



“Behold, how good and how pleasant is the dwelling of brothers together in harmony”

HKB”H Rested His Shechinah on the Mishkan due to the Joint Efforts of Moshe the Tzaddik and Aharon the Ba’al Teshuvah

In this week’s parsha, parshas Shemini, it gives me great pleasure to focus on the wonderful partnership of the two holy brothers—Moshe and Aharon. In their merit, HKB”H rested His Shechinah on the Mishkan. This is apparent from the following passuk in our parsha (Vayikra 9, 1): **”וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי יִשְׂרָאֵל”**—**it was on the eighth day, Moshe called to Aharon and his sons, and to the elders of Yisrael.** Rashi provides the following clarification: **It is referring to the eighth day of the inauguration (of Aharon and his sons into the kehunah). It was the first of Nissan; for the Mishkan was erected on that very day.**

Regarding this subject, we learn in the Talmud Yerushalmi (Yoma 1, 1): **”כֹּל שִׁבְעַת יָמֵי הַמִּילּוּאִים הָיָה מֹשֶׁה מְשַׁמֵּשׁ בְּכַהֲוֹנָה גְדוּלָה וְלֹא שָׂרְתָה שְׂכִינָה עָלָיו, וְכִיּוֹן שִׁלְבַשׁ אַהֲרֹן בְּגָדֵי כַהֲוֹנָה גְדוּלָה וְשִׁימַשׁ שָׂרְתָה שְׂכִינָה עָלָיו.”** **Throughout the entire seven days of the inauguration, Moshe functioned as the Kohen Gadol, but the Shechinah did not rest on his account. As soon as Aharon donned the garments of the Kohen Gadol and began serving, the Shechinah rested on his account. What is the reason?** (Vayikra 9, 4): **“For today Hashem appears to you.”** Thus, we learn that HKB”H only rested His Shechinah on the Mishkan after Moshe Rabeinu had initially served as the Kohen Gadol for seven days and then Aharon HaKohen replaced him and offered the korbanos on the eighth day of the inauguration ceremony.

This sacred partnership of Moshe and Aharon continued to grow and get stronger. This is evident from a passuk further on in the parsha (ibid. 23): **”וַיְבוֹא מֹשֶׁה וְאַהֲרֹן אֶל אֱהֱלֵ מוֹעֵד וַיִּצְאוּ וַיִּבְרְכוּ”**

”את העם וירא כבוד ה' אל כל העם”—Moshe and Aharon came to the Ohel Mo’ed, and they went out and blessed the people—and the glory of Hashem appeared to the entire nation! Rashi explains why it was necessary for both Moshe and Aharon to enter the Ohel Mo’ed together: **Upon seeing that all the korbanos had been offered and the entire service had been performed, yet the Shechinah had not descended for Yisrael, Aharon became distressed, and said: “I know that HKB”H has become angry with me, and it is on my account that the Shechinah did not descend for Yisrael.” He said to Moshe, “Moshe, my brother! This is what you have done to me; I began performing the service (at your behest), and I was embarrassed (because the Shechinah did not descend). Immediately, Moshe entered with him, and they sought mercy, and the Shechinah descended for Yisrael.**

Further on, Rashi explains the significance of that which is written: **“They went out and blessed the people”—they said (Tehillim 90, 17): “May the pleasantness of my Lord, our G-d, be upon us. May the Shechinah rest in the work of your hands.”** Rashi explains here that at the conclusion of the seven days of inauguration, even before Aharon approached the mizbeiach to sacrifice the korbanos, the people of Yisrael expressed their deep, heartfelt pain to Moshe. For seven days, Moshe Rabeinu had erected the Mishkan, officiated in it and dismantled it, and despite all of their good intentions and efforts, the Shechinah still did not rest among Yisrael. They sought some indication that they had been granted atonement for the **“cheit ha’eigel.”** To which Moshe responded (ibid. 6), **“This is the thing Hashem has commanded you to do; Aharon,**

my brother, is worthier and more important than me; for through his korbanos and his service, the Shechinah will rest among you, and you will know that the Omnipresent has chosen him.”

