



”הנה מה טוב ומה נעים שבת אחים גם יחד”

Eighteen Berachos Were Instituted in Shemoneh Esrei Corresponding to the Eighteen Times Moshe and Aharon Are Mentioned Together in the Torah

In this week’s parsha, parshas Bo, I would like to focus on the choice of HKB”H to send the two exemplary, holy brothers—Moshe and Aharon—on His mission to manage and carry out the exodus of Yisrael from Mitzrayim. Furthermore, the Torah teaches us that Moshe and Aharon were equivalent in importance and status. Here is a pertinent passuk (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.**

Note that initially, the text mentions Aharon first: **“This is Aharon and Moshe.”** Yet, it concludes by saying: **“This is Moshe and Aharon”**—mentioning Moshe first. 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.** What does knowing that Moshe and Aharon were equivalent teach us? Furthermore, we have an explicit passuk that seems to contradict this fact (Devarim 34, 10): **”ולא קם נביא עוד בישראל כמשה אשר ידעו ה' פנים אל פנים—never again has there arisen in Yisrael a navi like Moshe, whom Hashem had known face to face.** This passuk suggests that Moshe was superior to Aharon.

Additionally, it behooves us to consider a fascinating teaching from Chazal: They instituted that we pray Shemoneh Esrei three times a day—Shacharis, Minchah, and Ma’ariv; this tefilah contains eighteen Berachos (excluding “la’malshinim,” which was added afterwards) corresponding to the eighteen times Moshe and Aharon are mentioned together in the Torah. Here is the pertinent Midrash (Bamidbar Rabbah 2, 1): **“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 (addressed jointly by Hashem), alluding to the eighteen Berachos. We will endeavor to explain the deeper significance of this association—the eighteen original Berachos of Shemoneh Esrei and the eighteen times Moshe and Aharon are addressed together as one in the Torah.

Galus Mitzrayim Was Designed to Cleanse Yisrael of the Contamination of the Nachash

We will begin to shed some light on the subject by considering why HKB”H saw fit to subject Yisrael to the difficult servitude and ordeal of galus Mitzrayim. What was their sin? What were they guilty of? The Alshich hakadosh (Shemos) teaches us that the purpose of galus Mitzrayim was to purify Yisrael and cleanse them of the contamination of the “nachash hakadmoni”—the primeval serpent in Gan Eden. It infected all creatures with its perversion by means of the “cheit Eitz HaDa’as.” Until Yisrael were cleansed of this contamination, they were not worthy or capable of receiving the Torah. Therefore, HKB”H subjected them to the hardships and suffering of galus Mitzrayim to purify them, so that they would be worthy to receive the Torah.

The Alshich hakadosh substantiates this assertion by referring to the following passuk (ibid. 4, 20): **’ואתכם לקח ה'—ויוציא אתכם מכור הברזל ממצרים להיות לו לעם נחלה כיום הזה”**—**but Hashem has taken you and withdrawn you from the “iron crucible,” from Mitzrayim, to be a nation of heritage for Him, as this very day.** Rashi explains that an **“iron crucible” (יכור הברזל) is a vessel in which they refine**

gold. In other words, just like the impurities adherent to the gold need to be removed by means of melting in an iron crucible; so, too, it was necessary to purify and refine the neshamos of Yisrael from their adherent impurities, by means of the suffering and hard labor in Mitzrayim. This was necessary to prepare them for receiving the Torah, as implied by the conclusion of the passuk: **“To be a nation of heritage for Him, as this very day.”**

In this manner, the Alshich hakadosh interprets the pronouncement HKB”H makes to Avraham Avinu at the Bris bein HaBesarim (Bereishis 15, 13): **“ידוע תדע כי גר יהיה זרעך: בארץ לא להם ועבדום וענו אותם ארבע מאות שנה—know with certainty that your offspring shall be sojourners in a land not their own, they will enslave them, and they will oppress them four hundred years—to refine them of the contamination the nachash introduced into all of creation; וגם את הגוי אשר יעבדו דן אנכי ואחרי כן יצאו ברכוש גדול—and also the nation that will enslave them, I shall judge, and afterwards they shall leave with great possessions—**this refers to the great wealth inherent in Torah she’b’chsav and Torah she’b’al peh, which they will merit receiving as a result of this arduous purification process they will endure in Mitzrayim. This is the gist of his magnificent explanation.

