem, for the afflictions You have caused me.”

Even our afflictions, painful and trying though they be, are truly good. Remembering this hidden reality of everything we experience gives us the strength and *emunah* to trust that even our darkest moments are bright.

The concept of everything being filled with light is seen from the very beginning of creation. The *pasuk* says: *ויזא אלקים את הארץ כי טוב*, and Rashi explains that at the onset of creation, light and darkness were “*משחטשין*” – swirled together in one, cohesive mixture. In a deeper sense, Rashi is telling us that Hashem’s *לֹא* (darkness) and *רֹחמים* (light) both come from the same source of *רֹחמים*. The darkness of *לֹא* does not contradict the light of *רֹחמים*. On the contrary; they’re truly one.

Expressing our difficulty in grasping how Hashem’s *רֹחמים* can be expressed in this world as harsh darkness, Rashi writes that this light was hidden and is known as the *אור הנכח*, namely, a light that, though concealed, must be understood as the one, true, reality of the *רֹחמים* with which Hashem conducts the world.

In this week’s parashah, in the midst

of *galus*, Hashem revealed this very idea to Moshe Rabbeinu through the holy name of אָדָה, as in the *pasuk* אָדָה אָדָה. The deeper sefarim teach us that the name אָדָה corresponds to the *middah* of בָּטָר, which represents the notion that absolutely everything is rooted in Hashem's *rdzim*. In נָדָר there exists only רְדָמִים.

A crown is worn upon the head, above the mind, illustrating that the *middah* of נָדָר is beyond our logic, beyond our capacity to grasp how Hashem's absolute רְדָמִים abounds in all situations.

The Gemara (Berachos 31) states: אָסֹר לְאָדָם שִׁימָלָא שְׁזָק פַּי בְּעַלְמָה זוּ. This is learned from the *pasuk* אֲזַלְאָ שְׁזָק פַּי (Tehillim 126:2). Only "then," with the coming of Moshiach, will we be filled with the שְׁזָק of perceiving how all our challenges and tragedies transpired through Hashem's compassion and love for us.

The Maharal explains that the number eight corresponds to that which is beyond the revealed hanhagah of this world. Therefore, there is so much joy associated with the number eight. The first Yid who received his *bris milah* on the eighth day was Yitzchak Avinu. He is called יַצָּק, which means

"he will laugh," because the true joy of the number eight will only be revealed in the future.

The mitzvah of *bris milah* entails painful spillage of blood, as though the act were sourced in רְדָם. However, the mitzvah encompasses so much שְׁמָה. Dovid HaMelech says: שָׁשׁ אָנֹכִי עַל אַמְדָה (Tehillim 119:162), expressing immense joy, reveal Chazal, over the mitzvah of *milah*. Additionally, the Gemara (Meseches Shabbos) states that any mitzvah Klal Yisroel originally accepted with joy, such as *bris milah*, will always be fulfilled with joy.

Joy is associated with *bris milah* because it is performed on the eighth day, and the number eight reveals that even pain and blood are truly sourced in Hashem's great compassion. And perceiving that all רְדָמִים is truly causes great joy.

We further encounter this concept with Yosef HaTzaddik, whom Pharaoh named צְפָנָת פָּעָנָה. The gematria of צְפָנָת is כָּהֵר, and the gematria of פָּעָנָה is יִצְחָק, alluding to the fact that Yosef corresponds to the שְׁזָק of Pharaoh. This is appropriate given that Yosef corresponds to the *middah* of סָדָר, namely, the *avodah* of קְדוּשָׁת דְּבָרִת, which means

in which true **שמחה** is deeply rooted. Therefore, Yosef is called **צפנת פענץ** – “the revealer of secrets,” because the revelation that every trial and challenge is rooted in Hashem’s **דרכיהם** brings great joy. This is clearly seen when he told his brothers: **ועתה אל תעצבו לא אתם שלחנום אותי הנה** – “Do not despair. Your having sent me down to Mitzrayim was orchestrated solely by Hashem.”

Though the Meshech Chochmah writes that the sin of selling Yosef is so severe that it is the root of all sins between man and his fellow, and though we know that the terrible decree of the **עשודה הדרוגי מלכטה** was to atone for Yosef’s sale, Yosef HaTzaddik was oblivious to all the hardships that had befallen him. We cannot grasp his consoling words to his brothers because he was, essentially, speaking the language of **כתר**. Only when Moshiach comes and the world of **כתר** will be revealed will we, like Yosef, finally see how all the events throughout the bitter exiles were truly beautiful and a cause for joy.