From all of the above, we see that HKB”H only rested His Shechinah in the Mishkan after both brothers had fulfilled their roles. Moshe had initially served as the Kohen Gadol for the seven days of inauguration, and then, on the eighth day, Aharon had sacrificed all of the korbanos that they had been commanded to bring on the mizbeiach. Even then, the Shechinah did not descend immediately. It only descended after the two of them entered the Mishkan together to pray. Finally, when they exited to bless the people (ibid. 24): **”ותצא אש מלפני ה' ותאכל על המזבח את—a fire emerged from before Hashem and consumed on the mizbeiach the “olah” and the fats; the people saw, they rejoiced and fell upon their faces.**

Thus, it behooves us to reflect upon the practical significance for each and every one of us of this exalted partnership of these two holy brothers that resulted in the dwelling of the Shechinah in the Mishkan. What vital lesson are we supposed to learn and implement even in our current situation where the Beis HaMikdash is no longer extant? How can we replicate the combined efforts of Moshe and Aharon in order to merit the dwelling of the Shechinah among us?

The Shechinah Dwelt in the Mishkan in the Merit of Moshe the Tzaddik and Aharon the Ba'al Teshuvah

We will begin to shed some light on the subject by introducing an important principle gleaned from the sacred teachings of the Sefas Emes, which is repeated several times in his commentary on this week’s parsha (5639, 5641, 5645). He explains that Aharon was appointed the Kohen Gadol instead of Moshe Rabeinu, because Moshe Rabeinu was a consummate tzaddik; he had never in his life experienced sin. Therefore, he was incapable of rectifying the “cheit ha’eigel” for Yisrael; that required a ba'al teshuvah. Aharon HaKohen, on the other hand, had fashioned the eigel for the people; thus, he was a ba'al teshuvah. Therefore, he fit the bill; he was able to offer the korbanos on their behalf to rectify their sin.

Based on this idea, he explains the significance of the following passuk (ibid. 7): **”ויאמר משה אל אהרן קרב אל המזבח ועשה”**

”את חטאתך ואת עולתך וכפר בעדך ובעד העם—Moshe said to Aharon, “Approach the mizbeiach and perform the service of your “chatas” and your “olah,” and provide atonement for yourself and for the people. Rashi explains in the name of the Toras Kohanim that Aharon had to be coaxed; he felt ashamed and was afraid to approach. Therefore, Moshe said to him: **“Why are you ashamed? This is why you were chosen.”** In other words, because he had made the eigel, Aharon felt ashamed and unworthy. Hence, Moshe hinted to him that he was compelled from above to make the eigel, so that he would be able to rectify the people’s sin in the capacity of their Kohen Gadol.

Let us embellish this point based on what we are taught in the Gemara apropos the “cheit ha’eigel” (A.Z. 4b): **”לא עשו ישראל את העגל—Yisrael only made the eigel in order to provide encouragement for ba’alei-teshuvah.** Rashi explains that Yisrael, in that generation, were courageous and virtuous and had control over their yetzers. They would not have succumbed to their yetzers and made the “eigel” had it not been decreed from above that they do so to provide encouragement for ba’alei teshuvah. Thus, if a sinner would argue that he would not repent, because he was confident that his teshuvah would not be accepted, they could respond to him, “Go and learn from the episode of the eigel; they committed sacrilege and, nevertheless, they were accepted back via teshuvah.”

Thus, it is apparent that the fact that Aharon HaKohen had fashioned the eigel was not a shortcoming. On the contrary, HKB”H chose him to enact the heavenly decree of making the eigel in order to demonstrate to the people the efficacy of teshuvah. Seen in this context, Moshe’s remark to Aharon makes perfect sense. Aharon was ashamed and was afraid to approach the mizbeiach because of his role in the “cheit ha’eigel.” Therefore, Moshe consoled him by saying: **“Why are you ashamed? This is why you were chosen.”** In other words, it is specifically because of your role in the “cheit ha’eigel” that HKB”H has chosen you to be the Kohen Gadol to afford Yisrael atonement.

Why Does the Torah Teach Us that Moshe and Aharon Were Equal?

