The mission of **Torah Is Geshmack** is to bring out the richness and enjoyment of Torah for everyone, and in doing so bring them closer to Hashem.

פרשת מטות־מסעי תשפ״ו

Words That Bind, Waters That Cleanse

Dovid Kopel

Why would the תורה give a person the power to make a נדר?

It is one of the strangest gifts in halacha. A person can take something permitted and, with words alone, make it forbidden to himself. He can bind his future with a sentence. He can place an איסור (*prohibition*) where no איסור stood before. And the תורה does not treat those words as emotion, poetry, or intention. It says:

> אִישׁ כִּי יִדֹּר נֶדֶר לַה׳ אוֹ הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל נַפְשׁוֹ **לֹא יַחֵל דְּבָרוֹ כְּכָל הַיֹּצֵא מִפִּיו יַעֲשֶׂה** (במדבר ל:ג)

He shall not profane his word. According to all that comes from his mouth, he shall do.

That is frightening. Why should man have such a כח (*power*)? Hashem already gave us תורה and מצוות. He already gave us the perfect עול (*yoke*) through which כלל ישראל lives. Why allow a person to create a private obligation beyond what Hashem commanded?

That question opens פרשת מטות. But it does not remain there. The same parshiyos move from נדרים (*vows*) to מלחמת מדין (*the war with Midyan*). From הגעלת כלים (*purging vessels*) to טבילת כלים (*immersing vessels*). From תנאי בני גד ובני ראובן (the condition made with בני גד and בני ראובן) to the long list of מסעות (*journeys*) at the end of ספר במדבר. At first, these may feel like separate סוגיות (*areas of Torah*). But perhaps they are one sustained lesson about how hidden realities enter Jewish life.

A word can create איסור.

A תנאי (*condition*) can hold a מעשה (*action*) in the air.

A כלי (*vessel*) can absorb what passed through it.

הגעלה can remove what was absorbed.

טבילה can bring the כלי into קדושה (*holiness*).

A nation can carry the memory of every journey it passed through.

מטות־מסעי stands at the end of the מדבר (*wilderness*), just before Moshe Rabbeinu begins his final words in ספר דברים. Before כלל ישראל enters ארץ ישראל, before the wilderness becomes memory, the תורה teaches how a holy nation survives transition: by guarding what leaves the mouth, cleansing what has been absorbed, sanctifying what remains, and binding private life back to כלל ישראל.

It begins with the mouth.

אִישׁ כִּי יִדֹּר נֶדֶר לַה׳ אוֹ הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל הַיֹּצֵא מִפִּיו יַעֲשֶׂה (במדבר ל:ב)

When a man makes a נדר to Hashem, or swears a שבועה (oath) to bind a prohibition upon himself, he shall not profane his word. According to all that comes from his mouth, he shall do.

חז״ל are deeply wary of נדרים. The Gemara says that one who makes a נדר is as if he built a במה (*private altar*). And one who fulfills it is as if he brought a קרבן (*offering*) upon that במה. The comparison is startling. A במה is not outside the realm of legitimate religious expression. It is not an act of rebellion in the ordinary sense. It is a place of עבודת ה׳. But after the בית המקדש is chosen, that עבודה becomes wrong because it is self-made. It is religious fire placed on a private structure.

That is the danger of a נדר. A person might make one מתוך כעס (*out of anger*) or even מתוך צדקות (*from a sense of righteousness*), but either way it is dangerous. He may be moved by התעוררות (*awakening*), or by a surge of emotion he believes is holy. He may even fulfill what he says. But he has created a private structure of עבודת ה׳. He has taken the world Hashem permitted and placed upon it a new איסור by the force of his own mouth.

So why give us this tool at all?

The answer may be that נדרים and שבועות are not a side law. They reveal the machinery of חיוב (*obligation*) itself. At סיני, Hashem bound כלל ישראל through דיבור (*speech*). We are מושבע ועומד מהר סיני, already bound by the oath of Sinai. The mitzvos are not merely information. They are not merely instructions. They are binding realities placed upon כלל ישראל through דבר ה׳ (*word of Hashem*).

