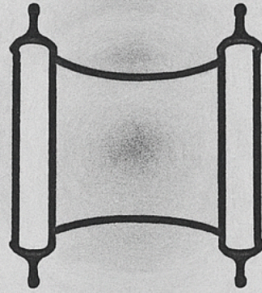


ד"ר

**The Maggid of Mezritch**  
**Ohr Torah**  
**Parshas Behaalosecha**



*Dedicated To:*

אילנה דבורה בת שרה מרים

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**Rabbi Dov Ber of Mezeritch**  
**Ohr Torah**  
**Parshas Behaalosecha**

**Siman # 132**

**When you raise**

**בהעלותך**

the lamps. According to the concept “for a mitzvah is a lamp [and Torah is light],”	[את הנרות. על דרך כי נר מצוה ו]תורה אור
the mitzvah is like a lamp in which light rests.	המצוה היא כנר שבו שורה אור.
So too [in the mitzvah], the inner aspect is love and awe.	כך [במצוה] הפנימיות היא אהבה ויראה.
And this is “when you raise”—yourself,	ונהו בהעלותך, את עצמך
the lamps, meaning with the mitzvot,	את הנרות, פירוש עם המצוות
toward the face of the Menorah shall the seven lamps shine.	אל מול פני המנורה יאירו שבעת הנרות
Like [the verse] “And G-d spoke all these words, saying: I am...”	על דרך וידבר אלהים את כל הדברים האלה לאמר אֲנִי וְגו'
Meaning: through all the mitzvot, one should think “I am” and “You shall have no [other gods],”	פירוש: על ידי כל המצוות תקשוב אנכי ולא יהיה לך,
that is [according to one version: they are] love and awe.	פירוש [נוסח אחר: שהם] אהבה ויראה
“I am” [means] love—“Who took you out of Egypt,” from all troubles.	של אנכי [דאנכי] הוא אהבה אשר הוצאתיך מארץ מצרים מכל צרות
“You shall have no other gods”—[refers to] awe, meaning not to follow lusts,	ולא יהיה לך אלהים אחרים, [יראה], פירוש שלא תלך אחר תאוות
which is “a foreign god,” “before Me”—meaning before the inner dimension,	ושהוא אל אחר, על פני, פירוש על פנימיות
for the innerness is the Holy One, blessed be He, and one should be [ashamed before Him].	שהפנימיות הוא הקדוש ברוך הוא וראוי [להבוש מפניו]
And this is “toward the face of the Menorah”—the inner dimension—	ונהו אל מול פני המנורה, הפנימיות
the seven lamps shall shine—[these are] the seven days of creation	יאירו שבעת הנרות, [הינו] שבעת ימי הבנין
[another version: the seven attributes, the days of building], love, awe, beauty, etc.	נוסח אחר: שבע מדות, ימי הבנין, אהבה, ויראה, ו]תפארת וכו'

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#### [NOTE Summary:

The Maggid of Mezritch opens with the phrase *בהעלותך את הנרות*, emphasizing that the command is not merely about lighting physical lamps but about elevating oneself—"you shall raise yourself"—with the lamps symbolizing the mitzvot. Each mitzvah is likened to a lamp (נר), drawing on the verse *כי נר מצוה ותורה אור* ("for a mitzvah is a lamp and Torah is light"). But a mitzvah is not just a ritual act—it is a vessel through which Divine light rests.

Within every mitzvah lies a hidden core of *אהבה ויראה*—love and awe of Hashem. These are the inner flames that animate the outward practice. The Maggid interprets "toward the face of the Menorah" (*אל מול פני המנורה*) as directing all spiritual action toward the inner dimension (*פנימיות*) of the Divine. Just as all seven lamps must shine inward, so too must the seven emotive faculties—chesed, gevurah, tiferet, etc.—be kindled toward the essence.

The discourse then interweaves the first two commandments—*אנכי* ("I am") and *לא יהיה לך* ("You shall have no other gods")—explaining that these represent love and awe respectively. "I am Hashem who took you out of Egypt" reflects love, the Divine desire to redeem and be close to Israel. "You shall have no other gods before Me" reflects awe—not to pursue desires which estrange one from the inner face (*פנים*) of Hashem. To live with love and awe is to see beyond surface—to orient life entirely toward the inner Menorah.

Ultimately, the Maggid presents a map of avodah where mitzvot are not tasks but illuminations, drawing the soul ever inward, ever upward—until the seven lights of the emotional self shine fully toward the face of the Divine.

#### Practical Takeaway:

Every mitzvah you do is not just a deed—it's a candle. But whether that candle truly burns depends on your inner fire. Infuse your actions with authentic love and awe, and direct them toward Hashem's inward presence. Let your emotional world—your "seven lamps"—shine together, facing the inner Menorah. In your day-to-day mitzvot, pause to reflect: Am I doing this merely outwardly, or is this an act of inner connection?

#### Chassidic Story:

The Maggid of Mezritch once spoke to his students about the importance of lighting one's "inner lamps." One of them asked, "Rebbe, how do I know if my mitzvot are lit with love and awe?" The Maggid replied with a story:

A villager once came to the Maggid and said, "I say all the words of prayer, I do the mitzvot, but I don't feel any light." The Maggid took him outside on a cold, dark night and handed him a lantern. "Walk down the road," he instructed. The man walked a while and turned back: "Rebbe, I can't see you anymore." The Maggid

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nodded. “That is the point. A lamp only lights the way for the one who carries it. Unless you carry the flame with love and awe, it won’t illuminate others—or yourself.”