We learn an important principle from what we have just discussed. Moshe and Aharon, these two holy brothers, represented two great luminaries. On the one hand, Moshe Rabeinu was the preeminent tzaddik, representing those who

never sinned. On the other hand, Aharon HaKohen was the preeminent “ba’al teshuvah,” representing those who sinned and made amends by performing sincere, complete teshuvah. This is the message conveyed by the Mishnah (Avos 1, 12): **הלל** “אומר, הוי מתלמידי של אהרן, אוהב שלום ורודף שלום, אוהב את הבריות ומקרבן לתורה” **Hillel says: Be among the disciples of Aharon, loving peace and pursuing peace, loving humankind and bringing them near to the Torah.**

In this light, we can explain the following narrative very nicely (Shemos 6, 26): **הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים על צבאותם, הם המדברים אל פרעה מלך מצרים להוציא את בני ישראל ממצרים הוא משה ואהרן.** **This is Aharon and Moshe to whom Hashem said: “Take Bnei Yisrael out of Mitzrayim according to their legions.” They are the ones who spoke to Pharaoh, King of Mitzrayim, to take Bnei Yisrael out of Mitzrayim; this is Moshe and Aharon.** Initially, the narrative says: **“This is Aharon and Moshe.”** Yet, it concludes by saying: **“This is Moshe and Aharon”**—reversing the order. Rashi comments: **There are places where it (the Torah) places Aharon before Moshe, and there are places where it puts Moshe before Aharon, to indicate that they are equivalent.**

We can explain why it was necessary for the Torah to indicate that they were equal to one another based on the following Gemara (Berachos 34b): **מקום שבעלי תשובה עומדין צדיקים גמורים אינם עומדין—in the place that ba’alei teshuvah stand, consummate tzaddikim do not stand.** Based on this teaching, it is possible to suggest that Aharon—the ba’al teshuvah—was greater than Moshe Rabeinu—the consummate tzaddik. Therefore, the Torah teaches us that they were equal to one another.

We will endeavor to explain why they were indeed equals based on an insight from the Chovot HaLevAvos (Sha’ar HaTeshuvah, Chapter 8). He asserts that a genuine “ba’al teshuvah” is heartbroken and feels remorse for having sinned against HKB”H. As a consequence, **he constantly submits and humbles himself before G-d, and the sin becomes a cause for his submission and for his endeavoring to fulfill his debts to the Creator. He does not become haughty in the least for his good deeds.**

He goes on to add the following: **Such a sinner, is the one who is greater than the tzaddik who never sinned this sin or others like it. For the tzaddik is not assured that his heart will not become proud and haughty for his deeds . . .**

As one of the tzaddikim would say to his pupils, “If you were free of iniquity,

I would be afraid for you, on account of that which is worse than iniquity.” They inquired, “And what is worse than iniquity?” He replied, “Pride and flattery.” Regarding a penitent like this, our Rabbis of blessed memory said: “In the place where the penitents stand, the perfectly righteous cannot stand.”

This explains very nicely why it was necessary for the Torah to attest to the fact that Moshe and Aharon were equivalent to one another, even though Aharon was categorized as a “ba’al teshuvah,” which is a loftier status than a total tzaddik. For, the likelihood that a consummate tzaddik might become haughty did not apply to Moshe Rabeinu. After all, the Torah explicitly attests to the fact that (Bamidbar 12, 3): **והאיש משה עניו מאד—the man Moshe was exceedingly humble, more so than any person on the face of the earth!**

“Happy is he who never sinned, but as for he who has sinned, let him repent and be forgiven”

Following this line of inquiry, we will proceed to explain why HKB”H chose to employ the remarkable joint efforts of these two holy brothers—Moshe Rabeinu the consummate tzaddik and Aharon HaKohen the “ba’al teshuvah”—to prepare a dwelling place for His Shechinah. Consider the extraordinary simchah associated with “Simchas Beis HaSho’eivah” on Chag HaSuccos. In the words of our blessed sages (Succos 51a): **מי שלא ראה—שמחת בית השואבה לא ראה שמחה מימיו”—whoever did not see the “Simchas Beis HaSho’eivah” never saw rejoicing in his life.**

Tosafos (ibid. 50b) explain the nature of the joy and elation associated with “Simchas Beis HaSho’eivah”: **The Yerushalmi explains that they drew “ruach hakodesh” from there. For, the Shechinah only dwells in an atmosphere of simchah, as it is written (Melachim II 3, 15): “It happened that as the musician played, the hand of Hashem came upon him.” It cites the case of Yonah ben Amitai, who was one of the pilgrims (those who made the pilgrimage to the Beis HaMikdash on the festival), and the Shechinah rested upon him during the “Simchas Beis HaSho’eivah.”** In short, the extraordinary joy associated with the “Simchas Beis HaSho’eivah” was attributable to the fact that those in attendance were able to draw “ruach hakodesh”—divine inspiration—from the presence of the Shechinah.

