

Discourse 16

“Vayomer HaShem el Moshe v’el Aharon – HaShem said to Moshe and Aharon”

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰²⁷ “*HaShem*-יהוה said to Moshe and Aharon in the land of Egypt saying, ‘This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.’” Midrash Kohelet Rabbah says¹⁰²⁸ about the verse,¹⁰²⁹ “Two are better than one,” that, “A Torah portion that was said to two people, as written, ‘*HaShem*-יהוה said to Moshe and Aharon,’ is better than a Torah portion that was said to one person.” Now, we must understand what exactly is better about it, and why a Torah portion that was said both to Moshe and Aharon is superior to a Torah portion that was said only to Moshe. Moreover, being that there is benefit and superiority in a Torah portion that was said to two, we must understand why specifically this Torah portion, “This month

¹⁰²⁷ Exodus 12:1-2

¹⁰²⁸ Midrash Kohelet Rabba 4:9

¹⁰²⁹ Ecclesiastes 4:9; Also see Ohr HaTorah to the verse, (Na”Ch Vol. 2, p. 1,116 and on).

shall be for you the beginning of the months,” was said to two people.

2.

The general explanation¹⁰³⁰ is that this Torah portion, “This month shall be for you the beginning of the months,” is the very first *mitzvah* that the Jewish people were commanded,¹⁰³¹ and therefore there is a superiority to the fact that it was said to two people.

To better explain, this Torah portion contains the *mitzvah* of sanctifying the moon (*Kiddush HaChodesh*), the matter of which is the union of the sun and the moon,¹⁰³² which happens at the moment of the birth (*Molad*) of the new moon, *Rosh Chodesh*.¹⁰³³ This corresponds to the union of the Holy One, blessed is He, with His Indwelling Presence (*Shechinah*), the ingathering of the souls of Israel (*Knesset Yisroel*), in that the Jewish people are compared to the moon.¹⁰³⁴ This is also the meaning of the statement in Megaleh Amukot,¹⁰³⁵ that the

¹⁰³⁰ See the discourse entitled “*HaChodesh HaZeh*” 5626, Ch. 8 (Sefer HaMaamarim 5626 p. 41 and on).

¹⁰³¹ See Rashi to Genesis 1:1

¹⁰³² See Sefer HaLikkutim Divrei Elokim Chayim organized from the writings of the Tzemach Tzedek, section on “Levanah” p. 400 and on.

¹⁰³³ The new moon occurs when the moon is in closest proximity to the sun in its orbit. In contrast, on the fifteenth of the month, when the moon is full, is when it is most distant from the sun in its orbit. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, (The Letters of Creation, Part 1), Section entitled, “The twelve letters ה"ו ז"ח ט"י ל"ב ט"ז צ"ק correspond to the Twelve Months.”

¹⁰³⁴ Talmud Bavli, Sukkah 29a, and also see Chiddushei Aggadot of the Maharsha there; Midrash Bereishit Rabba 6:3; Ohr HaTorah, Bereishit 4b and on.

¹⁰³⁵ Megaleh Amukot, Parshat Bo (to Exodus 12:2).

sanctification of the new moon (*Kiddush Levanah*) corresponds to the union of Yaakov and Rachel.¹⁰³⁶

Therefore, in the blessing of the sanctification of the moon (*Kiddush Levanah*), we recite, “Blessed is your Maker-*Oseich*-עוֹשֵׁךְ, your Former-*Yotzreich*-יוֹצֵרְךָ, your Creator-*Boreich*-בּוֹרֵאךְ and your Owner-*Koneich*-קוֹנֵךְ,” the first letters of which form the name Yaakov-יעקב. Similarly, in the Torah portion about the sanctification of the new moon, it states, “[This month] shall be for you the beginning of the months-*Lachem Rosh Chadashim*-לַחֲמֵךְ רֹאשׁ חֳדָשִׁים,” the first letters of which form the name Rachel-רחל. In other words, this is because the general matter of the sanctification of month (*Kiddush HaChodesh*) and the birth of the moon (*Molad*) is the union of Yaakov and Rachel, corresponding to the union of the Holy One, blessed is He, with His Indwelling Presence, (the *Shechinah*).