The point is not that a person should seek נדרים as a form of extra עבודת ה׳. חז״ל warn us strongly against that. But the very existence of נדרים reveals something astonishing. Hashem created a world in which דיבור can generate חיוב. At סיני, כלל ישראל became bound through דבר ה׳, and the mitzvos became the form of Jewish life.

נדרים and שבועות are the small, dangerous echo of that structure in the mouth of man. By שבועה, the person is bound. By נדר, איסור or קדושה attaches to the חפצא (*object*). Man is not inventing his own Torah. He is touching one of the building blocks through which Torah itself binds the world.

In that sense, נדרים stand close to the idea of והלכת בדרכיו (*and you shall walk in His ways*), but only with trembling. Not because man should casually imitate Hashem by creating new prohibitions, but because Hashem placed in human speech a faint reflection of His own creative דיבור. The same כח that can bind a future to קדושה can also become a private במה when used without humility.

That is why נדרים are so dangerous. They are not imaginary. A נדר is not "just words." It is man handling, in miniature, the machinery of חיוב.

And the first place we see this is by יעקב אבינו.

וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם יִהְיֶה אֱלֹקִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ וְשַׁבְתִּי בְשָׁלוֹם אֶל בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים (בראשית כח:כ)

יעקב *made a נדר, saying: if Hashem will be with me, and guard me on this road that I am walking, and give me bread to eat and clothing to wear, and I return in peace to my father's house, then Hashem will be my God.*

יעקב makes the first explicit נדר in the תורה. But he is not looking for תוספת קדושה (*added holiness*). He is looking to survive. He is alone. He is leaving home. עשו is behind him. לבן is ahead of him. He asks for שמירה (*protection*), for bread, for clothing, and to return in peace to his father's house.

But then יעקב refuses to let survival remain survival.

> וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ (בראשית כח:כב)

This stone that I have set as a monument will become בית אלקים, *the house of Hashem, and everything You give me, I will surely tithe to You.*

יעקב teaches the root of נדר. A נדר is what happens when a person takes an uncertain future and binds it to Hashem. He says: if Hashem carries me through this, then the gift of survival will not be swallowed by ordinary life. It will become עבודת ה׳.

And even יעקב's נדר is not simple. חז״ל count him among those who made נדרים and whose words carried consequence. A נדר born from dependence can become holy, but once spoken it demands fulfillment with exactness. Even יעקב must return and pay what he promised.

This becomes the root of כלל ישראל itself.

יעקב needs physical survival, so he binds himself to Hashem. כלל ישראל needs קיום רוחני (*spiritual survival*), so Hashem binds us with תורה and מצוות. The mitzvos are not a burden placed on a nation that could otherwise live naturally. They are the עול that allows כלל ישראל to survive as כלל ישראל.

That is the secret of חז״ל's words:

> אין לך בן חורין אלא מי שעוסק בתלמוד תורה

There is no truly free person except one who occupies himself with Torah.

The world imagines that freedom means no yoke. תורה teaches the opposite. Without Hashem's yoke, a person is owned by everything else. He is owned by appetite, fear, culture, anger, ego, and desire. כלל ישראל is owned by מצרים, by Midyan, by the nations, by history, and by exile. Only the עול of תורה gives form to our freedom.

That is why חז״ל read חרות על הלוחות not only as engraved on the לוחות (*Tablets*), but as חירות (*freedom*). Freedom is not achieved by having nothing engraved upon us. Freedom comes when the right thing is engraved upon us.

Yet that is exactly why נדרים are so dangerous. A Yid does need a yoke. But it must be Hashem's yoke, not the yoke of ego. When a person creates a private איסור carelessly, or out of anger, or out of גאוה disguised as יראת שמים (*fear of Heaven*), he may be building a private במה. He may be creating his own yoke and calling it קדושה.

יעקב's נדר is holy because it is born from humility, dependence, and the need to turn survival into בית אלקים. But many נדרים are born from something very different. A person becomes angry and says, "This is forbidden to me." He wants his words to become reality because he wants control. In that moment, he takes the Divine-like power of speech and gives it to the lowest version of himself.

