

בס"ד

# THE REBBE'S TABLE

DIVREI TORAH FROM  
**HARAV SHMUEL ZUCKER שליט"א**

מרא דאתרא קהילה קדושה בית שלמה ודמת אשכול

שמות

**Breaking the Limitations of Galus**

**The Light of Hashem's Mercy that  
Penetrates All Darkness**

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THIS SHABBOS MARKS THE Yahrzeit OF OUR  
UNFORGETTABLE YEDID NEFESH

**REB SHLOMO MAYER Z"l**

ר' שלמה ישדאל בן יהודה אריה 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.

נלב"ע כ"א טבת תשע"ט

תנצבה.







# Shemos

## Breaking the Limitations of Galus

**S**efer 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 *נואל ראשון* and the *נואל אחרון*? What is it about Moshe Rabbeinu that makes him into a *נואל*?

The answer may be the following. Pharaoh denies the *שם הוי"ה*, as he said: *לא ידעתי את הוי"ה* (Shemos 5:2) and yet he acknowledges the power of the *שם אלקים*. This means that Pharaoh believes in the powers and limitations of nature (*הטבע אלקים* is gematria), 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 *מצרים*, from the word *מצר* – limit. Everything has a border, a limit.

The word *מצרים* spells *ים מצר*, indicating that even the *ים*, whose depths and vastness symbolize limitlessness, lies within the *מצר*, the limits of nature.

In contrast, the *שם הוי"ה*, the *יהוה* *וידוה*, symbolizes the powers of *בלי גבול* and *בלי סוף*. We as *Yidden* cling to the *שם הוי"ה* and believe that even the limitations seemingly present through the *שם אלקים* are nonetheless rooted in the *שם הוי"ה*. Hashem is totally beyond limit. He is the *אין סוף*.

This is really the *avodah* and *kavanah* in the *pasuk* *שמע ישראל ה' אלוהינו ה' אחד* – meaning, even the *אלוהינו*, the *שם אלקים* that symbolizes the powers of *טבע* is nonetheless rooted in the *הוי"ה אחד*. Halachah therefore dictates: *מאריך* *באחד*, that one must draw out the word *אחד* when reciting Shema (see Shulchan Aruch Orach Chayim 61:6). The *sefarim* reveal that the word *מאריך* is connected to the *יום שכלו ארוך*, to the *madreigah* of *keser* that lies beyond all limitations and is called



אֶרֶץ אֲנִי. When being מאריך in saying the word אֶרֶץ, one is bringing all of creation into the limitless שכולו ים. In essence, therefore, this *pasuk* of Shema nullifies the entire Egyptian philosophy, which is why the end of Shema discusses יציאת מצרים, because leaving מצרים means leaving the land that preaches מִצְרִים – limits, entering the שם הוי"ה of the אֶרֶץ סוף.

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 חולק, 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 כבוד.

When learning Torah and performing mitzvos, a Yid should always connect to the powers of אֶרֶץ 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 אֶרֶץ סוף, which is why the Rema begins Shulchan Aruch with the *pasuk* שויתי הוי"ה לפני תמיד. The שם הוי"ה connects us

to תמידות, to אֶרֶץ סוף. This is also why Shulchan Aruch (Orach Chaim) ends by quoting the *pasuk* תמיד (Mishlei 15:15).

One sees very clearly the אֶרֶץ 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 *pesukim*, alluding to the importance of תורה שבעל פה when beginning *galus*, because only by clinging to the אֶרֶץ סוף of Torah can one break the limitations of Mitzrayim, of *galus*.

The same is true for mitzvos. In fact, by applying א"ת ב"ש, the first two letters (מצ) of the word מצה align with י"ק, which means that מצה actually spells יקוק, the name representative of the אֶרֶץ 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 אֶרֶץ סוף. And this is why in Mitzrayim the אֶרֶץ סוף of this mitzvah was revealed in the literal sense, with the Bnei Yisroel multiplying in extraordinary numbers: פרו וישרצו ויעצמו במאד מאד.

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



night, when כל המרבה לספר דרי 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: הגיע זמן של ק"ש של שחרית.

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 אלקים connect to the שם הוי"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 correspond to the 248 מצוות עשה).

Since Shabbos is a זכר ליציאת מצרים, it is a day to connect to the שם הוי"ה and the feeling of אין סוף. This is why we begin Kiddush with the words יום הששי ויכלו יום השמיים, whose *roshei teivos* form the name הוי"ה, which embodies the reality that there is no beginning and no end but, rather, everything existing all at once: היה הוה ויהיה. Therefore, we bring in Shabbos early before the beginning and we end Shabbos after the end, as we sing in the *zemiros* למצאת מן המאחרים והשבת וממדרים לבוא. 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 *teshuvah*, as a יומא אריכתא. As mentioned earlier, the term אריכתא means connecting to the יום שכולו ארוך. On Rosh Hashanah, we blow the shofar, which commemorates the Shofar of Matan Torah, which the *pasuk* describes as a קול גדול ולא יסף (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: קשה עלי פרידתכם. For how can there possibly be a פרידה 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 גבולים and limitations, which is why the Simchas Beis HaShoeivah on Succos lasted through the night. There is no פרידה from Torah, because Torah is ארוכה מאד מאד, 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 גואל. He represents the מדת הנצח – eternity. Chazal say that the *roshei teivos* of the pasuk מה שדיה (Koheles 1:9) spell משה, for he represents the דיה and the ידיה and was chosen to bring the Torah, which is ארוכה מאד מאד. 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 יום שכולו אור.