This is also why this Torah portion is the very first *mitzvah* that the Jewish people were commanded, being that the general matter of the *mitzvot* is to bring about a union between The Holy One, blessed is He, and His Indwelling Presence (the *Shechinah*), as well-known.¹⁰³⁷

Now, since this union is affected through agents (*Shoshvinin*), just as we find that union and matrimony below is brought about through agents (*Shoshvinin*), this is likewise so

¹⁰³⁶ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

¹⁰³⁷ Pri Etz Chayim, Shaar HaZemiroh, Ch. 5 (with the glosses of Rabbi Natan Shapira [author of Megaleh Amukot]); Also see Torat Menachem Sefer HaMaamarim, Elul p. 245.

of the union of the Holy One, blessed is He, and the ingathering of Israel. It too is brought about through agents (*Shoshvinin*), and this is why this Torah portion was said to Moshe and Aharon, being that they are the agents (*Shoshvinin*) and the union is affected by their hands. For, as known, Moshe is “the agent of The Groom” (*Shoshvina d’Malka*) and Aharon is “the agent of the bride” (*Shoshvina d’Matronita*).¹⁰³⁸

3.

Now, the Megaleh Amukot continues and explains the matter of the months of Nissan and Tishrei, that in Nissan there is the matter of the physical destruction of leaven (*Chametz*), whereas in Tishrei, there is the matter of the spiritual destruction of leaven (*Chametz*).

The explanation is that since “This month shall be for you the beginning of the months” is the matter of the union between the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, and the matter of this union is to make a dwelling place for the Holy One, blessed is He, in the lower worlds, the actualization of the dwelling place is through serving *HaShem*-יהוה, blessed is He, by turning away from evil and doing good. This is comparable to the making of a dwelling for a king of flesh and blood.¹⁰³⁹ First, the dwelling place must be cleansed of all filth and grime, and second, it must be

¹⁰³⁸ Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra’aya Mehemna), 53b, 275b (Ra’aya Mehemna), and elsewhere.

¹⁰³⁹ See Likkutei Torah, Balak 70c; Also see the discourse entitled “*Ki Tisa* – When you take a census of the Children of Israel” of this year 5716, Discourse 13.

beautified with nice objects and vessels, thus making it a beautiful dwelling. The same applies to making a dwelling place for the Holy One, blessed is He. This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, through turning away from evil, thus cleansing it of all unfitting matters, as well as serving Him by doing good, which is the matter of beautifying it with nice objects and vessels etc.

Now, the general foundation of service of *HaShem*-יהו"ה, blessed is He, is the matter of turning away from evil and doing good, through accepting the yoke of the Kingship of Heaven upon oneself. However, since leaven (*Chametz*) is the matter of rising and elevation, it is the very opposite of accepting the yoke of the Kingship of Heaven. [This also is why the evil inclination (*Yetzer Hara*) is called, "leaven-*Chametz*-חמץ,"¹⁰⁴⁰ as it states,¹⁰⁴¹ "My God, deliver me from the hand of the wicked, from the palm of the schemer and violent one (*Chometz*-חומץ)." This is because leaven (*Chametz*-חמץ) is the very opposite of accepting the yoke of the Kingship of Heaven. Moreover, even when Matzah becomes bloated with an air bubble (*Nefuchah*) there is cause for concern that it may have become leavened.¹⁰⁴²]

Now, because in the month of Nissan the service of *HaShem*-יהו"ה, blessed is He, must be in the manner of "this month shall be for you the first of the months," which refers to making a dwelling place for the Holy One, blessed is He, in the

¹⁰⁴⁰ See Talmud Bavli, Brachot 17a; Likkutei Torah Tzav 13c; Ohr HaTorah, Drushim L'Pesach p. 441, and elsewhere.

¹⁰⁴¹ Psalms 71:4

¹⁰⁴² See Shulchan Aruch of the Alter Rebbe, Orach Chayim 461:23

lower worlds through fulfilling His commandments, the foundation of which is the acceptance of the yoke of His Kingship, therefore, since the leaven (*Chametz*) is the opposite of accepting *HaShem* 's-יהו"ה Kingship, it must be destroyed.

Additionally, just as in Nissan there is the physical destruction of the leaven (*Biur Chametz*), so likewise, in Tishrei there is the destruction of its spiritual form. This refers to serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). For, through repentance (*Teshuvah*) we destroy that which is risen and elevated within ourselves, thus drawing down the light and illumination of *HaShem*-יהו"ה, blessed is He, that was lacking because of not serving Him through turning from evil and doing good.

Likewise, this was Aharon's service of *HaShem*-יהו"ה, blessed is He, in that he was, "the agent of the bride" (*Shoshvina d'Matronita*). Aharon is the one who "loved peace and pursued peace,"¹⁰⁴³ and peace is the very opposite of being risen and elevated. That is, the opposite of peace comes about through a sense of self-importance and self-elevation, of being haughty over one's fellow, in that, in his soul, he considers his fellow to be incomparable to himself. With such an attitude how can he have a bond with his fellow and be as one with him etc? Alternatively, he may think that his fellow has insulted his honor in some way etc. This all stems from his ego and inflated sense of self-importance.

