

הוֹדִינוּ לַךְ אֱלֹקִים הוֹדִינוּ וְקָרֹב שְׂמֶךְ

# עֵפְרַת הַשָּׁבוּעַ



ל"ג שנה שיינדל בת אריה משה

A Weekly Torah Publication from the Students of Mesivta Ateres Yaakov  
Ruth & Hyman Simon High School

פרשת דברים  
שבת חזון  
ח' מנחם אב תשס"ה  
August 13, 2007

Candle Lighting:	8:40
First זמן קריאת שמע:	8:59
Second זמן קריאת שמע:	9:32
Latest שחרית:	10:42
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## EXITING THE ENTRANCE

Avi Lieberman, Mesivta Graduate

ותקרבוני אלי כלכם ותאמרו נשלחה אנשים [א:כב]

ALL OF YOU APPROACHED ME AND SAID, 'LET US SEND MEN'

*Sefer Devarim* is known by Chazal as *Mishneh Torah*, being that it reviews many of the mitzvos given to Klal Yisroel, as well as the encounters and journeys they went through during their forty years in the *midbar*. One of the accounts found in this week's *parsha* is the *chet HaMiraglim*. The sin that entrapped the entire Jewish nation began with their insistent yearning to send spies to the land of Canaan, to see what was truly in store for their arrival. Unfortunately, the *meraglim* returned from the land bearing a bad report that frightened and scared the Jewish People. Because of this terrible sin and lack of *emunah*, Klal Yisroel was banished to forty years of traveling and wandering the desert.

While *Parshas Shelach* is the main source for this sin, this week's *parsha* seems to reminisce the situation with more than what's found previously. This week's *parsha* states, 'All of you approached me,' telling us that it was Bnei Yisroel's idea to send the spies. However in *Parshas Shelach*, the Torah tells us that Hashem said to Moshe, "שלח לך אנשים, send for yourselves men." The *pasuk* over there tells us that Hashem told Moshe Rabbeinu to send the spies to Canaan, while this week's *sedra* seems to imply it was the Jewish People's own idea to send the men? Where did the

idea for the *meraglim* come from – Hashem or Klal Yisroel?

Rav Moshe Wolfson *shlit"א*, Rav of Emunas Yisroel and Mashgiach of Yeshiva Torah Vodaath, explains that it was obviously Klal Yisroel who needed the report of the spies more than Hashem. As *Parshas Shelach* begins, "שלח לך, send for yourselves." However, it was ultimately Hashem who allowed the Jews to send men to spy out the land if they really wanted to. Therefore, the choice was now up to

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## KLAL YISROEL TOGETHER

Moshe Golombek, 10th Grade

לא אוכל לבדי שאת אתכם. ה' אלקיכם הרבה אתכם והנכם היום ככוכבי השמים לרב. . . איכה אשא לבדי טרחכם ומשאכם וריבכם [א:ט-יב]

I CANNOT CARRY YOU ALONE. HASHEM YOUR G-D HAS CAUSED YOU TO MULTIPLY, AND BEHOLD, TODAY YOU ARE LIKE THE STARS OF HEAVEN IN MULTITUDE . . . HOW CAN I ALONE CARRY YOUR TOIL, YOUR BURDEN AND YOUR ARGUMENT?

What was Moshe telling Bnei Yisrael? Why did he need judges for each Shevet? Let us look, first, at what Moshe was called upon to bear, "your toil, your burden and your argument." The Ramban explains that the "toil" was the constant effort required to teach Klal Yisroel the Torah, while the "burden" was the responsibility for Moshe to daven, during his conversations with Hashem, for the needs of each person who was in any sort of painful situation. The "argument" was, of course, the obligation to judge and resolve any arguments. Rav Shimshon Raphael Hirsch looks at the first two more generally; "toil" referred to strenuous activity, while the "burden" was enduring things that required patience. On the third, however, he agrees with the Ramban. The last item, on which we say "*acharon acharon chaviv*", was the need for Moshe to resolve arguments. Rav Hirsch explains that when the personal quarrels were added to the list of things that Moshe had to settle by himself, it became too much for him to bear.