That is why the תורה immediately teaches not only the laws of נדרים, but the laws of הפרת נדרים (*annulment of vows*). A נדר is not merely a sentence spoken into the air. It is speech inside relationship.

The תורה spends a surprising amount of space on a daughter in her father's house, a wife in her husband's house, and an אלמנה or גרושה (*divorcee*) standing on her own. Before the תורה asks whether the נדר stands, it asks where the speaker stands.

Is she in her father's house?

Is she in her husband's house?

Is she standing alone?

This is not a technical interruption. It is the heart of the סוגיא (*topic*). Obligation is never abstract. Speech creates reality, but speech is governed by relationship.

Perhaps we can suggest that in a way this too mirrors the story of כלל ישראל.

The Midrash Aggadah already hears this parsha as more than the private laws of נדרים. It establishes the deeper metaphor: Hashem is both the Father of כלל ישראל, as the פסוק says כִּי הָיִיתִי לְיִשְׂרָאֵל לְאָב — "for I have been a Father to ישראל," and the Husband of כלל ישראל, as the פסוק says כִּי בֹעֲלַיִךְ עֹשַׂיִךְ — "for your Maker is your Husband." כלל ישראל, in turn, stands before Him like a daughter and like a bride.

Building on that, perhaps we can suggest that the structure of the פרשה gives us language for the stages of כלל ישראל's own bond with Hashem. Speech creates obligation, but speech is never floating in the air. It stands inside relationship.

At מרה, before סיני, Hashem already gives כלל ישראל mitzvos. Obligation begins while the nation is still being formed in the Father's house. At סיני, we have כלל ישראל standing like a bride under the חופה. We say נעשה ונשמע (*we will do and we will hear*). We accept before fully hearing. It is the national mouth binding the unknown future to Hashem.

And after חטא העגל (*the sin of the Golden Calf*), after the first לוחות are broken, the question becomes terrifying. Will the bond be annulled? Did נעשה ונשמע fail? Can a nation survive words it was not yet ready to live?

Hashem does not erase the bond. He gives לוחות שניות (*the second tablets*). He teaches us how to live inside our own words after failure.

That may be the depth of the women's נדרים in the parsha. The father can be מיפר (*annul*). The husband can be מיפר. Silence allows the נדר to stand. Hearing matters. Relationship matters. A vow becomes permanent not only because it was spoken, but because the relationship around it allows it to stand.

At סיני, כלל ישראל spoke like a נודר (*one making a vow*). Hashem heard our נעשה ונשמע and did not annul it. Even after the עגל, He did not say that our words were impossible. He gave us לוחות שניות and taught us how to become worthy of what we had said.

But the parsha does not end with the father's house and the husband's house. It gives one more state.

> וְנֵדֶר אַלְמָנָה וּגְרוּשָׁה כָּל אֲשֶׁר אָסְרָה עַל נַפְשָׁהּ יָקוּם עָלֶיהָ (במדבר ל:י)

The נדר *of an* אלמנה *or* גרושה*, whatever she has bound upon herself, shall stand upon her.*

This third stage cannot be the ideal. The ideal relationship between Hashem and כלל ישראל is the intact ברית (*covenant*), the חופה of סיני, the marriage in which our speech is held inside the closeness of the bond. The state of אלמנה and גרושה is not the desired state of ישראל. It is the condition of distance, rupture, and hiddenness, where the relationship appears severed and yet the words still stand.

That stage begins in the מדבר itself.

When the מרגלים (*spies*) returned and the nation cried, חז״ל say that Hashem said: אתם בכיתם בכיה של חנם ואני קובע לכם בכיה לדורות. You cried a crying for nothing; I will establish for you a crying for generations. The מרגלים did not simply reject a piece of land. They rejected the future Hashem was giving them. They looked at the gift of ארץ ישראל and saw danger instead of destiny. Their tears planted the form of בכיה לדורות (*crying for generations*).