Galus Mitzrayim Was a Tikun for Both the “Cheit Eitz HaDa’as” and “Mechiras Yosef”

Now, we should point out that the sacred words of the Alshich are based on the teachings of our illustrious teacher, the Arizal (Sha’ar HaPesukim, Shemos). The Arizal teaches us that all of the neshamos of Bnei Yisrael who were subjected to the suffering and hardships of galus Mitzrayim were originally contained within Adam HaRishon when he committed the “cheit Eitz HaDa’as.” To achieve their tikun, they had to go through a refining process of several gilgulim until they were completely free of the infectious contamination of the nachash.

Initially, they reincarnated into the generation of the mabul; however, the evil effects of the nachash still clung to them; consequently, they became extremely corrupt and depraved. Their second reincarnation was into the generation of the dispersion—“dor hapelagah.” Unfortunately, they still behaved wickedly and failed to rectify their impaired, flawed natures. This is evident from the passuk (ibid. 11, 5): **“ויירד ה' לראות את העיר ואת המגדל אשר בנו בני אדם—Hashem descended to see the city and the tower which the sons of man (Adam) had built.** This

passuk emphasizes the fact that they were descendants of Adam (HaRishon). For, as the Arizal teaches us, they were actually part of Adam’s being and essence. Subsequently, they reincarnated a third time into the corrupt people of Sedom. Once again, they did not mend their ways and their inherent flaws. They remained wicked and corrupt, as attested to by the passuk (ibid. 13, 13): **“ואנשי סדום רעים וחטאים—לה' מאד—and the people of Sedom were exceedingly wicked and sinful to Hashem.**

After failing miserably three times to achieve their tikun—in the generations of the mabul, the dispersion, and Sedom—they reincarnated a fourth time into Bnei Yisrael in Mitzrayim. Due to their suffering and harsh servitude, they were finally cleansed and worthy of receiving the Torah. Corresponding to the generation that was wiped out by the mabul, Pharaoh decreed (Shemos 1, 22): **“כל הבן—הילוד היאורה תשליכוהו—you shall throw him into the river.** Regarding the sins they committed during the generation of the dispersion, it states (Bereishis 11, 3): **“ויאמרו איש אל רעהו הבה נלבנה לבנים ונשרפה—each man said to his fellow, “Come, let us make bricks and burn them in fire.” And the brick served them as stone, and the bitumen served them as plaster.** They attempted to ascend to the heavens, deny Hashem’s sovereignty, and wage war against Him. Consequently, they were punished correspondingly in Mitzrayim (Shemos 1, 10): **“הבה נתחכמה לו... וימררו את חייהם בעבודה קשה בחומר ובלבנים—come, let us act wisely toward them. . . They embittered their lives with hard work, with mortar and with bricks.** Corresponding to the building of the city and the tower in that previous reincarnation, they were also punished accordingly in Mitzrayim (ibid. 11): **“ויבן ערי מסכנות לפרעה את—they built storage cities for Pharaoh, Pitom and Raamses.**

Thus, it is clear from the teachings of the Arizal that all of the neshamos that were in Mitzrayim were involved in the “cheit Eitz HaDa’as.” Accordingly, when the “nachash hakadmoni” infected Adam and Chava with its vileness and perversion, it infected, in effect, all of the neshamos that were incorporated within their beings. Clearly, this coincides magnificently with the explanation of the Alshich hakadosh—that the purpose of the galus in Mitzrayim was to rid the holy nation that had reincarnated into Mitzrayim of the corrupt influence of the nachash.

Now, our blessed sages teach us that there was an additional reason for galus Mitzrayim—namely, the sin of

“mechiras Yosef.” As we have learned in the Gemara (Shabbas 10b): “לעולם אל ישנה אדם בנו בין הבנים, שהרי בשביל משקל שני סלעים מילת שנתן” **A person should never treat one son differently than his other sons; for on account of two selas weight of fine wool that Yaakov gave Yosef in excess of his other sons (the “Kestones passim,” striped tunic), his brothers became jealous of him, and the matter evolved such that our forefathers descended to Mitzrayim.**

Tosafos (ibid.) write that even though the galus was already decreed at the Bris bein HaBesarim (Bereishis 15, 13): “ועבדום” **they will enslave them, and they will oppress them four hundred years;** nevertheless, if not for the sin of “mechiras Yosef,” they would not have been subjected to such extreme torture. This is taught explicitly in the Midrash (Yalkut Shimoni Tehillim, Mizmor 10, 648): **HKB”H said to the shevatim, “You sold Yosef into slavery. By your lives, you will recite annually: “We were slaves to Pharaoh in Mitzrayim.”**