This story left a mark on the students. From then on, many of them, including the Alter Rebbe, began their day with a moment of quiet reflection, lighting their “inner menorah” before engaging in prayer or mitzvot.

**END NOTE]**

**Siman # 133**

**A man, a man, when he will be impure of soul, etc.**

Interpretation: “A man, a man”—this refers to a person who has already once come into the world and now comes a second time, for he is impure of soul or on a distant road for you—meaning, he is [wicked and] far from the upright path, and all of it comes to him from “for you”—that is, he follows a path that is upright in his own eyes, after the lusts of his heart and only physical pleasures, and he does not remember at all the service of the Blessed One, only his intention is “for you”—that is, for his own pleasure, and he does not make his weekdays like a festival, as our Sages expounded: “half for Hashem and half for you,” rather [he lives] to fill his belly.

Or there is a person who does some mitzvah [from observance of the Torah], also not for its own sake—

[alternate version: and he does not act for its own sake] but from fear of punishment, or so that his children may live.

And this is what it says: “or for your generations”—that his intention is that descendants will come from him.

And although our Sages said: “One who gives a coin to charity on condition that his sons should live, he is a complete tzaddik,”

this applies if he gives charity constantly, with consistency, as Rashi explained there: “If he is accustomed to do so, he is a complete tzaddik,”

to exclude one who goes astray and only sometimes does a mitzvah or learns Torah—

and even that is only so that his children may live—

**איש איש פי יהיה טמא לנפש וגו'.**

פירושו: איש איש, אדם שְׁכָבָר בָּא פֶּעַם אֶחָד לְעוֹלָם וְעַכְשָׁיו בָּא פֶּעַם בֵּית

פִּי יִהְיֶה טָמֵא לְנֶפֶשׁ אוּ בְדֶרֶךְ רְחוּקָה לָכֵם, ר"ל שֶׁהוּא [רָשָׁע וְ] רְחוּק מִדֶּרֶךְ הַיֵּשֶׁר

וְהַכֹּל בָּא [לוֹ] מִכֶּחָ לָכֵם

פִּירוּשׁ שֶׁהוֹלֵךְ בְּדֶרֶךְ הַיֵּשֶׁר בְּעֵינָיו אַחַר תַּאֲוֹת לְבוֹ וְהַנְּאוֹת הַגְּשָׁמִיּוֹת לְבַד

וְאֵינוֹ (זוֹכֵה) [זוֹכֵר] כָּלֵל מִעֲבוֹדָתוֹ יִתְבָּרַךְ

רַק כּוֹנֵנֵתוֹ לָכֵם, ר"ל לְהַנְּאֵת עֲצָמוֹ

וְאֵינוֹ עוֹשֶׂה זְמֵי הַחֹל שָׁלוֹ כְּמוֹ יוֹם טוֹב שֶׁדֶּרְשׁוּ רַז"ל תִּצְיֹו לֵה' וְתִצְיֹו לָכֵם

כִּי אִם לְמַלְאוֹת כֶּרֶסוֹ

אוּ יֵשׁ אֲדָם שֶׁעוֹשֶׂה אֵיזָה מִצְוָה [מִקְיֹום הַתּוֹרָה] גַּם כֵּן שֶׁלֹּא לְשִׂמְחָה

נ"א: וְאֵינוֹ עוֹשֶׂה לְשִׂמְחָה [רַק מִירְאַת עוֹנֵשׁ, אוֹ] שִׂיחָיו בְּנָיו

וְנֵהוּ אוֹ לְדִרְתֵיכֶם, שֶׁכּוֹנֵנֵתוֹ שִׂיחָיו מִמְנוֹ דוֹרוֹת

וְהַגַּם שֶׁאֲמָרוּ רַז"ל הַנּוֹתֵן סָלַע לְצַדִּיקָה עַל מְנַת שִׂיחָיו בְּנָיו הֲרִי זֶה צַדִּיק גָּמוּר

וְנֵהוּ אִם עוֹשֶׂה הַצַּדִּיקָה בְּכָל עֵת בְּהִתְמַדָּה

וְכִמוֹ שֶׁפִּירֵשׁ רַש"י ז"ל שֵׁם: אִם הוּא רְגִיל בְּכַף הוּא צַדִּיק גָּמוּר

לְאַפּוּקֵי מִי שֶׁהוֹלֵךְ שׁוֹכֵב וּלְפַעֲמִים עוֹשֶׂה אֵיזָה מִצְוָה אוֹ לִוְמַד תּוֹרָה

וְגַם זֶה הוּא כְּדֵי שִׂיחָיו בְּנָיו

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certainly such a person requires full teshuvah and remorse. [בוודאי] אדם כזה צריך תשובה גמורה ותרטה.

And this is what it says: “And he shall make a Pesach-offering”—what is his remedy? ונהו ועשה פסח, פירוש מה תקנתו?