But that decree did not remove our responsibility. Generations later, חז״ל tell us that the second בית was destroyed because of שנאת חינם (*baseless hatred*). The מרגלים planted the בכיה לדורות, but שנאת חינם ripened it into חורבן (*destruction*). The first failure was a nation rejecting the Land. The later failure was Yidden rejecting one another. They are the same disease at two scales. In one, כלל ישראל cannot trust the future Hashem gives them. In the other, one Yid cannot make room for another inside that future.

That is the fallen state of אלמנה וגרושה. It is not that Hashem gave כלל ישראל a final ספר כריתות (*bill of divorce*), חס ושלום. The Navi already cries, אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּי יהָ— where is your mother's bill of divorce with which I sent her away? The distance is real as a lived condition, but it is not final as a status. גלות feels like severance, but severance was never the design.

And that is why the נדר of the אלמנה and גרושה stands.

In the father's house, there is a מיפר. In the husband's house, there is a מיפר. But in the state of distance, the words stand with terrifying force. In גלות (*exile*), our original נעשה ונשמע still stands upon us. The covenant survives even when the bond looks hidden. The vow is not annulled. The speech of סיני continues to obligate us from inside the very condition that seems to contradict it.

The private נדר of יעקב becomes the national speech of ישראל.

A few parshiyos earlier, in פרשת חקת, the תורה says:

> וַיִּדַּר יִשְׂרָאֵל נֶדֶר לַה׳ וַיֹּאמֶר אִם נָתֹן תִּתֵּן אֶת הָעָם הַזֶּה בְּיָדִי וְהַחֲרַמְתִּי אֶת עָרֵיהֶם (במדבר כא:ב)

ישראל *made a* נדר *to Hashem.*

This is remarkable. A nation can make a נדר (*vow*). כלל ישראל is not merely a collection of individuals. It has one mouth. It can sing. It can complain. It can accept. It can repent. It can bind itself.

And this too goes back to יעקב. The first explicit נדר is made by יעקב, who becomes ישראל. Later, ישראל the nation makes a נדר. It was יעקב's נדר is the seed. וידר ישראל is the tree.

Both come from danger. יעקב faces danger as an individual. ישראל faces danger as a nation. Both say: if Hashem saves us, salvation will not remain mere survival. It will become עבודת ה׳.

But if נדרים teaches that a word can attach איסור, the next סוגיא teaches that a vessel can absorb it.

After the war with Midyan, אלעזר הכהן teaches the laws of the captured vessels:

> אַךְ אֶת הַזָּהָב וְאֶת הַכֶּסֶף אֶת הַנְּחֹשֶׁת אֶת הַבַּרְזֶל וְאֶת הָעֹפֶרֶת כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהֵר אַךְ בְּמֵי נִדָּה יִתְחַטָּא וְכֹל אֲשֶׁר לֹא יָבֹא בָּאֵשׁ תַּעֲבִרוּ בַמָּיִם (במדבר לא:כב-כג)

Gold, silver, copper, iron, tin, and lead — whatever comes through fire, you shall pass through fire and it will be purified; but it shall be purified with the waters of sprinkling. And whatever does not come through fire, you shall pass through water.

These vessels need two things. They need הגעלה or ליבון (*purging through boiling or fire*), and they need טבילה.

הגעלה removes what was absorbed. טבילה gives the כלי a new identity.

That distinction is everything.

It is not enough that the כלי no longer carries Midyan inside it. It must now enter the world of ישראל. It is not enough to cleanse. We must sanctify.

Midyan did not only attack כלל ישראל with swords. Midyan attacked through desire, appetite, seduction, and absorption. So after the war with Midyan, the תורה teaches that victory is not enough. You cannot conquer Midyan and then eat from Midyan's vessels as if nothing has entered them. The כלי carries a hidden reality inside it.

That is the continuation of נדרים. A word is not just a word. A pot is not just a pot. Reality is deeper than surfaces.

הגעלה says that what entered must be drawn out. טבילה says that even after it is drawn out, neutrality is not the goal. The כלי must be brought into קדושה.

This is the story of כלל ישראל as a nation.

