



CLOSER THAN TWINS

"MY TWIN"

The month of *Sivan* contains the *mazal* of *te'umim* (twins). What is the connection between the *mazal* of *te'umim*\twins, and the receiving of the Torah which took place in this month, *Sivan*?

The root of this matter lies in the verse, **פתחי לי אחותי, יונתי, רעייתי, תמתי**, "*Open [your heart for Me], my sister, my dove, my love, my perfection.*"¹ The word **תמתי**, "My perfection", is expounded upon by *Chazal* to mean **תאומתי**, "My twin" – thus, *HaKadosh Baruch Hu* and the Jewish people are called "*te'umim*", twins, so to speak; *Chazal* explain that Hashem says of the Jewish people, "I am not greater than you, and you are not greater than Me", as it were. In other words, Hashem considers us His "twin", as if we share equal status with Him, so to speak. The above words of *Chazal* require understanding. What does it mean that Hashem calls us His 'twin'?

THE JEWISH PEOPLE ARE ABOVE THE LEVEL OF "TWINS"

The Gemara says, "The Torah is not in Heaven." In Heaven, only *HaKadosh Baruch Hu* decides, but on this world, it is the Sages of the Jewish people who decide, in the rulings given in *Beis Din*. Every Jew contains the power to decide what the will of Hashem is in the Torah. Above in Heaven, Hashem's will can only be decided by Hashem Himself. Below, on this earth, the will of

Hashem is given over to the Sages to decide.

Chazal state that "There is no *mazal* for the Jewish people."² Therefore, if the month of *Sivan* contains the *mazal* of *te'umim*\twins, that would mean that the Jewish people are above the *mazal* of *te'umim* and whatever it will imply. This really means that even though the *mazal* of *te'umim* is in *Sivan*, *te'umim* does not represent the depth of receiving the Torah. *Chazal* also teach us that "the Jewish people are above time" (*Yisrael l'maalah min hazman*), which further proves that the Jewish people are above *mazal*, so the Jewish people are above the implications of the *mazal te'umim*.

ONENESS

What will this imply? What does it mean that the Jewish people are above the *mazal* of *te'umim*?

It is referring to the level of "*HaKadosh Baruch Hu*, Torah, and *Yisrael* are one (*chad*)". The Jewish people are not merely "twins" with Hashem, they are "one" with Hashem!

Concerning our "twin" relationship with Hashem, Hashem says to the Jewish people, "I am not greater than you, and you are not greater than me", but this implies that we are 'separate' from Hashem. Thus, the "twin" aspect in our bond with Hashem is actually a lower aspect of our bond with Hashem.

¹ Song of Songs 5:2; translation follows Artscroll.

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The higher aspect of our bond with Hashem is that we are “one” with Him- where there is no separation at all.

STRIVING TO REACH THE DA'AS OF HASHEM

The Gemara says that “Moshe added on a day [to Shavuot] from his own *daas* (thinking), and the *daas* of Hashem agreed with him”. Moshe reached a level in which his own *daas* paralleled the *daas* of Hashem. What is the intended meaning of this teaching? Ever since the receiving of the Torah, the Sages are given power to make decisions in Torah and render rulings. So what was unique when Moshe added on day and Hashem agreed with him? What was different about Moshe’s decision than any other decision that the Sages make?

The uniqueness of Moshe’s ruling was that it took place before the Torah was actually received. That shows us something deeper. It shows us that man was given the ability in which his own *daas* can reflect the *daas* of HaKadosh Baruch Hu!

Whenever there is a *machlokes* (disagreement) as to what the *halachah* is, there is a debate as to what the *halachah* is, but when a person is trying to understand the *daas* of HaKadosh Baruch Hu in the case, when he directs his own *daas* towards the *daas* of Hashem, there is no possibility for *machlokes*. When does a person say an opinion in *halachah* that is not what Hashem says? It is only when he hasn’t yet reached the *daas* of Hashem, so to speak. When a person understands what the *daas* of Hashem is, he understands what Hashem’s will is, and then there is no room for *machlokes* about the issue at hand.

The entire concept of *machlokes* (disagreement) is only possible when people on this lower world aren’t reaching the *daas* of Hashem. However, since the “Torah is not in Heaven”, even if a person would know

for sure what Hashem’s opinion is about the issue at hand, the rule is that we must follow the words of the Sages about this matter. Yet, with the more a person nullifies his own *daas* to the *daas* of his Creator, the more he can reach the point in which there is no *machlokes* – the point of which it is said, “Hashem, Torah, and Yisrael are one.”

When a person has a relationship of “oneness” with Hashem, he is aware that just as Hashem learns Torah in Heaven (as the Sages state), so does he learn Torah on this world. It is when a person realizes that he has no *daas* of his own.

The *daas* of people is subject to *machlokes*. But when a person wants his own *daas* to be like the *daas* of Hashem, he is directing his own mind to think like Hashem, as opposed to his own thinking. Such a person will merit a true receiving of the Torah.

Thus, when Moshe decided to add on a day, he was using his *daas*, but he was not using his ‘own’ *daas*. Rather, he directed his *daas* to think like the *daas* of Hashem.