The *Afikei Yehudah* offers an insight into Moshe's words a few *pesukim* earlier, which adds another layer of depth to this point. "Hashem

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This week's edition of  
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בן אברהם יצחק זצ"ל  
ליוש"ט

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by Avi Lieberman

RABBI MENACHEM ZIEMBA ז"ל

Rav of the Warsaw Ghetto

13 Elul 5643 / September 15, 1883 – 19 Nissan 5703 / April 24, 1943

- Menachem was born in Praga, a suburb of Warsaw on a Shabbos in Elul, 5643 (1883).
- His father, Reb Elazar, passed away while Menachem was still a young boy and the orphan was brought up in Warsaw by his grandfather Rabbi Avraham Ziemba.
- Reb Avraham had been a chassid of the Kotzker Rebbe and a student of the Chiddushei Harim, and now was a follower of the Sfas Emes. He was totally committed to the philosophy of Kotzk - that is, a passion for truth. This he instilled in his grandson.
- When growing up, young Menachem was constantly brought to Ger by his grandfather. There he found a way of life that he cherished his entire life. Although he was also a gaon in chassidic thought, he always remained a simple chassid.
- Living in Warsaw enabled Reb Menachem to come in contact with all the great Torah leaders of the day, both those that lived there and those that were passing through the capital city of Poland. He made it his business to talk to every gadol he could reach, whether from Poland, Lithuania, Hungary, or Galicia, to discern and comprehend their method of *Talmud Torah*. Indeed, from the few sefarim he left, we see how he incorporates and synthesizes different methods into a synergistic whole that is uniquely his own.
- In the words of Reb Mendel Kasher: Reb Menachem's *bekius* was similar to that of the Gaon of Rogatchov, his *amkus* (depth) similar to that of the Avnei Neizer, his clarity to that of the Ohr Same'ach, his ingenuity to that of the Chiddushei Harim, his pilpul to that of the Beis Yitzchak and his creativity to that of Rabbi Yosef Engel.
- Reb Menachem's relations with the gedolim were those of mutual respect. One such example is that the Gaon of Rogatchov, who was not known for his patience with younger students, had a special love for Reb Menachem. They exchanged hundreds of letters and whenever the Gaon was in Warsaw he asked that Reb Menachem come and talk with him so that "I don't forget how to speak the language."
- When he turned eighteen, Reb Menachem married Mindel, the only daughter of Reb Chaim Yeshaya Tzederbaum, a wealthy merchant from Praga. As a condition of the marriage, his father-in-law promised to support him for twenty years in order to allow him to devote his entire time to the study of Torah.
- These twenty years were always remembered by Reb Menachem as the happiest time of his life. All his needs were cared for and he was able to study for twenty hours a day, seven days a week, interrupted only for krias haTorah on Mondays, Thursdays and Shabbos.
- Reb Menachem once confided that during those twenty years, he wrote more than 10,000 pages of



- chiddushei Torah*. When his father-in-law died in 5680, he wrote and published the *sefer Totzaas Chaim*, on the laws pertaining to carrying on Shabbos, in his father-in-law's honor.
- Even during this time of relative quiet, Reb Menachem's fame began to spread. Reb Meier Simcha HaKohen of Dvinsk, so astounded by Reb Menachem's genius, begged him to befriend his own son-in-law, Reb Avraham Luftbier, who lived in Warsaw.
- Reb Menachem became fast friends with Reb Avraham Luftbier, as they constantly corresponded and exchanged *chiddushei Torah*. When Reb Avraham Luftbier died at a tragically young age, Reb Menachem published the correspondence exchanged between the two friends. The volume was called *Zera Avraham*, and was dedicated to his friend who had left no children of his own.
- When his father-in-law died, Reb Menachem's wife tried to continue the hardware business left her by her father. Reb Menachem was soon forced to help out in the store. Many towns and cities offered him a position as Rav but he refused them all, saying that he had more time to study working in the store than as a Rav.
- When someone mentioned that between customers Reb Menachem takes a moment to study a piece of gemara, Reb Menachem corrected him saying that while learning gemara he takes a moment to wait on a customer.
- Every young talmid chacham who came to Warsaw felt it incumbent upon himself to take the time to travel to Praga and visit Reb Menachem in his store so that when he went home he could say that he spoke *divrei Torah* with Reb Menachem.
- Reb Menachem was totally devoted to the Gerer Rebbe, the Imrei Emes. He would not become involved in the smallest matters without first consulting the Rebbe. The Rebbe, in turn, respected and honored him.
- When the Rebbe asked him to become involved in kehillah affairs, although it was against his nature since it would disrupt his learning time, he at once acceded. He was appointed the representative of Praga to the Kehillah Council in Warsaw. The majority at that time was anti-religious but the respect and esteem in which Reb Menachem was held allowed him to assuage some of the anti-religious feeling in the council.
- In 5684 (1924) Reb Menachem lost his son, Moshe Yehudah Aryeh, at the age of 19. The young boy was already known as an *illui* in the same mold as his father. As a memorial to his son, Reb Menachem published a volume, *Gur Aryeh Yehudah*, containing the boy's *chiddushim* together with some correspondence between father and son.
- In 5695 (1935) Reb Menachem, together with Reb Yaakov Meir Biderman, brother-in-law of the Gerer