“He shall make פ"ה ס"ח” (acronym of "complete repentance")— וְעָשָׂה פ"ה ס"ח,

he shall do complete teshuvah and pray and plead over his sins and his soul. וְעָשָׂה תְּשׁוּבָה גְּמוּרָה וַיִּתְפַּלֵּל וַיִּתְחַנֵּן עַל חַטָּאָיו וַיִּבְכְּשׁוּ

“In the second month”—this refers to the person who has been renewed and has come into the world a second time. בַּחֹדֶשׁ הַשֵּׁנִי, פִּירוּשׁ: זֶה הָאָדָם שֶׁנִּתְחַדָּשׁ וְכָא לְעוֹלָם בְּכַעֲמֵם בַּיִת.

**[NOTE Summary:**

This discourse presents a profound interpretation of the verse "איש איש כי יהיה טמא לנפש"—"A man, a man, who shall be impure for a soul." The teaching interprets the repetition “איש איש” as referring to a soul that returns to the world a second time, possibly in the form of reincarnation. Such a soul may find itself spiritually impure or distant—not only ritually, but morally and spiritually—“טמא לנפש או בדרך רחוקה לכם.”

The core theme is a critical inner diagnosis: when a person follows the path of “לכם”—for yourself, i.e., a self-serving life of lusts and materialism—he becomes distant from דרך הישר (the straight path) and from true service of God. Even when such a person does mitzvot or learns Torah, if his intent is selfish—to gain reward, protection, or for the welfare of his children—it lacks the sincerity of service לשמה (for God’s sake). The text acknowledges the Talmudic teaching that even one who gives tzedakah “on condition that his sons live” is called a tzaddik gamur, but qualifies this by saying it applies only when the mitzvah is done regularly and out of deep habituated integrity—not as an occasional act.

The discourse thus draws a stark distinction between habitual righteousness with sincere intention and occasional mitzvah-doing rooted in self-interest. The final directive is the way forward: ועשה פסח, which is re-read as an acronym: פ"ה ס"ח—"do full teshuvah"—to return with heartfelt prayer, repentance, and pleading on behalf of one’s soul. The mention of “בחדש השני”—the second month—is symbolic: just as the soul has returned for a second chance, now it must make good on its purpose through sincere inner transformation.

**Practical Takeaway:**

Don’t let your spiritual life run on autopilot or shallow motives. Ask yourself: Why am I doing this mitzvah? Is it out of love for Hashem, or just for my own comfort or gain? This teaching urges us to examine our kavanah (intention) and align even our physical life (like food, work, and family) with holiness. If your motives are off track, don't despair—the second chance is built into the system. Return with sincerity, pray deeply, and begin again with realignment toward the Divine.

**Chassidic Story:**

There was once a wealthy man in a town near Mezritch who was known for giving large amounts to

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charity—but only when his business was prospering or his children were well. One year, his son fell gravely ill, and he rushed to the Maggid of Mezritch in panic.

“I’ll donate anything,” he cried, “just let him live!” The Maggid looked at him and said: “You’ve come here promising for your son’s sake, but not for God’s. Do you ever give when there’s no crisis?” The man was silent.

The Maggid continued: “When you give to save your child, you are a father—but when you give because you are a child of God, you become a servant of the King.”

Struck by these words, the man changed. He began giving quietly and regularly, even in years when his family faced no crisis. Years later, he would say, “That was the moment I became a baal teshuvah—not because my son lived, but because I learned to live differently.”

**END NOTE]**

**Siman # 134**

**Make for yourself two silver trumpets.**

**עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כְּסָף.**

Interpretation: Two half-forms,

פירושו: שְׁתֵּי חֲצֵי צוּרוֹת

in the manner of “and on the likeness of the throne, a likeness as the appearance of a man upon it from above.” (Yechezkel 1:26)

עַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מִלְּמַעְלָה.

For man is only ד"ם (blood),

כִּי הָאָדָם הוּא רַק ד"ם

speech (דיבור) and kingship (מלכות) dwell within him,

דִּיבּוֹר מְלִכּוּת שׁוֹרֵה בּוֹ

and when he cleaves to the Holy One, blessed be He—who is the Chief (אלוף) of the world—he becomes אָדָם (Alef–Dalet–Mem).

וְכִשְׁמַתְדַבֵּק בְּהַקְב"ה שֶׁהוּא אֱלוֹפוֹ שֶׁל עוֹלָם נֶעֱשֶׂה אָדָם

And the Holy One, blessed be He, made many contractions, through many worlds,

וְהַקְב"ה עֲשָׂה כְּפֹה צְמִצּוּמִים דְּרַף כְּפֹה עוֹלָמוֹת

so that there could be unity with man,

כְּדִי שִׁיְהֵא אֶחָדוּת עִם הָאָדָם

since he could not bear His brightness.

שֶׁלֹא [הִנֵּה] יְכוּל לְקַבֵּל אֶת בְּהִירוֹתוֹ

And man needs to separate himself from all materialism,

וְהָאָדָם צָרִיךְ לְפָרוֹשׁ אֶת עֲצָמוֹ מִכָּל הַגִּשְׁמִיּוֹת

so much so that he will ascend through all the worlds,

כָּל כֹּהֵן עַד שִׁיעֲלֶה דְרַף כָּל הָעוֹלָמוֹת

and there will be unity with the Holy One, blessed be He,

וְיִהְיֶה אֶחָדוּת עִם הַקְב"ה

until he is nullified from being,

עַד שִׁיבְטֹל מִמְצִיאוֹת

and then he is called “man.”