Thus, we can conclude that galus Mitzrayim came to atone for two categories of sins. Firstly, it atoned for the sin of partaking from the Eitz HaDa’as, which was a sin between man and G-d—“bein adam laMakom.” For, HKB”H had warned Adam HaRishon and all of the neshamos within him (Bereishis 2, 17): “ומעץ הדעת טוב ורע לא תאכל ממנו כי ביום אכלך ממנו” **but of the Eitz HaDa’as Tov VaRa, you must not eat thereof, for on the day you eat of it, you shall surely die.** Secondly, it atoned for the sin of “mechiras Yosef, which was a sin between man and his fellow man—“bein adam l’chaveiro.” It resulted from the hatred the brothers bore towards Yosef, which led to his sale.

Moshe Rabeinu Dealt with the Category of “Bein Adam LaMakom” Aharon HaKohen Dealt with the Category of “Bein Adam L’chaveiro”

Based on this introduction, we will proceed to explain why HKB”H specifically chose the two holy brothers—Moshe and Aharon—for the task of taking Yisrael out of Mitzrayim. For, upon closer scrutiny, it is apparent that Moshe and Aharon occupied themselves with these two aforementioned categories. Moshe Rabeinu dealt almost exclusively with connecting Yisrael with their heavenly Father. This was evident when he said to Yisrael (Devarim 5, 5): “אנכי עומד בין ה' וביניכם בעת שהוא להגיד לכם את דבר ה'” **I was standing between Hashem and you at that time, to relate the word of Hashem to you.**

The Midrash (D.R. 11, 4) reinforces this notion beautifully in relation to the passuk (ibid. 33, 1): “וזאת הברכה אשר ברך משה איש האלקים. מהו איש האלקים, אמר רבי אבין, מחציו ולמטה The passuk depicts Moshe as **“ish haElokim”—the man of G-d.** The Midrash questions the meaning of this description. Rabbi Avin explains that his bottom half was man-like, while his upper half was G-d-like. In Tiferes Yisrael (Chapter 21), the Maharal of Prague provides us with an interpretation of this Midrash: Moshe was not merely the intermediary between HKB”H and Yisrael, having a connection with each side, but he occupied an intermediate status between the two—as the passuk states (Devarim 5, 5): **“אנכי עומד בין ה' וביניכם”—I stand between Hashem and you.** He belonged to both the earthly realm and the heavenly realm, as reflected by the description **“ish haElokim.”** Therefore, he was able to ascend and descend between earth and the heavens in order to receive the Torah from HKB”H and deliver it to Yisrael. Here are the sacred words of the Maharal:

“ומפני כי משה היה מן התחתונים ומן העליונים, כמו שאמרו שנקרא משה איש האלקים, מחציו ולמטה היה איש ומחציו ולמעלה היה אלקים, ולכך אי אפשר לומר רק שהיה כמו אמצעי בין העליונים ובין התחתונים, והאמצעי מצורף לשניהם, ולפיכך עלה שמים וירד, והיה למשה משפט האמצעי, שנאמר אנכי עומד בין ה' וביניכם להגיד לכם דבר ה' וגו'.”

On the other hand, Aharon HaKohen dealt almost exclusively with establishing and maintaining shalom among the members of Yisrael. This is apparent from the following passuk (Bamidbar 20, 29): “ויראו כל העדה כי גוע—the entire assembly witnessed that Aharon had perished; they wept for Aharon thirty days—the entire house of Yisrael. Rashi comments: Everyone grieved over Aharon’s death, both men and women alike, since he was the ultimate peacemaker—he promoted shalom and amity among disputants, and between husbands and wives.

Similarly, the Mishnah states (Avos 1, 12): “הלל אומר, הוי” **Hillel says: Be among the disciples of Aharon—love peace and promote peace, love your fellow creatures, and bring them closer to Torah.** The method employed by Aharon HaKohen is described in Avos D’Rabbi Nasan (12, 3). Here is a loose translation:

If two people were quarreling, Aharon would go sit down with one of them and say to him, “My son, see what your friend is saying. He is heartbroken and is ripping up his garments. He is saying, ‘Woe is me; how can I go face my friend? I am ashamed to

face him, since I have insulted him.” He (Aharon) would sit with him until he removed the jealousy from his heart. Then, Aharon would go and sit with the other one. He would say to him, “My son, see what your friend is saying. He is heartbroken and is ripping up his garments. He is saying, ‘Woe is me; how can I go face my friend? I am ashamed to face him, since I have insulted him.’” He (Aharon) would sit with him until he removed the jealousy from his heart. Thus, when they bumped into each other, they embraced and kissed one another. Therefore, it says, “They wept for Aharon thirty days—the entire house of Yisrael.”

