



UNITY – MERELY A REVELATION OF OUR ESSENCE Farbrenge – 20 Menachem-Av, 5741-1981

In the "Three Weeks," when we commemorate the Destruction of the Holy Temple, we focus on ways through which we will bring our Redemption.

There are general themes in Torah and Mitzvot, and then there are specific commandments related to special times. Today we are living in a special time: "The footsteps of Moshiach."

Based on all the signs enumerated at the end of Tractate Sotah, we are currently in the last days before Moshiach.

Moreover, as my father-in-law, the Rebbe explained, declared, wrote, and publicized; that these are the final days of exile, but the prerogative is ours to, G-d forbid, delay his coming or, conversely, to speed his arrival.

This can be achieved through counteracting the activities that caused the exile: Largely, a lack of Torah study. Rabbeinu Nissim explains that the shortcoming was not in the amount of Torah studied, but that they did not recite the blessing prior to Torah study, as the Talmud says, they didn't say the blessing "...Who gives the Torah." The blessing underscores that Torah knowledge is not attained through our own achievement.

Although "a Torah scholar may forgo his own honor" since he 'owns' his Torah knowledge – this is only if he becomes one with, and accepts the authority of, the Giver of the Torah, as a servant before his master. This point is expressed in the blessing before the Torah, as explained in the Bach's commentary on the Tur, as discussed once at length.

The second shortcoming that caused the exile: The lack of love for a fellow Jew – Jewish unity and closeness amongst Jews.

This is one of the tenets of "G-d's Army." and this is also the case for a regular army:

When has an army fulfilled its purpose? When it creates peace. – How much more so, an army battling the Evil Inclination.

The task of the Evil Inclination is to separate, G-d forbid, the Jewish people from their Father in Heaven, and the simplest way to accomplish this, G-d forbid, is by causing division between one Jew and another. It does so by convincing the person that Torah dictates that he distance himself from this other person and that the conflict will even be beneficial!

But, in truth, Maimonides states that Torah was given expressly, "to bring peace into the world." And how is this accomplished? Maimonides quotes the verse, "her ways are pleasant



ways, and all her paths are peace." Dividing people, the opposite of love, does not, and cannot, bring peace amongst Jews; and surely it cannot foster peace between the Jewish people and their Father in Heaven.

Rather, we must emulate Aaron the High Priest, "Be a student of Aaron... love every creation." The commentaries explain that Aaron's love was for 'creations' – Jews whose sole virtue was that they were 'creations' of G-d as the Talmud states, G-d is "the craftsman who made me." The Midrash states that Aaron would "modify the truth" for the sake of peace.

In order that we not misunderstand, the Midrash quotes an example of his 'modification.' Aharon would approach an individual involved in a dispute, and would tell one, "Listen, your fellow, who you think is fighting you, is really your friend, and wants to become closer to you." And he would approach the other fellow in the same way, thereby bringing peace between them.

This is truly no more than a 'modification.' – Maimonides states that according to Jewish law, a Jew, by nature, desires to fulfill G-d's will.

And here, "it is a fundamental principle of the Torah, to love your neighbor as yourself." It is not just a command, or an ordinary principle; but "a fundamental principle of the Torah!" As Hillel the Elder stated: "The entire Torah is only a commentary on this one commandment!" The Alter Rebbe explains this in Tanya, Chapter 32.

Therefore, when Aaron told one of the disputants that the other was his friend, in truth, he was revealing the true condition of that man's soul at that very moment! His Evil Inclination had merely coerced him, creating the illusion that he did not love his fellow Jew.

Why does he appear to dislike the other person? Maimonides tells us it is only a forced, external emotion. So what changed? Aaron was telling the real truth – not how it will be in the future, but how it is right now!