Now, let us examine the remarkable relationship between the consummate tzaddikim and the “ba’alei teshuvah” at this joyous ceremony. We are taught in the Gemara (ibid. 53a): תנו רבנן, יש מהן אומרים, אשרי ילדותנו שלא ביישה את זקנותנו, אלו חסידים ואנשי מעשה. ויש מהן אומרים, אשרי זקנותנו שכפרה את ילדותנו, אלו בעלי תשובה. אלו **The Rabbis taught in a Baraisa: Some of them would say, “Happy is our youth, which did not shame our old age** (i.e., Rashi: That we did not commit aveiros in our youth which we would be ashamed of in our old age).” **These were the pious men and men of good deeds. While some of them would say, “Happy is our old age, which has atoned for our (misspent) youth.” These were “ba’alei teshuvah.” Both of these groups would say, “Happy is he who never sinned, but as for he who has sinned, let him repent and be forgiven.”**

At this sacred gathering and encounter of consummate tzaddikim and “ba’alei teshuvah,” the unique, special nature of the “Simchas Beis HaSho’eivah” became apparent. All of Yisrael were privileged to experience the presence of the Shechinah and to be endowed with “ruach hakodesh. Initially, each of these two distinguished groups expressed their praise and gratitude to HKB”H for allowing them to serve Him to the best of their abilities. Accordingly, the chassidim and men of good deeds declared: **“Happy is our youth, which did not shame our old age.”** In contrast, the “ba’alei teshuvah,” who sinned and repented, declared: **“Happy is our old age, which has atoned for our (misspent) youth.”**

Notwithstanding, the concluding declaration says it all! Ultimately, the tzaddikim and the “ba’alei teshuvah” declared in unison: **“Happy is he who never sinned, but as for he who has sinned, let him repent and be forgiven.”** This divine connection of brotherly love and congeniality between the tzaddikim and the “ba’alei teshuvah” is what cuts through all the heavenly realms and ascends to the Kisei HaKavod. As a result, abundant “ruach hakodesh” is bestowed upon Yisrael from the presence of the Shechinah among the people.

It appears that the tzaddikim and the “ba’alei teshuvah” at this joyous ceremony learned this wonderful fact from the initial dwelling of the Shechinah in the Mishkan. They realized that unity and brotherly love were prerequisites for the dwelling of the Shechinah. After all, only when Moshe and Aharon—the consummate tzaddik and the “ba’al teshuvah”—entered the Ohel Mo’ed together to request divine mercy for the dwelling of the

Shechinah did it occur: **“They went out and blessed the people—and the glory of Hashem appeared to the entire nation!”**

The Shemoneh Esrei Prayer Corresponds to the 18 Times Moshe and Aharon Are Mentioned Together

With this understanding, we can now begin to comprehend the wonderful lesson that we are supposed to learn from this magnificent partnership of these two holy brothers—Moshe and Aharon. Let us refer to a teaching from Chazal in the Midrash (Bamidbar Rabbah 2, 1): וידבר ה' אל משה ואל אהרן לאמר: **בי"ח מקומות אתה מוצא משה ואהרן שווים, כנגד י"ח ברכות... בי"ח מקומות Hashem spoke to Moshe and Aharon, saying”: In eighteen places (in the Torah), you find Moshe and Aharon addressed as equals corresponding to the eighteen Berachos . . . In eighteen places, Moshe and Aharon are united (mentioned together), alluding to the eighteen Berachos.** We learn from here that the eighteen Berachos we recite thrice daily in Shemoneh Esrei (Shacharis, Minchah, Arvis) correspond to the eighteen times Moshe and Aharon are mentioned together in the Torah.