Based on this, it is easy to comprehend why Aharon HaKohen merited the privilege of having Birkas Kohanim given to him and his descendants. After all, Birkas Kohanim concludes with the berachah of shalom (ibid. 6, 26): “ישא ה' פניו אליך וישם לך שלום”—**may Hashem lift His countenance toward you and bring you peace.** Now, we have a basic principle taught in the Gemara (B.M. 107b): “קשוט עצמך ואחר כך קשוט אחרים”—**first correct yourself and only afterwards correct others.** Therefore, there is no one more fitting than Aharon HaKohen to bestow the berachah of shalom upon Yisrael. For, he spent his entire life promoting shalom—among friends and among husbands and wives.

Yetzias Mitzrayim Was a Preparation for the Two Sides of the Luchos “Bein Adam LaMakom” and “Bein Adam L’chaveiro”

We now have cause to rejoice. We can now begin to comprehend why HKB”H specifically chose Moshe and Aharon to expedite the exodus from Mitzrayim. As explained, galus Mitzrayim was aimed at rectifying the “cheit Eitz HaDa’as”—a sin “bein adam laMakom”—and the sin of “mechiras Yosef”—a sin “bein adam l’chaveiro.” Therefore, HKB”H sent these two remarkable, holy brothers to accomplish this feat. Moshe Rabeinu was assigned to mend the relationship between Yisrael and their Father in Heaven, in keeping with his pronouncement: “אנכי עומד בין ה' וביניכם”. While Aharon HaKohen was assigned to reestablish and mend the shalom between man and his fellow man, in keeping with his depiction as: “אוהב שלום ורודף שלום”.

This also explains magnificently why HKB”H chose Moshe and Aharon as his agents to release Yisrael from Mitzrayim and prepare them to receive the Torah. Let

us refer to the commentary of the Ramban (Shemos 20, 13): “והנה עשרת הדברות, חמשה בכבוד הבורא וחמשה לטובת האדם, כי כבוד את אביך כבוד האל, כי לכבוד הבורא צוה לכבוד האב המשתתף ביצירה.” Thus, of the Aseres HaDibros, there are five that relate to the glory of the Creator and five that relate to the welfare of man. For, (the fifth commandment) “Honor your father” refers to the honor of G-d, since it is for the honor of the Creator that He commanded that one honor one’s father, who participates in the formation of the child.

Let us explain. The five “dibrot” etched on the right tablet all relate to mitzvos between man and G-d: “אנכי ה' אלקיך... לא יהיה לך אלהים אחרים... לא תשא את שם ה' אלקיך לשוא... זכור את יום השבת לקדשו... כבוד את אביך ואת אמך”. For, as the Ramban explains, even the commandment to honor one’s parents is included in the mitzvos “bein adam laMakom.” In the words of the Gemara (Kiddushin 30b): “השוה הכתוב כיבוד אב ואם לכבוד המקום”—**the Torah equated honoring one’s parents with honoring the Omnipresent.** The “dibrot” etched on the left tablet, on the other hand, relate exclusively to mitzvos that deal with interactions between man and his fellow man: “לא תרצח. לא תנאף. לא תגנוב, לא תענה ברעך עד שקר, לא תחמוד בית רעך”—do not murder, do not commit adultery, do not steal, and so on.

The great, holy author of the Chafetz Chaim, ztz”l, in Shemiras HaLashon (Part II, Chapter 27), applies this concept to interpret the passuk in parshas Ki Sisa (Shemos 31, 18): “ויתן אל משה ככלותו לדבר אתו בהר סיני שני לוחות העדות: לוחת אבן כתובים באצבע אלקים”—**He gave to Moshe, when He finished speaking with him on Har Sinai, the two luchos of the Testimony, luchos of stone, inscribed by the finger of G-d.** Rashi notes that the word “לוחת” is written without a “vav” (Translator’s note: Thus, instead of meaning “the tablets of,” it can mean “the tablet of,” in the singular) to teach us that the two luchos were equally important. His source is the Midrash (S.R. 41, 6). We find a similar teaching in the Zohar hakadosh (Yisro 84a): Rav Yehudah says that the word “לוחת” (spelled without a “vav”) implies that the two tablets appeared as one. In other words, it comes to teach us that it is imperative to observe both mitzvos “bein adam laMakom” and mitzvos “bein adam l’chaveiro” equally; there is no difference between them; they are both equally important.