וְאִזּוּ יִקְרָא אָדָם

And this is “on the likeness of the throne,”

וְזֶהוּ עַל דְּמוּת הַכֶּסֶף

for He, blessed be He, is covered there,

שֶׁהוּא יְתִבְרַף מְכוּסָה שָׁם

like “and cloud and fire blazing.” (Devarim 4:11)

עַל דְּרַף וְעָנָן וְאֵשׁ מִתְלַקַּחַת

And “cloud” means that initially darkness rests upon the person,

וְעָנָן, פִּירוּשׁוֹ: (כִּי) מְקוּדָם חֹשֶׁכָה שׁוֹרֵה בְּאָדָם

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and he cannot pray with enthusiasm,	שאינו יכול להתפלל בהתלהבות,
and afterwards “and fire blazing”—that he comes to enthusiasm.	ואחר כך ואש מתלקחת, שְׂבָא להתלהבות.
And this is “the likeness of the throne”—that He, blessed be He, is hidden.	וזהו דמות הכסא, שהוא יתברך מכוסה.
Like the appearance of man, meaning,	[כמו מראה אדם, ]ר"ל
just as it is aroused in him, so too is it aroused above by Him, may He be blessed.	כי כמו שנתעורר בו כך נתעורר [למעלה] אצלו יתברך.
If love is aroused in the tzaddik, then love is aroused above.	אם נתעורר בצדיק אהבה, נתעורר למעלה אהבה,
And likewise with all the traits.	וכן כל המדות
And this happens when one brings himself to great refinement,	וזהו כשמביא את עצמו בהתדבקות גדול
higher than all the worlds,	למעלה מכל העולמות
and becomes united with Him, blessed be He,	ויהינה אחדות עמו יתברך
just as He, blessed be He, thinks only [to do good] for man—	כמו שהוא יתברך אינו חושב רק [להיטיב] (את)
all that He thinks is only for man,	[על] האדם,
As in the saying: “The whole world was only created to serve me.” (Sanhedrin 37a)	שכל מה שחושב אינו אלא בשביל האדם.
(Gloss: Rather, the whole world was created only for Israel to receive the Torah.)	על דרך: כל העולם בלוי לא נברא אלא לשמשני
And all the worlds and all the angels,	הגה"ה: שכל העולם לא נברא אלא בשביל ישראל.)
[alternate version: and all the supernal worlds and all the traits]	(שוקבלו את התורה וכל העולמות וכל המלאכים)
are in His control, and He is in them like a king over his army,	[נ"א: וכל העולמות העליונים וכל המדות]
as King David, peace be upon him, said: “And Your pious ones shall sing aloud.” (Tehillim 132:9)	הם ברשותו והוא בהם כמלך בגדוד
And it is stated in the Zohar: It should have said “Your Levites shall sing,”	וכמו שאמר דוד המלך עליו השלום: וחסידיך ירננו
but [it writes “Your pious ones”] because the way the tzaddik desires, so does the Holy One, blessed be He.	ואיתא בזהר: לויך ירננו הנה ליה למכתב
Even the unions of the Patriarchs [alternate: the marital acts mentioned by the Patriarchs] are complete Torah,	אבל כמו שהוא [נ"א: שהצדיק] רוצה כך רוצה הקב"ה
for they are written in the Torah.	ואפילו זווג האבות [נ"א: ביות האמורות באבות]
And if it were missing “and he also came to Rachel” or “and Jacob loved Rachel,”	היא תורה שלמה
	[דהא פתובים בתורה].
	ואילו נחסר: ויבוא גם אל רחל [וגו', או] ויאהב
	יעקב את רחל,