This is the meaning of the concept of “*Torah of truth*” and “*The seal of Hashem is truth.*” When a person truly merits Torah, he merits the seal of Hashem upon his Torah learning, and the seal of Hashem is always the truth. When a person does not reach this, of this it is said, “A judge does not see except what his eyes see.”³

The rule is that “When an individual and the majority have a dispute, the *halachah* is like the majority” (*yachid v’rabim, halachah k’rabim*) - this does not necessarily mean that the truth is like the opinion of the majority, and that the individual did not merit the truth

3 *Sanhedrin 6b*

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SHAVUOS & RECEIVING THE TORAH

Te'umim (twins) represent a level in which a person's understanding is still not yet aligned with Hashem. When a person is only at the level of *te'umim* in his relationship with Hashem, his understanding can be the opposite of Hashem's will.

The month of Sivan contains the *mazal* of *te'umim*, but we know that the Jewish people are above *mazal*, so there is a point we can reach that is above the level of *te'umim*. The entire concept of *machlokes* in Torah is only possible today because the original pair of *Luchos* were broken, due to the sin with the golden calf. Had the people never sinned with the golden calf, they would have connected completely to Hashem and they would have reached a kind of Torah in which *machlokes* isn't possible, for everyone's *daas* would parallel the *daas* of Hashem.

But there is a spiritual light contained in the festival of Shavuos, which returns every year at this time, which is a power that enables a person to accept the Torah contained in the first set of *Luchos*, a Torah without sin. The power available during this time enables a person to truly reach this dimension.

Shavuos gives us the opportunity to reach the power where our *daas* can parallel the *daas* of HaKadosh Baruch Hu, where our own thinking is aligned with His will. When we stood at Har Sinai, we declared, "It is our will to see our King." The deeper implication of this is that we gave up our own thinking, and we had no *daas* of our own; whatever Hashem said became

our own *daas*. It was the level of "Hashem, Torah, and Yisrael are one".

OUR PERSONAL AVODAH IN PREPARING FOR SHAVUOS

If someone is really searching for truth, he can merit the truth of Torah, from the spiritual power that is contained in Shavuos.

If someone doesn't search for truth, though, he descends from the level of "There is no *mazal* for the Jewish people" and instead he is subject to *mazal*. He will remain at the level of *mazal* of *te'umim* of the month of Sivan, which is the incomplete level of our bond with Hashem, for being "twins" with Hashem is not nearly as close to Hashem as being "one" with Him.

Our *avodah*, then, is to leave the level of *te'umim* - to go beyond it. It is not enough for us to have a relationship of "twins" with Hashem, because twins imply separated beings from each other. We need to have a higher relationship with Hashem, a relationship of being "one" with Him, in which we are never apart from Him.

We must therefore strive to truly receive the Torah, the "seal of Hashem", which is truth. May the Creator merit us to learn the Torah, and that we should align our own *daas* with Hashem, by *striving to reach the truth*, when we learn Torah; that we strive to reach the "Torah of truth."

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SONG OF BILVAVI - ON SHAVUOS

We are twins with you, our Torah.

From our One Father, we were also taught.

We were bonded together in the third month [Sivan] since our exodus.

You became attached to us. Please, do not forsake us.

The holiness of the mountain on which you were given,

Still has not waned from its holy emanations, from which we were influenced.

It still has not waned, as long as we are involved in you.

Why should we ever worry, when it is your wisdom we drink,

To quench our thirst, like rainwater for a fish.

In you we are immersed in, day and night.

You protect us from confusion.

To understand you, we pray to G-d.

In you we find wisdom, and who can praise you enough?

In you are 600,000 letters,

Corresponding to those who see the letters in you.

You preceded everything else, already from the earliest time in Creation

For this reason, you became connected with a holy congregation.

One who studies you, is guaranteed to be protected from harm.

One who abandons you, keeps with him the harm he has done to you.

In Your Creator, we are attached with.

In no one else do we need to depend on.

Our souls and our Divine essence is connected to you forever From beforehand, and from the earliest times.

To you, all our eyes are raised towards.

Please, please, Master of forgiveness and compassion,

בך ששים רבוא אותיות
כנגד הרואים בך את האות
לכל קדמת את בבריאתך המוקדמת
לכך נתחברת בעדה המקדושת

העסוק בך הובטח לבל ינזק
העוזבך קיים לעצמו הנזק
בך וביוצרך אנו נדבק
לאחר אין אנו צריכים להזדקק

נפשנו ונשמתינו מחוברים בך לעולם
מאז ומקדם אליך נושאים עין כולם
אנא אנא בעל הסליחות והרחמים
קיים חבור זה לעד ולעולמי עולמים



תאומה את לנו תורתינו
מאב אחד גם שנינו נאצלנו
בחודש השלישי לצאתנו נתחברנו
את לנו אנא אל תעזבינו

קדושת ההר אשר בו נתת עדין אינו פג
השפעות הקדושה שבה הושפענו עדין אינו נספג
כל זמן אשר בך אנו עוסקים למה זה נדאג
חכמתך שותים אנו בצמא כמי גשמים לדג

בך הוגים אנו יומם וליל
שומרת את עלינו מלהתבולל
להבינך מתפללים אנו אל א-ל
חכמה מצאנו בך אשר מי מלל

[נכתב ע"י הרב, שליט"א בשנת תשס"ה]