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the *meraglim* – who would they be messengers for, Hashem or Bnei Yisroel? Would they be on a mission from 'Hashem', Who wanted them to return with encouragement for the nation, or would they be messengers of the 'Jews' who would cry out from any sign of peril? They unfortunately chose to be *meraglim* for the people, and it was this error that caused the disaster of the mission.

Interestingly enough, when we come to the *Haftorah* for *Parshas Shelach* that describes the spies later sent by Yehoshua, more precautions were instituted and the mission concluded successfully. In other words, those *meraglim* chose to be messengers of Hashem, and not of Klal Yisroel. It is amazing that even if one is going to the same place, the mission and outcome can be completely different.

It is no coincidence that both *Parshas Shelach* and *Devarim* fall out at such vital points in the year. *Parshas Shelach* always falls out at the end of our time in yeshiva, just as we are making plans for the summer. From this disaster with the *meraglim*, we must learn to ask ourselves before entering the summer, "Who am I going for? Am I going for my *yetzer hara* who bears the evil intentions; or am I going for Hashem, whose expectations for us do not cease over the summer months?" As my rebbe, Rabbi Mordechai Yaffe points out, summer is not a preparation for yeshiva; yeshiva is a preparation for the summer. Where we find ourselves during our 'time off' is the effect of a successful *zman* in yeshiva.

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Rebbe, and Rabbi Avraham Weinberg, was appointed to the Warsaw Rabbinate. He now became one of the foremost spokesmen for Orthodox Jewry in Poland.

- With this position, Reb Menachem was not only involved in the day-to-day political activities of the Kehillah, but a new facet of his greatness was uncovered. He became a decisor of practical halachah, answering questions in applied Torah law from all over Poland and the world. Although he keenly felt and accepted the responsibility that was thrust upon him, he always regretted that he now had no time to learn and write his *chiddushei Torah*.

- At the first *Knessiah Gedolah*, Reb Menachem was not yet forty when he was chosen to serve as honorary secretary in the *Moetzes Gedolei HaTorah*. At the second *Knessiah Gedolah*, Rabbi Chaim Ozer Grodzinski agreed to serve as chairman of the *Moetzes Gedolei HaTorah* only if Reb Menachem would continue in his position. At the second *Knessiah* Reb Menachem was only forty-five years old and therefore felt that he should stay in the background.

- At the third *Knessiah*, Reb Menachem was at the height of his fame. He spoke twice to the full assemblage and each time was greeted with hushed silence and awe. His second speech, in retrospect, seems almost prophetic.

- Reb Menachem spoke first about the mitzvah of *Kiddush Hashem* - sanctification of Hashem's Name. Not only when one is forced to choose between religion and death is there a sanctification, he declared, but also each and every moment that a Jew overcomes adversity and is able thereby to glorify the name of Hashem. He then spoke about *Eretz Yisrael* and how it too can serve as a medium for sanctification of His Name - *Kiddush Hashem*.

- With the outbreak of the war and the tragic events that followed, Reb Menachem pulled all his energies together and became the single most important moral force in the ghetto. In the darkest days of the ghetto, he strove to bring a note of optimism and hope into the lives of the people. He constantly railed against those who seemed to be lost in despair.