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the Torah scroll would be invalid,	הָיָה הַסֵּפֶר תּוֹרָה פְּסוּל,
because the Holy One, blessed be He, inserted them [alternate: for they did everything in cleaving to God],	שֶׁהַכְּנִיּוּסִים הִקְבִּ"ה בָּהֶם [נ"א: כִּי עָשׂוּ הַכֹּל בְּדַבְּקוּת [הַשֵּׁם יִתְבָּרַךְ],
and the Holy One, blessed be He, had pleasure in them,	וְהָיָה לְהִקְבִּ"ה תַּעֲנוּג בָּהֶם,
and from this it became Torah,	[וַיַּעֲשֶׂה מִזֶּה תּוֹרָה],
and the Torah and the Holy One, blessed be He, are one.	וְאוֹרֵי תֵּתָא וְקוּדְשָׁא בְּרִיךְ הוּא חַד
And even though it is great physicality, the Holy One, blessed be He, took delight in them.	וְאִף עַל פִּי שֶׁהוּא גִשְׁמִיּוּת גְּדוֹל נִתְעַנֵּג הִקְבִּ"ה בָּהֶם.
And this is “two silver trumpets.”	וְזֶהוּ שְׁתֵּי חֲצוֹצְרוֹת כְּסָף.
For man is a half-form—he is only ם"ד,	שֶׁהָאָדָם הוּא חֲצֵי צוּרָה שֶׁהוּא רַק ד"ם
and Alef alone, so to speak, is also not a complete form.	וְאֵלֶּף לְבַד כְּבִינְכוּל גַּם כֵּן אֵינּוּ צוּרָה שְׁלֵמָה
[Alternate: and the Holy One, blessed be He, is called the Chief (Aluf) of the world.]	[נ"א: וְהִקְבִּ"ה נִקְרָא אֱלוֹפּוֹ שֶׁל עוֹלָם].
But when they cleave together, it becomes a complete form.	אָבָל כְּשִׁיתְדַבְּקוּ יַחַד נַעֲשֶׂה צוּרָה שְׁלֵמָה.
“Kesef” (silver) means longing—that you should [always] long for the Holy One, blessed be He,	כְּסָף לְשׁוֹן תַּאֲוָה, שֶׁתַּהֲא אַתָּה [נ"א: תְּמִיד] מִתַּאֲוָה לְהִקְבִּ"ה,
and the Holy One, blessed be He, will love you.	וְהִקְבִּ"ה יֶאֱהָב אוֹתָךְ.
Like the analogy of a father who loves his son, and the son loves the father—	עַל דְּרָף מְשָׁל: כְּגוֹן הָאָב שֶׁאוֹהֵב אֶת הַבֵּן וְהַבֵּן אוֹהֵב —אֶת הָאָב
they are one body and have yearning one for the other,	שֶׁהֵם גּוּף אֶחָד וְיֵשׁ לָהֶם גְּעֻגוּעִים זֶה עַל זֶה
and each one on its own is not complete and is only a half-form, and together they are a complete form.	וְכָל אֶחָד בְּעַצְמוֹ אֵינּוּ בְּשִׁלְיֻמוֹת וְאֵינּוּ רַק חֲצֵי צוּרָה וְשִׁנְיָהֶם בְּיַחַד הֵי צוּרָה שְׁלֵמָה
And the analogy is understood.	וְהִנְמָשַׁל מוֹכֵן.

**[NOTE Summary:**

This rich and symbolic discourse by the Maggid of Mezritch opens with the verse *"עשה לך שתי חצוצרות"* (Bamidbar 10:2). The Maggid interprets this phrase mystically as “two half-forms,” pointing to the deep truth that the human being is inherently incomplete, merely “ד"ם” (blood), a form awaiting divine completion. Only when a person cleaves to *Alufo shel Olam*—“the Chief of the world,” i.e., God, who is represented by the letter א (Alef)—does the full form of “אדם” (man) emerge. The discourse describes a dual process: from above to below, God “contracts” His infinite light through many worlds to allow union with man; and from below to above, man must spiritually refine himself, transcending materiality until he nullifies his own separate existence and becomes wholly united with the Divine. Only then is he truly called “אדם”—a full human.

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The “throne” (כסא), described in prophetic vision as having the “appearance of a man upon it,” represents this hidden place where Divinity is cloaked in cloud and fire—first darkness (when one cannot pray), then passion (when the heart ignites). The throne’s likeness, “as the appearance of a man,” means that what is aroused below is mirrored above—a foundational Chassidic principle. If a tzaddik awakens love, love is aroused in Heaven; and so with all the emotional traits.

The discourse continues with a stunning theological insight: even physical acts, such as the intimate unions of the Patriarchs, are considered Torah itself—so integral that omitting verses like “and Jacob loved Rachel” would invalidate a Torah scroll. Why? Because their every act was done in *devekut*, conscious cleaving to God. Thus, God derived pleasure from them, and the Torah and God are *one*.

Finally, the Maggid returns to the verse. Each trumpet represents a half-form—man is ם"ד, God is ל"א (or א), and only together do they form a complete, resonant being. The word "כסף" (silver) is interpreted as *yearning*, expressing the reciprocal longing between God and the soul. Just like a father and son who ache for one another, neither is whole without the other—only together do they form a true “צורה שלימה”—a full and living form.

#### **Practical Takeaway:**

You are not whole on your own. No matter how strong, smart, or spiritual you are, your form is only “half.” To become truly “אדם,” you must unite your life with God’s presence, letting the Divine “Alef” enter your human “ד.” That means actively refining your life: reducing distractions, awakening love and awe in prayer, and recognizing that even mundane actions—when done with intentional *devekut*—become part of the Torah itself. Don’t wait for inspiration to strike. Yearn. Long. Blow your own inner “trumpet” until the Divine responds.

#### **True Chassidic Story:**

Once, a student of the Maggid came to him, troubled. “Rebbe,” he said, “I feel empty. I learn Torah, I do mitzvot—but I don’t feel whole.”

The Maggid paused and said: “When God created man, He left him unfinished. He gave him ם"ד—body and blood. The Alef is hidden. You must yearn for it. Blow your trumpet.”

The student was confused. The Maggid explained: “Just as the silver trumpet blasts stirred the camp of Israel, so too your *cries, your longings, your honest tefillot* stir the higher worlds. Even if you begin with clouds, keep going. Soon the fire will come.”

The student took this to heart. He began to wake early and pray with deep kavana, not out of habit but with trembling and love. Weeks later, he returned. “Rebbe,” he said, “I think I have found my Alef.”

The Maggid replied, “No—you’ve made yourself worthy of being called אדם.”