הגעלה is יציאת מצרים (*the Exodus from Egypt*). It removes what was absorbed. מצרים had entered us. Its slave-mind, its fears, its tastes, and its habits had to be drawn out.

טבילה is קבלת התורה (*receiving the Torah*). It gives the כלי a new identity. Leaving מצרים is not enough. A freed slave is not yet a holy nation. יציאת מצרים is freedom from. קבלת התורה is freedom for.

הגעלה is freedom from מצרים. טבילה is freedom for תורה.

That is why there is no חירות except חרות על הלוחות. Freedom without תורה is only emptiness. It is a vessel emptied of מצרים but not yet filled with קדושה.

The גר״א, in his ביאור לאגדות הש״ס on ברכות ה., sees in the different forms of הכשר כלים (*kashering vessels*) a model for different kinds of human תיקון (*repair*). Some impurities can be washed away. Some need boiling. Some need fire. And some require שבירה (*breaking*). He maps them to different kinds of people — צדיקים (*righteous people*), בינונים (*those in the middle*), רשעים (*wicked people*), and those sunk into בהמיות (*animal-like physicality*) — each needing a different form of תיקון.

But the point is not that some people are beyond תיקון. The point is that תיקון must match the בליעה (*absorption*). There is a way back for every כלי, but sometimes the old form cannot remain intact.

שבירה is not the denial of תיקון. Sometimes שבירה is the only form תיקון can take.

This is true in כפרה (*atonement*) as well. Every Yid has a path to כפרה. חז״ל teach that some sins are repaired through תשובה (*repentance*), some through יום הכיפורים, some through יסורים (*suffering*), and some only through מיתה (*death*). The severity of the תיקון does not mean the person is beyond return. It means the פגם (*damage*) reached a place where the path back is more terrifying. Sometimes כפרה cleanses the כלי. Sometimes it breaks the כלי. But even then, the breaking is not the absence of תיקון. It is the only way a new כלי can emerge.

This is not meant to soften חורבן or make destruction less painful. We do not romanticize breaking. But during the Three Weeks, we are forced to face the truth that when a vessel has absorbed corruption too deeply, sometimes the road to rebuilding must pass through breaking. The goal is never destruction. The goal is that קדושה survive.

Then comes מסעי, and another power of speech appears: תנאי.

בני גד ובני ראובן see the land on the eastern side of the ירדן. It is good for their cattle, and they ask to remain there. Moshe hears danger immediately. Are you abandoning your brothers? Are you repeating the sin of the מרגלים? Are you turning private comfort into separation from כלל ישראל?

They answer that they will cross armed before כלל ישראל and fight. Only after the conquest will they return to their families and land. Moshe then formulates the תנאי. If they cross and fight, they may receive the land. If they do not, the gift does not stand.

From here חז״ל learn the laws of תנאי. A condition must be precise. It must be doubled. It must be spoken with halachic form.

At first glance, תנאי seems obvious. Of course a person can make a condition. Of course he can say: this act only works if this happens.

But in halacha, that is not obvious at all. A מעשה creates a חלות. A ring creates קידושין. A גט creates גירושין. A transfer creates ownership. Why should words spoken around the act have the power to suspend it, limit it, or uproot it retroactively?

That is a חידוש התורה (*Torah novelty*).

A תנאי is the תורה's revelation that words can hold a מעשה in the air.

This is the continuation and climax of נדרים. By נדר, speech creates obligation. By תנאי, speech governs whether an action creates its חלות (*legal effect / status*) at all. Speech is not decoration. It is architecture.

A person can give a ring, and the words around that act can determine whether קידושין (*marriage*) took place. A גט can be given, and the words around it can determine whether גירושין (*divorce*) took place. A future family, the status of children, the reality of איסור and היתר (*prohibition and permission*), can depend on the exactness of speech. תנאי is not logic casually attached to action. It is Torah-given precision through which speech governs חלות.

And this is why the story of בני גד ובני ראובן is the source. They thought they were asking for land. Moshe taught them that land itself needs a תנאי. Possession without responsibility is not inheritance. It is separation.