- Reb Menachem set up secret places for the learning of Torah - *yeshivas*, *Talmud Torahs* and

*Bais Yaakovs*. At great personal risk, he would constantly visit these holy places in cellars, attics or bomb shelters in order to strengthen those who studied there.

- Reb Menachem continued to write his *chiddushim*. He wrote an entire work on the laws pertaining to *Kiddush Hashem*. One page was introduced with the following notation: "Written on the day my dear wife was taken from me. She always sacrificed herself to bring up our children in the lap of the Torah and allowed me to immerse myself in the holy Torah." Even in the depths of his own despair, he could not stop writing *chiddushim*.

- He was given two opportunities to escape from the ghetto. Once, he was sent a Costa Rican passport and citizenship papers. His last name, however, was misspelled - *Ziember* instead of *Ziamba*. This was enough excuse for the authorities to disallow the papers.

- Another time, Reb Menachem and the only other two surviving members of the Warsaw Rabbinate, Rav Shimshon Shtockhammer and Reb Dovid Schapiro, were suddenly summoned to the *Judenrat*. They were told that the Catholic Church was willing to rescue them. The three refused to go saying that although the Jews in the ghetto do not need the Rabbinate anymore, the mere fact that the Rabbinate is still among them may give the Jews some more strength to carry on.

- Erev Rosh Chodesh Nissan 5703 (1943) was declared as a public fast for *teshuva* and *tefillah*. Reb Menachem spoke that day to the many people that gathered at his home, with a fervor that bordered on the unearthly. He again exhorted the people not to lose hope. He interpreted the *pasuk*, "Hashem knows the way of the righteous, and the way of the wicked is lost (*Tehillim* 1:4-6)," in a novel manner. It is the way of the righteous to say, "Hashem knows." He knows what He is doing and therefore we must have faith. But the way of evil-doers is to say "All is lost," that is, to sow pessimism and despair.

- That *Pesach* as in previous years, Reb Menachem was concerned that there should be enough *matzoh* and wine so that all who wanted could partake in the *Sedorim*. He set up a committee to set aside enough supplies for everyone. As one of the more prominent Jews in

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your G-d has caused you to multiply, and behold, today you are like the stars of Heaven in multitude." Bnei Yisroel is compared to the sand of the sea, and the stars of Heaven. Grains of sand are found together, lying on each other, while each star is distant from others. Bnei Yisroel is called "a stiff-necked people" but if they are united, then it is still possible to lead them. Yet they are extremely difficult to bear when they are separate and divided from each other. This is what Moshe said, "I cannot carry you alone" because "Hashem your G-d has caused you to multiply" and not only this, but "today you are like the stars of Heaven" separated and divided between yourselves like the stars. In that situation, "how can I alone carry your toil, your burden and your argument?"

There is a further connection between this week's *sedra*, and *Tisha B'Av*. Every year *Parshas Devarim* is read right before *Tisha B'Av*, and the *pasuk*, "How can I alone carry...etc," begins with the word *Eichah*. This is also the first word in

*Megillas Eichah* that is read on *Tisha B'Av*, and in fact, the second *ailyah* is supposed to start with this *pasuk*, but *ballei keriah* purposely finish the first reading one *pasuk* early in order to avoid beginning the second reading with *Eichah*. Just as Moshe said *Eichah* because the people were divided, we say *Eichah* because we are divided. The *Beis Hamikdash* was destroyed because of *sinaas chinam* . . . it can involve a lot of toil to deal with the Jewish Nation, and it can require patience to handle the burden. It is when we are divided, when there are arguments, that it becomes unbearable. If we look at the behavior of sand, by themselves, grains of sand will lie on each other, but they will not cluster. Only if you add water to the individual grains of sand do they combine. As we know, *Rebbi Akiva* compared Torah to the waters of the sea! Torah is the agent that can reunite Jews who are independent, divided stars, into combined grains of sand, and together, we can build the *Beis Hamikdash*, *bimheirah biyameinu*.