**END NOTE]**

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**Siman # 135**

<b>And they prophesied in the camp.</b>	<b>וַיִּתְנַבְּאוּ בַּמַּחֲנֶה.</b>
What was their prophecy? “Moshe will die, Yehoshua will bring [them] into the land.”	מה הייתה נבואתם? "מֹשֶׁה מֵת יְהוֹשֻׁעַ מְכַנְּיָם לְאֶרֶץ."
And this is difficult—how do we know this?	וְקוֹשָׁה, מֵאַי לֵן?
And one could say: It ought to have written, “And she called his name Moshe, for I drew him out from the water,”	וַיִּשׁ לֹמֵר: כִּי הָיָה לֵיהָ לְכַתּוֹב "וַתִּקְרָא שְׁמוֹ מֹשֶׁה כִּי מַמִּים מְשִׁיתֶהוּ"
and not to write, “for מ"ן הַמִּים.”	"וְלֹא לְכַתּוֹב "כִּי מ"ן הַמִּים"
For the extra letters of the nun in מ"ן and the hei of הַמִּים are unnecessary.	וַיִּתְרֶה נו"ן שֶׁל מ"ן וְהֵא שֶׁל הַמִּים.
But she did not want to say it that way, because the acronym of מ"מ"מ"י is:	אָבָל לֹא רָצְתָה לֹמֵר כֵּן, כִּי רָאִישֵׁי תְבוּת מִמִּי"ם הוּא:
Moshe, Met, Yehoshua, Machnis.	מֹשֶׁה מֵת יְהוֹשֻׁעַ מְכַנְּיָם.
And this is [the meaning of] “And they prophesied in the camp”—	—"וְזֶהוּ "וַיִּתְנַבְּאוּ בַּמַּחֲנֶה"
meaning, when one erases the “נ"ה” (the nun of מ"ן and the hei of הַמִּים),	ר"ל כְּשֶׁנִּמְחַק נ"ה—דְּהִינּוּ הַנוּן שֶׁל מ"ן וְהֵא שֶׁל הַמִּים—
then what remains is מַמִּים, which is an acronym for “Moshe will die, Yehoshua will bring [them in].”	מַמִּים, וְהוּא רָאִישֵׁי תְבוּת: מֹשֶׁה מֵת יְהוֹשֻׁעַ מְכַנְּיָם.
(This teaching is not from our master, of blessed memory.)	(זֶה הַמְּאָמֵר אֵינוֹ מִמּוֹרֵנוּ וְצִלָּה.)

**[NOTE Summary:**

This short but conceptually dense discourse explores the cryptic prophecy described in the verse *"וַיִּתְנַבְּאוּ בַּמַּחֲנֶה"*—“And they prophesied in the camp” (Bamidbar 11:27). The text raises a question: *What was the content of their prophecy?* According to Chazal, the prophecy was that Moshe will die and Yehoshua will bring the people into the land. The question then becomes: *How did they derive such a specific message?*

The explanation offered is a fascinating gematria-based and acronymic reading of the verse *"כִּי מִן הַמִּים"*—“for from the water I drew him out” (Shemot 2:10). The discourse points out an unusual phrasing in the Torah. Instead of the expected “כי ממים,” it says “כי מ"ן המים”—with a seemingly redundant נון (nun) in “מ"ן” and a definite article ה (hei) in “המים.” The speaker suggests that these two letters—נ and ה—are intentionally extra, meant to be symbolically removed.

When those two letters are “erased,” the remaining letters spell מ"מ"י, which forms the acronym:  
 מ – משה (Moshe)  
 מ – מ (will die)

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י – יהושע (Yehoshua)

ז – מכניס (will bring [them in])

Thus, the seemingly innocuous phrase "כי מן המים" holds a hidden prophecy about Moshe's death and Yehoshua's eventual leadership. The discourse uses this to reinterpret the meaning of "ויתנבאו במחנה"—they didn't just speak ecstatically; they revealed a veiled message encoded deep within Torah wording.

The closing note humbly states that this teaching is *not* from the author's usual master, indicating perhaps a secondary or speculative layer, but one that still reflects the Chassidic fascination with divine language, acronym, and remez (hint).

#### Practical Takeaway:

The Torah is not just law—it is living prophecy, even in its smallest letters. Every nuance—an extra letter, an unusual phrasing—may hide entire worlds of insight. We're reminded here that nothing in Torah is accidental, and deeper truths can emerge when one learns to "erase the nun and hei"—to clear away surface distractions and discover the encoded messages beneath.

This also teaches that transitions in leadership—even painful ones like Moshe's passing—are already embedded within Divine speech from the beginning. Change is hard, but it is never without Divine orchestration. If one listens carefully enough, the future is whispered in the Torah's past.

#### True Chassidic Story:

The Maggid of Mezritch once sat with his students and asked them to find the most hidden verse in the Torah. One student pointed to "וכני דן חושים"—"The sons of Dan: Chushim"—as simple and obscure. The Maggid smiled and said, "In that one word—*Chushim*—lies the destiny of all who are hard of hearing but hear the call of redemption. He struck Esav at the burial of Yaakov when no one else dared."

He then said, "Just like the nun and hei in מן המים seem extra to the careless reader, so too many think Chushim was extra. But God does not waste a single syllable. There are entire rivers of prophecy hidden in drops of ink."

The student later became a Rebbe himself and would tell his followers: "If you think something in Torah is extra, look again. There's probably a key to the future inside it."