Let us elaborate. There are people who are more scrupulous in their observance of mitzvos “bein adam laMakom.” On the other hand, they are lax with regards to mitzvos “bein adam l’chaveiro”—such as lashon hara and

displaying honesty and integrity in financial matters. In contrast, there are people who are just the opposite. They are scrupulous in their observance of mitzvos “bein adam l’chaveiro”; they give tzedakah readily and generously, and are willing to assist those in need. On the other hand, they are lax and careless with regards to mitzvos “bein adam laMakom.” Therefore, the words “לחת אבן” are written in the singular to teach us that both categories of mitzvos are equally important. It is imperative to be scrupulous with regards to both of them, not favoring one over the other.

At this point, it is fitting to introduce a fantastic allusion presented by the great Mahari of Komarna, zy”a, in Zohar Chai (Shemos part 2, page 164). He writes that the numerical value of the mitzvah to love Hashem (Devarim 6, 4): “ואהב”ת א”ת הוי”ה אלהיך” is exactly the same as the numerical value of the mitzvah to love Yisrael (Vayikra 19, 18): “ואהב”ת לרע”ך כמו”ך אבי הוי”ה”. This coincides magnificently with what we have been discussing. We should not differentiate between the love of Hashem—mitzvos “bein adam laMakom”—and love of Yisrael—mitzvos “bein adam l’chaveiro.” We must be scrupulous with regards to both categories of mitzvos. Furthermore, it is impossible to truly love Hashem without loving one’s fellow Jew.

We can now truly appreciate why HKB”H specifically chose Moshe and Aharon to take Yisrael out of Mitzrayim as the preliminary step for receiving the Torah. As explained, the neshamos of Yisrael in Mitzrayim required tikun both for the “cheit Eitz HaDa’as”—a sin “bein adam laMakom”—and “mechiras Yosef”—a sin “bein adam l’chaveiro.” Therefore, HKB”H sent Moshe to rectify Yisrael’s culpability with regards to mitzvos “bein adam laMakom,” and Aharon to rectify Yisrael’s culpability with regards to mitzvos “bein adam l’chaveiro.” After achieving both tikuns, Yisrael were worthy of receiving the Torah at Har Sinai—where HKB”H audibly presented the Aseres HaDibros comprised of mitzvos “bein adam laMakom” and mitzvos “bein adam l’chaveiro.”

We can now begin to comprehend why it was necessary for the Torah to emphasize the following with regards to the mission of taking Yisrael out of Mitzrayim: **“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.”** It is teaching us that both are equal. We should not believe erroneously that mitzvos “bein adam laMakom” are more important than mitzvos

“bein adam l’chaveiro.” As we learn from the luchos, both are equally important and should be treated equally.

We Must Make Amends for Both Categories of Mitzvos before Davening Shemoneh Esrei

It is with immense pleasure that I can now share with my beloved readers an explanation regarding our sages’ profound rationale for instituting eighteen Berachos in Shemoneh Esrei corresponding to the eighteen times Moshe and Aharon are addressed together by Hashem. We will begin by referring to the Gemara (Yevamos 105b): **המתפלל “צריך שיתן עיניו למטה ולבו למעלה”—one who prays should direct his eyes downwards and his heart upwards.** Let us propose an explanation for this directive. He should direct his eyes **“downwards”** to make amends for matters “bein adam l’chaveiro”; he should direct his heart **“upwards”** to make amends for matters “bein adam laMakom.”

The rationale for doing this is to perform teshuvah before beginning our tefilah. Just as teshuvah reaches the Kisei HaKavod, we will also merit having our tefilah ascend to the Kisei HaKavod. This is evident from what we have learned in the Mishnah (Berachos 30b): **אין עומדין להתפלל אלא “איך עומדין להתפלל אלא—מתוך כובד ראש”—one should not stand to pray (Shemoneh Esrei) except with an attitude of reverence.** In Igeres HaTeshuvah (Chapter 10), the author of the Tanya explains: **Since prayer is an expression of “teshuvah ilaah,”** the higher level of penitence, **it must be preceded by “teshuvah tataah,”** the lower level of penitence that is achieved by the contriteness of one’s heart.” **This is what our blessed sages meant in the Mishnah: “One should not stand to pray except with an attitude of reverence.” Rashi explains this to mean “humility.” This is the state of “teshuvah tataah.”**