IN-DEPTH FOCUS ON GREATNESS (continued from page 3)

the ghetto, he was constantly under the closest observation and therefore could not become personally involved in the underground that organized the uprising. However, when money was needed to obtain ammunition, he was the first to donate, as well as adding his personal blessings to the movement.

- The uprising began early on the morning of Erev Pesach. The battle raged the entire day, but *Reb Menachem* prepared himself for the coming *Yom Tov* as if nothing was happening. He had a gift from Hashem, he once said, of being able to concentrate all his faculties on one thing while at the same time understanding and absorbing everything occurring around him. In the evening, the fighting stopped and *Reb Menachem* conducted the *Seder* as though the times were normal.

- The next few days were spent in hideouts watching the ghetto being burned. The Nazis *yimach shemom* were methodically destroying the ghetto, house by house, in order to break the resistance.

- Consumed along with the burning houses were *Reb Menachem's* manuscripts - the tens of thousands of pages that were destined never to be learned by future *talmidei chachamim*. He had a treatise on the entire *Rambam* called *Machazeh Hamelech*. Another on the *Talmud Yerushalmi* called *Menachem Yerushalayim*, as well as hundreds of *teshuvos* and *chiddushim* on *Bavli*, *Shulchan Aruch*, *Midrash* and all other parts of the Torah. All these writings were destroyed.

- On *Shabbos* - the third day of *Chol Hamoed* - all the houses were burning, as the tongues of flame licked at *The Ziembas' hideout*. Inside there was a quiet but desperate struggle - because of the heavy smoke and immediate danger of fire, there were some who wanted to leave. *Reb Menachem*, however, didn't want to leave and asked everyone to try and put out the flames. He began carrying the water himself, as his family listened and did all they could to help.

- By noon, the entire building was engulfed in flames. The air in their hideout was so thick with smoke that it was nearly impossible to breathe. The fire had already reached the stairwell and if the stairs collapse, they would be trapped in their attic as had happened to so many others.

- The family left the house. But where could they go? The murderous SS were most certainly standing in the street waiting for the flames to flush their victims out into their arms. The family went down into the cellar knowing beforehand that they couldn't stay there long. They eventually decided to try to get across the street to the building where the *Volia Rav*, *Rav Ber*, was hiding.

- During a momentary lull in the shooting, when it seemed safe, *Reb Menachem Ziemba's* daughter *Rebbetzin Rosa Weidenfeld* (daughter-in-law of the *Tshebiner Rav*) was able to peer out of the cellar. Not noticing any police, she called for her family to follow her across to the neighboring house.



The Nazi would set ablaze entire blocks in order to force the population to come out of hiding...the water, gas, and electric supplies were cut off....

She ran across first and then motioned with her arm - they misunderstood the signal.

- Believing it to be safe, they began running across. The *Rav* was first, holding his five-year-old grandson *Yankele Ber* by the hand. His family followed. Suddenly they heard wild screams and gunfire coming from the ruins of *Naleuki 39*. Nobody was sure what was happening. Everyone saw the *Gaon* only a few steps ahead of them, falling down. They couldn't go any further. The gunfire was becoming heavier and they were forced back into their cellar.