Similarly, Rabbi Akiva, who is referred to as **עקביא בקיעיסף**, experienced the world of **כתר** despite living in most difficult times. The Gemara (Menachos) says that he would derive many halachos

from the **“כתרים”** – the crowns upon the letters in the Sefer Torah, indicating his deep connection to the world of **כתר**. He therefore laughed, relates Maseches Makkos, upon seeing a fox emerge from the place of the Kodesh HaKodashim amidst the ruins of the Beis HaMikdash. And even while being tortured to death, he remained completely tranquil. Through his wonderous connection to **כתר**, he readily perceived that all suffering is truly Hashem’s **דרכיהם**.

Therefore, as we entered the very first exile, we needed a ray of light from the world of **כתר** to give us strength throughout our stay in Mitzrayim, and this is precisely what Yosef HaTzaddik revealed to his brothers as he ascribed their injustice against him to Hashem’s mercy alone.

And we needed this ray of light especially given that Pharaoh’s principal battle against us was to prevent the revelation of the *middah* of **כתר**. Chazal teach us that the four main exiles correspond to the four letters of the **ה נ ז ו**. Bavel corresponds to the **ה**, Madai to the first **נ**, Yavan to the **ז**, and Edom to the second **ו**. Mitzrayim, as the source of all exiles, corresponds to the **שׁל קצץ ני”** – the crown upon the letter **שׁ**.

Pharaoh attempted to conceal the crown, the revelation that even the darkness of exile is pure **דָּבָר מָשִׁים**. Yosef had revealed this secret in order alleviate our suffering in *galus*, yet Pharaoh was desperate to humiliate us and break our spirit, to force us to feel the full impact of exile. He knew that were we to access the *middah* of **כָּחָר**, we would be like Rabbi Akiva and transcend any suffering he could inflict upon us. The *pasuk* therefore says: **וַיַּקְרֹשׁ מִפְנֵי בְּנֵי יִשְׂרָאֵל**, which the Bnei Yissaschar explains as corresponding to the *kratz* of **יְהִי**, for Pharaoh was at war with the *middah* of **כָּחָר**.

Rashi suggests this perspective on the *galus* in last week's parashah with the words **בְּקַשׁ יְעַכְּבָ לְגַלְלֹת אֶת דָּקָר**. Yaakov Avinu wanted to reveal the **דָּקָר**, namely, the **יְהִי**, the *middah* of **כָּחָר**, so that we would not feel the

hardships of *galus Mitzrayim*.

Throughout this long *galus* we must always remind ourselves of the lesson we learned during the Makkas Choshech in Mitzrayim. Though the darkness was so thick and impenetrable that the Mitzrim couldn't move, the *pasuk* states: **וְלֹכֶל בְּנֵי יִשְׂרָאֵל** **הִזְהִיר אֶת בְּמוֹשֵׁבּוֹתָם** (Shemos 10:23). We alone saw light in the darkness, the **אֶת הַנֶּחֶשׁ** mentioned earlier. We accessed the great light that reveals all the darkness of *galus* to be rooted in the light of Hashem's **דָּבָר מָשִׁים**.

We should be *zocher*, speedily, in our days to the **אֶת מִשְׁמַרְתָּה הַנֶּחֶשׁ**, when the **אֶת** will be revealed in its full glory and we will so clearly see all the hardships endured throughout the thousands of years of exile turn into **צָהָק**. Amen!





PARSHAS SHEMOS

שבת פרשת שמות

CANDLE LIGHTING **4:17** הדרקנת נרותMINCHA/KABBALAS SHABBOS **4:37** מנחה/קבלה שבתSFAS EMES SHIUR WITH THE RAV **8:15** שיעור שפת אמת
עם הרב שליט"אSHACHARIS **8:30** שחרירית
(חו"ט 8:45)SOF ZMAN K"S (G"RA)
(Please say before davening) **9:13** סוף זמן ק"ש

קידוש - KIDDUSH

Sponsored in our honor of the yahrzeit of R' Shlomo Mayer z"l

HILCHOS SHABBOS
SHIUR FROM R' ELIYAHU
YAARI (EZRAS NASHIM)
Not This Week **8:12** שיעור הילכות שבת
עם ר' אליהו יעקב (בדורות נשים)MINCHA **4:12** מנחה

SHALOSH SEUDOS

MAARIV (R"T) **6:10** מעריב ויצאת דר"תAVOS U'BANIM **6:45** אבות ובנים

הרב שליט"א ידרוש בין קבלת שבת למעריב ובקידוש

MAZEL TOV!

R' Yonasan Comet and mishpacha on the birth of a baby girl!