Their private success can stand only if it remains bound to כלל ישראל.

This is one of the great lessons of מטות־מסעי during the Three Weeks. חורבן comes when the bonds of כלל ישראל weaken. It comes when one Yid separates from another, when private comfort overwhelms national responsibility, when speech breaks instead of builds, when the vessels of Jewish life absorb foreign values and remain unpurified.

תנאי בני גד teaches that even success must be conditioned. Land, cattle, wealth, settlement, comfort, and private life all have a place, but only when they remain servants of שליחות כלל ישראל (the mission of כלל ישראל).

And now the תורה lists the journeys.

> אֵלֶּה מַסְעֵי בְנֵי יִשְׂרָאֵל (במדבר לג:א)
>
> *These are the journeys of* בני ישראל.

The list feels long. The תורה names place after place, stop after stop. It could have simply said that כלל ישראל traveled from מצרים to ערבות מואב and now stood ready to enter ארץ ישראל. Why relive every station?

Because מסעי is national חשבון הנפש (*inner accounting*).

This is no longer a soft reflection. It is the textual consequence of the מרגלים. ספר במדבר is the story of a nation living out the גזירת המרגלים (*decree of the spies*), the long road from rejected destiny back toward the border of the Land. Every station is part of that return. Every stop asks what the nation absorbed while living inside the consequences of its own tears.

A nation absorbs its journeys. Every place leaves something inside it. רעמסס, סוכות, איתם, פי החירות, מרה, אלים, סיני, קברות התאוה, קדש — each name carries a memory. Some stops were places of growth. Some were places of failure. Some were places of complaint, hunger, thirst, fear, death, forgiveness, and revelation.

Before כלל ישראל can enter ארץ ישראל, it must reread the road that began when it refused ארץ ישראל. Before the vow can be lived whole again, the nation must look honestly at every station where its relationship with Hashem was tested, wounded, preserved, and carried forward.

This is not nostalgia. It is not self-hatred. It is חשבון. What did we absorb? What must be removed? What must be sanctified? What must be remembered? What must never be repeated?

That is why מסעי belongs here. הגעלה teaches that a כלי must remove what it absorbed. טבילה teaches that the כלי must be sanctified. מסעי teaches that a nation must do the same with its own history.

And this is how ספר במדבר ends.

The wilderness is closing. The next sefer will open with Moshe Rabbeinu's final words. He is preparing to leave the world. Before Moshe leaves כלל ישראל, he teaches them how to carry their past without being trapped by it.

They are about to enter ארץ ישראל. They are about to receive borders. They are about to become a settled nation. But first they must remember the road. A nation cannot enter its future until it has reread its past.

That is the עבודה of the Three Weeks.

We are not only mourning an event. We are reliving a road. We are asking how the כלי of כלל ישראל absorbed שנאת חינם, division, careless speech, גאוה רוחנית, private altars, foreign tastes, and self-enclosed success. We are asking not only how to remove what entered us, but how to become sanctified again. Not only how to survive גלות, but how that survival can become a vessel for שכינה.

And so the parsha returns us to יעקב.

יעקב was alone and afraid. He needed שמירה, לחם, בגד, and to come home in peace. Those are not small needs. They are the needs of survival itself. But יעקב did not want survival to end with survival. He did not ask only to make it through the road. He asked that the road bring him back to בית אלקים.

He took a stone from the ground and saw in it the possibility of a בית.

That is the whole journey of כלל ישראל.

We left מצרים so that the בליעות of מצרים could be drawn out of us. We stood at סיני so that freedom could be engraved into us. We crossed the מדבר so that every station could form us. We entered the Three Weeks so that memory could become חשבון and חשבון could become תיקון. We guard the mouth because words build worlds. We purify the כלי because hidden things are absorbed. We sanctify what remains because emptiness is not the goal. We bind private life to כלל ישראל because there is no Jewish future in separation.

But all of it returns to the first נדר.

If Hashem gives us לחם, בגד, שמירה, and a way home, then survival must become עבודת ה׳. The stone must become בית אלקים.