¹⁰⁴³ Mishnah Avot 1:12

In contrast, Aharon's service of *HaShem*-יהו"ה, blessed is He, was through "loving peace and pursuing peace," which is the opposite of ego and an inflated sense of self-importance. This is why the Clouds of Glory (*Ananei HaKavod*) were specifically bestowed in the merit of Aharon.¹⁰⁴⁴ For, although the Clouds of Glory (*Ananei HaKavod*), "destroyed the snakes, serpents, and scorpions, and leveled the mountains and hills,"¹⁰⁴⁵ its primary characteristic is that it surrounded all Israel equally, which is a matter of peace and unity. Peace (*Shalom*) is preparatory to the union of the Holy One, blessed is He, with His Indwelling Presence (the *Shechinah*). This was the matter of the Clouds of Glory (*Ananei HaKavod*), which are like the wedding canopy (*Chupah*) which precedes the union (*Yichud*) of the bride and groom.

4.

Now, Aharon's service of *HaShem*-יהו"ה, blessed is He, was not just to bring about the matter of peace (through removing ego and an inflated sense of elevation and self-importance). It was also to bring about an ascent and elevation in the souls of the Jewish people. That is, the purpose of the "agent of the bride" (*Shoshvina d'Matronita*) is to bring the bride to the Groom, meaning, to elevate the souls of the Jewish people from below to above.

¹⁰⁴⁴ See Zohar III 103a and elsewhere.

¹⁰⁴⁵ See Rashi to Numbers 10:34

This is the difference between Moshe and Aharon. Moshe is “the agent of the Groom” (*Shoshvina d’Malka*), whose purpose is to bring about a drawing down from *HaShem*-יהו"ה above, blessed is He. In contrast, Aharon is “the agent of the bride” (*Shoshvina d’Matronita*), whose purpose is to bring about an ascent in the souls of the Jewish people from below to *HaShem*-יהו"ה above, blessed is He.

It therefore says about Aharon that,¹⁰⁴⁶ “He loved the creatures and brought them close to Torah.” Two matters are included here. The first matter is that “He loved the creatures,” which is the matter of peace and is brought about through nullifying one’s ego and awareness of self (*Yeshut*). This is then followed by serving *HaShem*-יהו"ה, blessed is He, through “bringing them close (*Mekarvan*),” meaning that he would bring the souls of the Jewish people close and elevate them to *HaShem*-יהו"ה above, blessed is He. Then, through the ascent that Aharon brought about in the souls of the Jewish people, there subsequently was a drawing down from *HaShem*-יהו"ה above, blessed is He, through Moshe, who was “the agent of the Groom” (*Shoshvina d’Malka*).

The explanation is¹⁰⁴⁷ that about Aharon’s service of *HaShem*-יהו"ה, blessed is He, it is written,¹⁰⁴⁸ “When you uplift

¹⁰⁴⁶ See Mishnah Avot 1:12

¹⁰⁴⁷ See Maamarei Admor HaZaken 5563 Vol. 1 p. 123 and on; Torat Chayim Va’era 106a and on (p. 72c and on in the new edition); Also see the discourse entitled “*V’Atah Tetzaveh* 5654 (Sefer HaMaamarim 5654 p. 166 and on); 5679 (Sefer HaMaamarim 5679 p. 245 and on).

¹⁰⁴⁸ Numbers 8:2

the flames (*Neirot*).” It is explained¹⁰⁴⁹ that after the Tabernacle (*Mishkan*) and the altar (*Mizbe’ach*) were inaugurated, the leaders of the tribes (*Nesi’im*) brought their dedication offerings. When Aharon saw the dedication offerings of the tribal leaders, he became distressed, because neither he nor his tribe were given the opportunity to participate in the dedication. The Holy One, blessed Is He, said to him, “By your life! Your part is more important than theirs, for you will kindle the flames.” To explain, the “flames” (*Neirot*) refer to the souls of the Jewish people,¹⁰⁵⁰ who are called,¹⁰⁵¹ “A candelabrum (*Menorah*) made entirely of gold.” The candelabrum (*Menorah*) [in the Tabernacle and Holy Temple] had seven flames (*Neirot*) corresponding to the seven emotive qualities (*Midot*), each of which includes all ten *Sefirot*, for a total of seventy, corresponding to the seventy¹⁰⁵² souls of Yaakov.¹⁰⁵³ It is in regard to this that it states, “When you uplift the flames (*Neirot*).” That is, it is Aharon who kindles and elevates (*Be’ha’alotcha*)¹⁰⁵⁴ them, thus bringing about their ascent from below to above.