**END NOTE]**

### Siman # 136

**And the man Moshe was exceedingly humble more than any man [who is on the face of the earth].**

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכָּל הָאָדָם [אֲשֶׁר עַל פְּנֵי הָאָדָמָה].

Interpretation: For there are two levels in humility.

פִּירוּשׁ: כִּי שְׁתֵּי מִדְּרָגוֹת יֵשׁ בְּעֲנָוָה.

The first: that his thought is [always] entirely directed above,

א', שְׂמֵחַשְׁבָּתוֹ [תָּמִיד] בְּלֵאָה לְמַעַלָּה,

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even regarding lower things, and he is completely separated from materiality.

אָפּלוּ בְּדַבָּרִים תַּחְתּוֹנִים, וּמִבְּדֵל מִן הַחוּמָר לְגַמְרֵי

The second level: he is not so separated from materiality.

מִדְרָגָה הִיא' ב': אֵינוּ מִבְּדֵל מִן הַחוּמָר כָּל כּוֹף

And this is [the meaning of]: “Moshe Moshe”—without a pause in the cantillation; “Yaakov Yaakov”—with a pause.

וְזֶהוּ מֹשֶׁה מֹשֶׁה לֹא פְסִיק טַעֲמָא [בְּגוֹהֵי], יַעֲקֹב יַעֲקֹב פְּסִיק טַעֲמָא

For there is a Moshe above and a Moshe below, Yaakov above, Yaakov below.

כִּי אֵית מֹשֶׁה לְעֵילָא וּמֹשֶׁה לַתַּתָּא, יַעֲקֹב לְעֵילָא יַעֲקֹב לַתַּתָּא

Therefore, regarding Moshe there is no pause in the cantillation, because he is all one—

לְפִיכֹךְ בְּמֹשֶׁה לֹא פְסִיק טַעֲמָא כִּי בְּלִיָּה חֵד

both above and below he was one,

הוּ לְמַעְלָה הוּ לְמַטָּה הֵיךְ אֶחָד

for he was entirely above,

שְׁפָלוֹ הֵיךְ לְמַעְלָה

and separated from materiality even in lower things—and certainly in upper things.

וְהֵיךְ מִבְּדֵל מִן הַחוּמָר אָפּלוּ בְּדַבָּרִים תַּחְתּוֹנִים, וּפְשִׁיטָא בְּדַבָּרִים הַעֲלִיּוֹנִים

And even so, he held himself with the trait of humility even regarding higher things.

וְאִף עַל פִּי כֹן הֵיךְ מַחֲזִיק אֶת עַצְמוֹ בְּמִדַּת עֲנָוָה אָפּלוּ בְּדַבָּרִים עֲלִיּוֹנִים

“More than any man who is on the face of the earth”—

—מִכֹּל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה

“Man” here refers to thought,

הָאָדָם הוּא הַמַּחְשְׁבָה

which is entirely upon the face of the earth—

אֲשֶׁר בְּלֵה עַל פְּנֵי הָאֲדָמָה

meaning, even from that person whose entire being is below,

ר"ל אָפּלוּ מֵאִתּוֹ הָאָדָם שְׁפָלוֹ לְמַטָּה

Moshe considered himself [even more] lowly than him.

הֵיךְ מֹשֶׁה חוֹשֵׁב אֶת עַצְמוֹ [יּוֹתֵר] שְׁפָל מִמֶּנּוּ

**[NOTE Summary:**

This deeply introspective teaching explores the verse “והאיש משה עניו מאוד מכל האדם אשר על פני האדמה”—“And the man Moshe was exceedingly humble, more than any man who is on the face of the earth” (Bamidbar 12:3). The discourse begins by distinguishing two levels of humility:

1. The first is the exalted state where one’s thought is entirely above, even when engaged with lower matters. Such a person is completely detached from materiality.
2. The second level refers to someone not entirely separated from the material world.

Moshe Rabbeinu, the discourse teaches, exemplified the highest level. He lived entirely "above," fully detached from the physical even in mundane concerns. This is alluded to by the unique cantillation pattern in *Moshe Moshe* (Shemot 3:4), which has no pause—unlike *Yaakov Yaakov* (Bereishit 46:2), which does. The absence of a pause indicates that Moshe above and Moshe below were one and the same—he had no dissonance between his higher and lower self.

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Yet astonishingly, even in this transcendent state, Moshe still held himself with profound humility. The phrase “מכל האדם אשר על פני האדמה” is explained to mean: even from those entirely attached to the earth, whose thoughts are wholly immersed in material matters—Moshe still thought they were greater than him. He saw his own elevated state not as a merit, but as a gift—perhaps even a test—and therefore never considered himself superior.

This is true humility: not just acting humble, but living with full awareness of one’s nothingness, even when standing at the pinnacle of human spiritual achievement.

#### Practical Takeaway:

You don’t have to be Moshe Rabbeinu to learn his trait of humility. His example teaches us that true greatness is not feeling higher than others—even if you’re completely spiritual, removed from ego, and living in holiness. Moshe teaches us to never see others as lower, even if they seem to live entirely “upon the face of the earth.” In daily life, this means judging others favorably, never boasting over your achievements, and remembering that your strengths may be gifts rather than earned superiority.