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- The Mechaber (of the Shulchan Aruch) writes that although one usually eats lightly in his seudah hamafsekes, and he eats on the floor, on Shabbos he should not refrain from eating meat and drinking wine, even "like Shlomo Hamelech's feast during his reign". The Rama says that one must still make sure to stop eating before Shkiah.
- The Mishnah Berurah points out that although on Shabbos there is no actual obligation to eat meat, on this Shabbos one should not refrain, because otherwise, it would seem as if one was mourning on Shabbos, which is forbidden.
- The Mishnah Berurah quotes the Magen Avraham as saying that although the mechaber writes that one should eat "like the feast of Shlomo Hamelech", he should still not be completely b'simcha, and should avoid eating with a lot of company.
- The Mishnah Berurah also brings down the B'chor Shor, who argues on the Magen Avraham, and says that if one normally eats his Shabbos seudah with company, to avoid eating with company shows public mourning, and should not be done.
- Everyone agrees that it is permissible to eat with one's family and *bentch* with a *zimun*.
- If a Bris Milah is to be done that Shabbos, it's seudah should be done before Mincha.
- One should wait to remove his shoes until after *Borchu* in Maariv of Motzai Shabbos.
- The Rema writes that on Erev Tisha B'av, after chatzos, one should not learn what can't be learned on Tisha B'av itself. Therefore, one should not learn Pirkei Avos on Shabbos after chatzos.
- The Taz, quoted by the Mishna Berurah, says that whoever learns on Shabbos after chatzos does not lose anything.
- The Mishnah Berurah concludes that we may rely on the *psak* of the Taz.
- On Tisha B'Av itself, it is prohibited to learn anything except for things that have to do with the day.
- Being that Tisha B'av is one of the most important fasts, which commemorates the destruction of the Beis HaMikdash, one must fast unless they are really sick.
- It is better to minimize one's work on Tisha B'Av, at least till midday.
- However, if his absence from work will cause him major loss it is permissible. **As with all matters of halacha, before one is lenient he should consult his rav.**
- We have a strong accepted custom not to wear tefillin or talleisim until mincha.
- The *isurim* of the nine days also apply to the day after Tisha B'Av until *chatzos*. It is *asur* to listen to music, shave, etc. The reason for this is because the flames of the Beis HaMikdash were still burning and it was still in midst of being destroyed. Therefore our *aveilus* has not ended.

## IN-DEPTH FOCUS ON GREATNESS (continued from page 4)

- Until the late afternoon hours they couldn't tell for certain what had occurred. They found his holy body at the courtyard gate. The catastrophe had been realized.
- The terrible news flew with incredible speed to all neighboring hideouts. In spite of the great danger, a number of minyanim gathered. A beis din was set up and they decided to bury the Rav temporarily in a grave in the courtyard of Kupiecka 4.
- In the middle of the night, eerily lit by the dark light of the smoke covered flames, they buried Reb Menachem Ziembra, may Hashem avenge his blood.
- When the ghetto was finally liquidated, Reb Menachem's entire family was taken to Treblinka where they all perished. Not one survived. May Hashem avenge their blood.
- In 5718 (1958), learning that the Polish Government was planning to rebuild the area of the ghetto that included Reb Menachem's grave, his brothers, Rav Avraham Ziembra and Reb Yitzchok Meir Ziembra who were with him to the very end, along with others, expended great efforts to exhume his body and bring it to Eretz Yisrael.
- After weeks of work by surveyors and others, Reb Menachem's grave was finally located (all landmarks remembered by the survivors had been destroyed in the interim). His body was flown to Eretz Yisrael and after a funeral attended by all the Moetzes Gedolei HaTorah and tens of thousands of people, Rabbi Menachem Ziembra was finally laid to rest on Har Hamenuchos on Rosh Chodesh Tammuz 5718 (June 19, 1958).

## AVI LIEBERMAN (continued from page 3)

Furthermore, the way we decide to spend our summer will be the ultimate preparation for life.

This same idea goes for *Parshas Devarim*, which also tends to fall out in the middle of the summer, when we can look back and ask where we came from, and gaze forward to ponder where are we going? "Am I still going out from my yeshiva, or am I a person heading towards a doomed ending? Hopefully our summer is in the process of a continued success, and will end off on a high note of foundation for the upcoming year.

How much greater is this message for this *Motzei Shabbos*. We are already in mourning of the *churban HaBayis*, and in a few short hours we will sit on the floor as we reach the crescendo of our *aveilus*. We are caught in the long stretch of this treacherous exile, and possess nothing but

faith and *emunah* to keep us going. Yet even as we are trapped in this time of peril for our lives and jeopardy for our *neshamos*, we must never forget where we are coming from. We are Klal Yisroel, the children of the King of kings, and are on an exile from our glorious Temple situated in Eretz Yisroel. We will soon return to our home, and must not lose sight of our mission and goal. Our mission is for Hashem and not for our desires and cravings – and our goal will be achieved through the tefillos, learning and yearning of Bnei Yisroel for the final redemption. May we truly merit the end of this arduous *galus*, and soon meet *Moshiach Tzidkeinu* and *Geulah Shleimah* with song and dance . . . *Od Yishomah B'orei Yehudah U'vechuzos Yerushalayim*.