May we be זוכה during these days not merely to endure גלות, but to become worthy vessels for the return of שכינה. May our speech be sanctified, our homes purified, our hearts bound to כלל ישראל, and may Hashem bring us back in peace to the בית אלקים במהרה בימינו.

Dovid Kopel · TorahIsGeshmack.com

Visit the site

Join our WhatsApp



For contact inquiries or if you wish to sponsor an issue, please email **dovid@torahisgeshmack.com**

Dedicated anonymously

לז״נ דוד יוסף בן שלום ונחה דבורה בת אסתר ואשר לעמל חיים בן דוד יוסף

TorahIsGeshmack.com

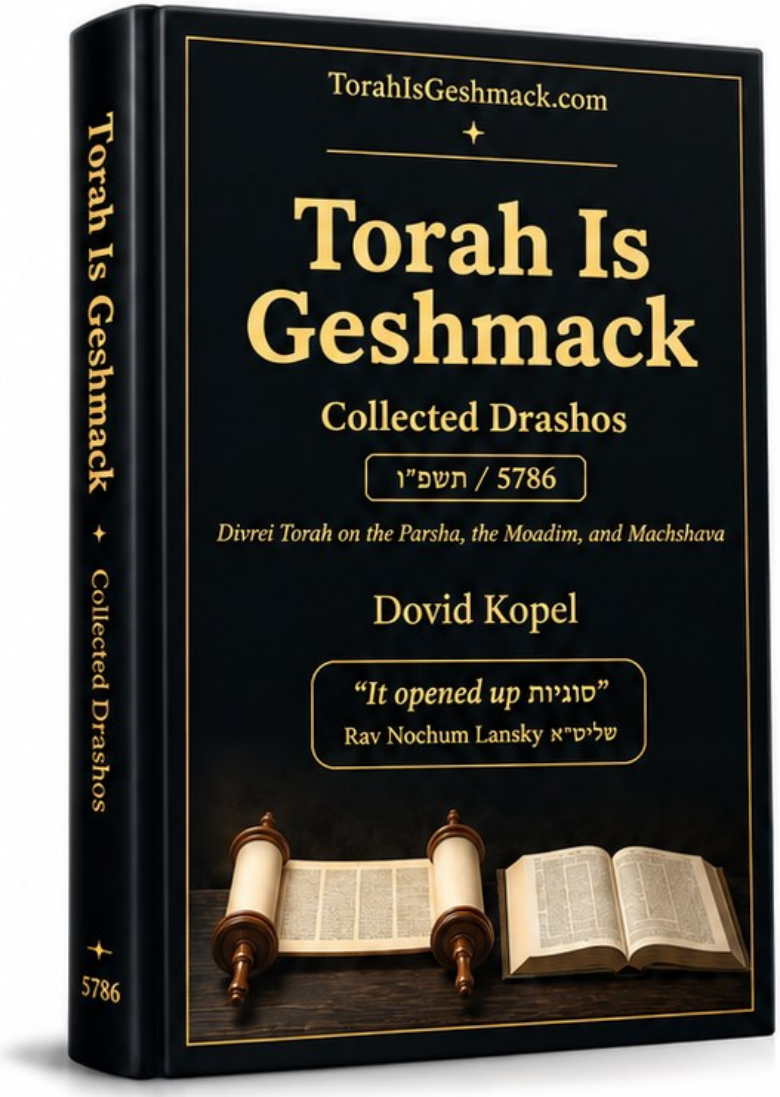
Torah Is Geshmack

Close To Torah

Collected Drashos

תשפ"ו / 5786

Divrei Torah on the Parsha, the Moadim, and Machshava



"It opened up סוגיות"

Rav Nochum Lansky שליט"א

PRE-ORDER: $25

Free U.S. shipping | Baltimore drop-off

SCAN TO PRE-ORDER

form.jotform.com/262865600851056

Divrei Torah on the Parsha

Inspiring Drashos on the Moadim

Thoughtful Machshava

Hope to be available by חנוכה

I learn Torah, and it's geshmack.