Strive to become “Moshe without a pause”—unified in action, speech, and thought—but know that even then, the path is paved in humility.

#### Chassidic Story:

It is said that the Maggid of Mezritch once overheard a visitor speaking admiringly of his scholarship and greatness. The Maggid turned and quietly said, “You praise the Maggid of Mezritch. But I tell you, the water under the stove may be more worthy than I.”

The students were stunned. “Rebbe,” one asked, “how can the water under the stove be greater than you?”

The Maggid replied, “Because the water doesn’t know what it is. It serves in silence. It rises with heat and descends with cold. It doesn’t speak, it doesn’t teach, it doesn’t lead. It just fulfills its Creator’s will. That is worth more than all my Torah.”

The students were silent. And they understood: the higher a person becomes, the more they see themselves as dust. Not because they *are* dust—but because their awareness of Divine greatness eclipses their own sense of self. **END NOTE]**

### Siman # 137

**“And if her father had spit, spit in her face, would she not be shamed for seven days?”**

וְאִבִּיהָ יִרְקָ וְיִרְקָ וְגו', הֲלֹא תְכַלֵּם שִׁבְעַת יָמִים

All the more so, regarding the Shechinah—fourteen days.

קַל וְחֹמֶר לְשִׁכְיָנָה י"ד יוֹם.

And it is difficult: why was it not written in the Torah what Hashem answered Moshe—“All the more so for the Shechinah, fourteen days”?

וְקוּשָׁה: לָמָּה לֹא נִכְתָּב בְּתוֹרָה מֵה שֶׁהִשְׁיֵב הַקֶּבֶ"ה  
לְמֹשֶׁה: קַל וְחֹמֶר לְשִׁכְיָנָה י"ד יוֹם

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What was His response according to the methods of derivation?	מה השיב לו מִקְרָה הַרְאִיּוֹת?
And he answered: for with thirteen methods the Torah is expounded,	וְתִירֵץ: כִּי בִי"ג מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת,
and the first is <i>kal va-chomer</i> (a fortiori),	וְהָאֲחַת הִיא קָל וְחֹמֶר,
and it corresponds to the attribute “E-I” (א-ל).	וְהִיא כְּנֶגֶד הַמִּדָּה א-ל.
And Moshe said: “E-I, please heal her...”	...וּמֹשֶׁה אָמַר: א-ל נָא רַפֵּא נָא לָהּ
Therefore Hashem responded accordingly.	לְכָה הַשִּׁיב הַקָּב"ה וְגו'

**[NOTE Summary:**

This concise yet layered teaching addresses the Torah’s account of Miriam’s punishment after speaking against Moshe, specifically the verse:

"ואביה ירק ירק בפניה הלא תכלם שבעת ימים" – *"If her father had spit in her face, would she not be shamed for seven days?"* (Bamidbar 12:14). The Torah compares Divine rebuke to parental rebuke and concludes that Miriam should be quarantined for seven days. However, Chazal explain: if a human father would cause seven days of shame, then surely the Divine Presence (Shechinah) warrants fourteen.

The question raised in this teaching is profound: if the *kal va-chomer* (a fortiori logic) teaches that the Shechinah would warrant *fourteen* days, why did Hashem only instruct seven days of quarantine, and why isn’t the full *kal va-chomer* logic stated in the Torah itself?

The answer ties directly into the 13 hermeneutic principles (*middot*) through which the Torah is interpreted. The first of these is *kal va-chomer*, which corresponds to the Divine attribute of א-ל (E-I)—the attribute of expansive, initiating Chesed. When Moshe pleads for Miriam with the words “א-ל נָא רַפֵּא נָא לָהּ” (*E-I, please heal her*), he is invoking this very principle and corresponding Divine attribute.

Thus, Hashem’s answer is not articulated in the narrative, but is understood implicitly through the tools the Torah itself gives us for interpretation. The *kal va-chomer* is not written, but lived—Moshe’s invocation of "א-ל" activates the principle of *kal va-chomer*, and Hashem responds accordingly. The implication is that Divine mercy balances the strict logic, choosing *seven* days in practice, despite the *fourteen* implied by the argument.

**Practical Takeaway:**

Much of the Torah’s wisdom is not written outright, but revealed through principles of interpretation. To understand Hashem’s will, one must learn to listen not only to what is said, but to how it is meant to be learned. When we pray—especially invoking Divine Names like “א-ל”—we are tapping into the very structures through which the Torah is revealed and justice is tempered by compassion. Also: when pleading for mercy on another’s behalf, as Moshe did for Miriam, do so with clarity and alignment to Hashem’s own attributes. Just one word—“א-ל”—can awaken the pathways of healing.

**Rabbi Dov Ber of Mezeritch**  
**Ohr Torah**  
**Parshas Behaalosecha**

**True Chassidic Story (with source):**

The Rebbe Maharash once fell ill, and one of the Chassidim recited the 13 middot (Thirteen Attributes of Mercy) with great fervor as a prayer for healing. Later, when the Rebbe recovered, he said to his son (the future Rebbe Rashab):

“When a person understands the inner connection between the 13 middot by which Torah is expounded and the 13 middot of Rachamim by which Hashem governs the world—then his tefillah aligns above and below, and healing comes through the gate of ל-א.”

**END NOTE]**