Similarly, it is imperative to make amends for sins one has committed “bein adam l’chaveiro,” as explained by the Magen Avraham (O.C. 46) in the name of the Arizal in Sha’ar HaKavonos :

Before one organizes his thoughts and prepares to pray in the Beis Kenesses, it is imperative that he accept upon himself the mitzvah of “loving your fellow Jew as yourself.” Thus, one’s prayers will ascend and be included with the prayers of all of Yisrael; this ensures that they will ascend to the heavens and produce results. Especially when one is learning Torah with a group of friends, one should have in mind to love all of those participating together in Torah study, as if you are all limbs of a single body.

In a tefilah to be recited prior to one's tefilah, Rabbi Elimelech of Lizhensk, zy" a, emphasized these two issues:

"ואל תזכר לנו חטאתינו ובפרט חטאת נעורינו, כמאמר דוד המלך עליו השלום חטאת נעורי ופשעי אל תזכר, ותהפך עונותינו ופשעינו לזכות, ותשפיע עלינו מעולם התשובה תמיד הרהור לשוב אליה בלב שלם. ולתקן את אשר פגמנו בשמותיה הקדושים והטהורים. ותצילנו מקנאת איש מרעהו, ולא יעלה קנאת אדם על לבנו, ולא קנאתנו על אחרים, אדרבה, תן בלבנו שנראה כל אחד מעלת חברינו ולא חסרונם, ושנדבר כל אחד את חברו בדבר הישר והרצוי לפניו, ואל יעלה שום שנאה מאחד על חברו חלילה".

Do not remind us of our sins and especially the sins of our youth . . . and transform our iniquities and transgressions into merits and influence us constantly from the realm of teshuvah to contemplate returning to You wholeheartedly; and to correct what we impaired regarding Your sacred, pure names. Spare us from being envious of one another, so that our hearts do not envy other people, and they do not envy us. Inculcate in our hearts the attitude to see our fellows' positive qualities and not their shortcomings; so that speak of others properly as per Your will; and one should not develop hatred for his fellow, chalilah!

In light of what we have learned, we can now suggest a reason for Chazal's institution to pray the eighteen Berachos of Shemoneh Esrei in our synagogues corresponding to the eighteen times Moshe and Aharon are mentioned together. They are impressing upon us to combine the two attributes of Moshe and Aharon respectively in our tefilos—the kedushah of Moshe Rabeinu to perform teshuvah to make amends for our faults and wrongdoings "bein adam laMakom" and the kedushah of Aharon HaKohen to make amends for our faults and wrongdoings "bein adam l'chaveiro."

Serving Hashem with the Attributes of "Netzach" and "Hod"

I would like to present one more idea for the consideration of our esteemed readership. Based on this discussion, we

can shed some light on a teaching in the Gemara related to 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 appear to be a single leg.** This, in fact, is the halachic ruling in the Shulchan Aruch (O.C. 95, 1).

I believe that we can explain the matter as follows: As we know, there are seven shepherds: **Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.** They are aligned with the seven midos: **Chesed, gevurah, Tiferes, netzach, hod, yesod, and malchus.** Moshe Rabeinu, the fourth shepherd, aligns with the fourth midah, "netzach." Whereas Aharon HaKohen, the fifth shepherd, aligns with the fifth midah, "hod."

Based on the passage "Pesach Eliyahu" in the Tikunei Zohar (Intro. 17a), our sacred sefarim explain that the seven midos are arranged in the form of a human being. Chesed is the right arm; gevurah is the left arm; Tiferes is the body; netzach is the right leg and hod is the left leg; yesod is the extremity of the body where the holy Bris is located. According to this scheme, Moshe and Aharon represent the two lower extremities of the body of kedushah that transported Yisrael throughout their forty years in the midbar.

It is for this reason that **"one who prays must align his feet"** to appear as a single leg. We want to connect with the kedushah of Moshe and Aharon—the representatives of "netzach" and "hod," the right and left legs—to make amends for our shortcomings related to "bein adam laMakom" through Moshe, and to make amends for our shortcomings related to "bein adam l'chaveiro" through Aharon. By doing so, we will merit having our tefilah ascend to HKB" H and be accepted with rachamim and divine goodwill by the Master of everything.

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