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 שם הוי"ה and must feel that all areas of Torah and mitzvos are אין סוף.

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 אין סוף of Torah and mitzvos. He'll then surely feel that מצה נודדת מצה, and his days will overflow with *avodas Hashem*, just as we multiplied to overflowing in Mitzrayim: פרו וישרצו. וכי. In that *zechus*, we'll merit the full ביום הדין ויהי ד' אחד ושמו אחד of התגלות, speedily, in our days. Amen!







# Shemos

## The Light of Hashem's Mercy that Penetrates All Darkness

**S**efer 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: *אודך כי עניתני* (Tehillim 118:21), and we typically understand “עניתני” 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: *וידא אלקים את האור כי טוב*, and Rashi explains that at the onset of creation, light and darkness were “*משחמשיך בערבוביא*” – swirled together in one, cohesive mixture. In a deeper sense, Rashi is telling us that Hashem's *דף* (darkness) and *רחמים* (light) both come from the same source of *רחמים*. The darkness of *דף* does not contradict the light of *רחמים*. On the contrary; they're truly one.

Expressing our difficulty in grasping how Hashem's *רחמים* can be expressed in this world as harsh darkness, Rashi writes that this light was hidden and is known as the *אור הנעוץ*, namely, a light that, though concealed, must be understood as the one, true, reality of the *רחמים* 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 אודיה, as in the *pasuk* אודיה אשר אודיה. The deeper sefarim teach us that the name אודיה corresponds to the *middah* of כתר, which represents the notion that absolutely everything is rooted in Hashem's רחמים. In כתר there exists only רחמים.

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

The Gemara (Berachos 31) states: אסור לאדם שימלא שחוק פיו בעולם הזה. This is learned from the *pasuk* אז ימלא שחוק פינו (Tehillim 126:2). Only "then," with the coming of Moshiach, will we be filled with the שחוק 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 יצחק, 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 דין. However, the mitzvah encompasses so much שמחה. Dovid HaMelech says: שש אנכי על שמחה (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 דין is truly רחמים causes great joy.

We further encounter this concept with Yosef HaTzaddik, whom Pharaoh named צפת פענה. The gematria of צפת is כתר, and the gematria of פענה is יצחק, alluding to the fact that Yosef corresponds to the שחוק of כתר. This is appropriate given that Yosef corresponds to the *middah* of יסוד, namely, the *avodah* of קדושת הברית,

in which true שמחה is deeply rooted. Therefore, Yosef is called צפנת פענח – “the revealer of secrets,” because the revelation that every trial and challenge is rooted in Hashem’s רחמים brings great joy. This is clearly seen when he told his brothers: ועתה אל תעצבו לא אתם שלוחתם 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 עשרה דיוני מלכות 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 עקיבא בן יוסף, 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 רחמים.

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 שם הוי”ה. Bavel corresponds to the י, Madai to the ה, Yavan to the ו, and Edom to the second ה. Mitzrayim, as the source of all exiles, corresponds to the “קוצ של” – the crown upon the letter י.

Pharaoh attempted to conceal the crown, the revelation that even the darkness of exile is pure רחמים. Yosef had revealed this secret in order to 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 כבוד, we would be like Rabbi Akiva and transcend any suffering he could inflict upon us. The *pasuk* therefore says: ויקוצו מפני בני ישראל, which the Bnei Yissaschar explains as corresponding to the קוצו של י"ד, for Pharaoh was at war with the *middah* of כבוד.

Rashi suggests this perspective on the *galus* in last week's parashah with the words בקש יעקב לגלות את הקץ. Yaakov Avinu wanted to reveal the קץ, namely, the קוצו של י"ד, the *middah* of כבוד, 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: וְלֹכֵל בְּנֵי יִשְׂרָאֵל הָיָה אוֹר בְּמוֹשְׁבוֹתָם (Shemos 10:23). We alone saw light in the darkness, the אוֹר הַגָּנוּז mentioned earlier. We accessed the great light that reveals all the darkness of *galus* to be rooted in the light of Hashem's רחמים.

We should be *zocheh*, speedily, in our days to the אוֹר of משיח, when the אוֹר הַגָּנוּז 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 צדוק. Amen!













בס"ד

PARSHAS SHEMOS

## שבת פרשת שמות

CANDLE LIGHTING 4:17 הדלקת נרות

MINCHA/KABBALAS SHABBOS 4:37 מנחה/קבלת שבת

SFAS EMES SHIUR WITH THE RAV 8:15 שיעור שפת אמת עם הרב שליט"א

SHACHARIS 8:30 שחרית  
(דורו 8:45)

SOF ZMAN K"S (G"RA) 9:13 סוף זמן ק"ש  
(Please say before davening)

### 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

שיעור הלכות שבת  
עם ר' אליהו יערי (בעודת נשים)

MINCHA 4:12 מנחה

### SHALOSH SEUDOS

MAARIV (R"Y) 6:10 מעריב וצאת דר"ת

AVOS 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!