It appears that we can explain the matter based on an elucidation in the Gemara (Megillah 29a) related to the passuk (Yechezkel 11, 16): **ואהי להם למקדש מעט, אמר רבי יצחק אלו בתי כנסיות: “Yet, I have been for them a ‘Mikdash m’ah’t’ (a miniature Sanctuary).” Rabbi Yitzchak said: These are the synagogues and study halls in Bavel.** Thus, we see that every synagogue we pray in is like a miniature Sanctuary—a “Mikdash m’ah’t”—a place where HKB”H rests His Shechinah. Furthermore, we have learned (Berachos 26b): **“תפלות כנגד תמידין תקנום”—the tefilos were instituted corresponding to the “Tamid” offerings.** Shacharis corresponds to the morning korban “tamid”; Minchah corresponds to the afternoon korban “tamid”; Arvis corresponds to the limbs and fats that remained unconsumed by the mizbeiach and were sacrificed throughout the night.

Based on this premise, we can propose a reason for the institution of praying Shemoneh Esrei in our synagogues to correspond to the eighteen times Moshe and Aharon are mentioned together in the Torah. Chazal wanted to emphasize to us the importance of uniting in our prayers the two characteristics of Moshe and Aharon—consummate tzaddikim and “ba’alei teshuvah.” In the merit of this desirable, admirable union, we merit the dwelling of the Shechinah—as was evident at the Simchas Beis HaSho’eivah.

This explains very nicely what the Magen Avraham (O.C. 46) brings down in the name of the Arizal in Sha'ar HaKavonos: **Prior to the Shacharis service, one should accept upon himself the mitzvas asei of (Vayikra 19, 18): “You shall love your neighbor as yourself.”** In keeping with our current discussion, this implies that it is imperative for tzaddikim and “ba’alei teshuvah” to unite as one, like Moshe and Aharon, to invite the presence of the Shechinah.

Serving Hashem with the Midos of Netzach and Hod

It is with great pleasure that we will now explain what we have learned in the Gemara concerning the tefilah of Shemoneh Esrei (Berachos 10b): **המתפלל צריך שיכוין את רגליו, שנאמר ורגליהם רגל ישרה.** **One who prays must align his feet, as it states (Yechezkel 1, 7): “Their legs were a straight leg.”** Rashi explains: **They appeared as a single leg.** This, in fact, is the halachic ruling (O.C. 95, 1). We will endeavor to explain why we are required to mimic the malachim when davening—standing with the appearance of a single, straight leg.

To explain the matter, we will rely on the fact that the seven shepherds—**Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef and David**—correspond to the seven midos: **Chesed, gevurah, Tiferes, netzach, hod, yesod and malchus.** Thus, it turns out that Moshe Rabeinu corresponds to the midah of “netzach”; whereas Aharon HaKohen corresponds to the midah of “hod.”

Additionally, we learn from our sacred sefarim, based on a teaching in the Tikunei Zohar (Introduction 17a), in the passage Pesach Elyahu, that the seven midos mirror the human body. Chesed is the right arm; gevurah is the left arm; Tiferes is the body; netzach and hod are the two legs; yesod is the symbol of the holy “Bris”; malchus is the mouth—Torah she’b’al peh. Hence, it turns out that Moshe and Aharon—the representatives of “netzach” and “hod”—represent the two legs of the body of kedushah that guided Yisrael through the midbar for forty years.

Thus, we can suggest that this is inferred by the passuk (Bamidbar 33, 1): **“אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאותם—כיד משה ואהרן—these are the journeys of Bnei Yisrael, who left the land of Egypt with their legions, led by Moshe and Aharon.** They expound on this passuk in the Midrash (V.R. 23, 2): **This is the implication of the passuk (Tehillim 77, 21): “You**

led Your nation like a flock of sheep by the hand of Moshe and Aharon.” There, it enumerates all of the miracles that were performed on behalf of Yisrael during their wanderings in the midbar in the merit of these two shepherds. Clearly, this coincides very nicely with their representing “netzach” and “hod”—the two legs. Those two legs functioned to guide the holy body of the nation of Yisrael through the midbar on their journey to Eretz Yisrael.

The Tzaddik Reflects Netzach and the Ba’al Teshuvah Reflects Hod

I was struck by a wonderful thought as to why Moshe represents “netzach”—the right leg of the body of kedushah—and Aharon represents “hod”—the left leg of the body of kedushah. In Avodas Yisrael (Chanukah), the Maggid of Kozhnitz explains that the midah of “hod” symbolizes the “ba’al teshuvah,” since “**hod**” is related to the Hebrew word for admission or acknowledgement—“hodaah.” It says in the Gemara (Eiruvim 12a): **“מוזרים מכלל דפליגי”**—stating that they concur implies that there are those who disagree. Thus, the midah of “hod” symbolizes the sinner; initially, he disagreed with and disputed, chas v’shalom, the ways of Hashem and His Torah; subsequently, however, he performed teshuvah and admitted to his sin and misguided behavior.

Based on this assertion, we can posit that the tzaddik, who never sinned, because he succeeded in defeating the yetzer hara, is symbolized by the midah of “netzach” (which is related to the word for victory). In the words of the Gemara (Berachos 5a): **“לעולם ירגיז אדם יצר טוב על יצר הרע, נצחו מוטב”**—**a person should constantly agitate his yetzer tov to fight against his yetzer hara . . . if he defeats it, fine.** In contrast, a person who sinned and then repented by performing teshuvah is symbolized by the midah of “hod”; he initially disagreed but ultimately admitted that he was wrong and made amends via teshuvah.

With this understanding, we can begin to comprehend the Gemara’s enigmatic statement: **“In the place that ba’alei teshuvah stand, consummate tzaddikim do not stand.”** For, a “ba’al teshuvah” has a more formidable yetzer hara than a tzaddik. Since he has grown accustomed to committing aveiros, he has become thoroughly entangled in the yetzer’s web—in keeping with the notion of “one aveirah leads to another aveirah.” Therefore, after performing teshuvah and conceding

that he was wrong—the midah of **“hod”**—he must also adopt the midah of **“netzach”** to continue to defeat the yetzer hara.

Thus, the consummate tzaddik is only serving Hashem with the midah of **“netzach”**; the midah of **“hod”** does not pertain to him, because he has nothing to admit or concede; he has never disputed or denied Hashem and His Torah. The **“ba’al teshuvah,”** on the other hand, serves Hashem with both midos—initially with **“hod”** and subsequently with **“netzach”** (to defeat the yetzer hara over and over again).

Hence, the Gemara’s statement specifically employs the notion of **“standing.”** For, as we have explained, the **“ba’al teshuvah”** stands on both legs; he serves Hashem with both **“netzach”** and **“hod.”** Whereas the tzaddik, who has always been victorious over the yetzer hara, only stand on one leg; he only serves Hashem with **“netzach.”**

Aharon the Representative of Hod Fashioned the Eigel to Demonstrate the Efficacy of Teshuvah to the Masses

We can now explain very nicely why HKB”H arranged for Aharon specifically to play a role in the **“cheit ha’eigel.”** Since his midah is **“hod,”** which is intimately related to teshuvah, it befitted him to assist Yisrael by demonstrating the efficacy of teshuvah. It was precisely for this reason that he was appointed the Kohen Gadol of Yisrael.

We can now propose a very nice interpretation of Moshe’s directive to Aharon: **“Approach the mizbeiach.”** He was

implying that Aharon should approach with both legs to serve Hashem with both **“netzach”** and **“hod.”** Then Moshe continues: **“Perform the service of your “chatas” and your “olah,” and provide atonement for yourself and for the people.”** He served Hashem with **“hod”** by providing the people of Yisrael with a form of atonement; as a consummate tzaddik who overcame and defeated his yetzer, he served Hashem with **“netzach.”**

This is the clarification provided by Rashi. He explains that Aharon was ashamed and afraid to approach the mizbeiach, because he was instrumental in the making of the eigel. Therefore, Moshe coaxed him: **“Why are you ashamed? This is why you were chosen!”** In other words, it is precisely because you fashioned the eigel that you were selected to perform the sacrificial service on the mizbeiach. This was not of your own initiative; it was orchestrated from above that Yisrael would make the eigel to demonstrate the efficacy of teshuvah to the masses. Therefore, since your midah is **“hod,”** it befits you to approach the mizbeiach and to perform the service of the korbanos for the sake of Yisrael’s atonement.

We now have cause to rejoice! We have shed some light on the rationale for aligning our two legs together as one when we pray. We have explained that Shemoneh Esrei corresponds to the eighteen times Moshe and Aharon are mentioned together in the Torah. Moshe and Aharon represent the two great sets of luminaries—the consummate tzaddikim and the **“ba’alei teshuvah.”** Therefore, it behooves us to unite them when we pray to invite the presence of the Shechinah, just like they did at the Simchas Beis HaSho’eivah.

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