Now, the Torah is eternal. Therefore, even now, the matter of kindling and elevating (*Be’ha’alotcha*) is present in our spiritual service of *HaShem*-יהו"ה, blessed is He. This

¹⁰⁴⁹ Rashi to Numbers 8:2; Midrash Bamidbar Rabba 15:3; Tanchuma, Beha’alotcha 5.

¹⁰⁵⁰ Likkutei Torah Be’ha’alotcha 29c and elsewhere.

¹⁰⁵¹ Zachariah 4:2

¹⁰⁵² See Genesis 46:27

¹⁰⁵³ See Likkutei Torah, Be’ha’alotcha ibid. 32d.

¹⁰⁵⁴ The word “*Be’ha’alotcha*”-בְּהֶעֱלוֹתְךָ is of the root “*Aleh*”-עָלָה and can mean both “when you kindle” as well as “when you uplift” or “when you elevate.”

corresponds to serving *HaShem*-יהו"ה, blessed is He, through prayer, in that prayer is an ascent from below to *HaShem*-יהו"ה Above, blessed is He. Our prayers begin with the initial ascent, and we climb and ascend until we reach the recital of *Shema* and the words,¹⁰⁵⁵ “And you shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and with all your being.” The love indicated by the words, “with all your being (*Bechol Me’odecha*)” is known as “Great Love” (*Ahavah Rabbah*) and the ultimate level of ascent.

The verse then continues, “And these words (*Dvarim*-דברים) that I command you today shall be upon your heart.” The “words (*Dvarim*-דברים)” being referred to here are the words of Torah.¹⁰⁵⁶ This then, is the subsequent drawing from Above to below, brought about through Moshe, “the agent of the Groom” (*Shoshvina d’Malka*). For, as known, Torah is not the matter of the ascent and elevation of the creatures, but is rather a drawing down from *HaShem*-יהו"ה Above to below, compared to which, the creatures are utterly nullified (*Bittul*), as is the verse,¹⁰⁵⁷ “My tongue shall answer with Your word,” meaning,¹⁰⁵⁸ “Like a person who repeats after the reader.”

This then, is the difference between Moshe and Aharon. Aharon’s purpose was to elevate and bring about an ascent from below to Above, which comes about through serving *HaShem*-

¹⁰⁵⁵ Deuteronomy 6:5

¹⁰⁵⁶ See Sifrei and Rashi there; Also see Talmud Bavli, Yoma 19b and Rashi there; Shulchan Aruch of the Alter Rebbe 156:16; Hilchot Talmud Torah of the Alter Rebbe 3:2, and elsewhere.

¹⁰⁵⁷ Psalms 119:172

¹⁰⁵⁸ See Talmud Bavli, Sukkah 38b; Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b, and elsewhere.

יהו"ה, blessed is He, with love. In contrast, Moshe brought about a drawing down from Above to below, through Torah.¹⁰⁵⁹

5.

Now, this may be better understood with an additional preface explaining Aharon's service of *HaShem*-יהו"ה, blessed is He, in bringing about the ascent of the Jewish souls through serving *HaShem*-יהו"ה, blessed is He, with love (*Ahavah*).¹⁰⁶⁰ This may be understood from Aharon's אהרן name, which begins with the letter *Aleph*-א, has the word *Har-Mountain*-הר in the middle, and ends with the letter *Nun*-ן.

To explain, a physical mountain-*Har*-הר, is in the class of the inanimate (*Domem*) and is equivalent to all dirt, except that it ascends from below to above.

Spiritually, as this relates to one's service of *HaShem*-יהו"ה, blessed is He, it is as follows: Even when a Jew is in the state of being inanimate (*Domem*) because of his body and his animalistic soul, in that he has no relation to spirituality in general, and more specifically, he has no relation to *HaShem*'s-יהו"ה Godliness, he nevertheless is in a state of ascent from below to above, because of the love of *HaShem*-יהו"ה, blessed is He, that is inherently within him.

¹⁰⁵⁹ See Maamarei Admor HaZaken 5563 Vol. 1, p. 130 and on; Torat Chayim Va'era 117a and on (p. 80c and on in the new edition).

¹⁰⁶⁰ See Maamarei Admor HaZaken ibid. p. 126 and on; Torat Chayim ibid. p. 112b and on (p. 77c and on in the new edition).

It is in this regard that our forefathers, particularly Avraham, are called “mountains” (*Harim*-הרים),¹⁰⁶¹ as in the teaching,¹⁰⁶² “Avraham called it a mountain (*Har*-הר),” since they drew down the aspect of love of *HaShem*-יהו"ה, blessed is He, into the souls of the Jewish people, this being an ascent (*Aliyah*) from below to Above, and is the matter of a mountain-*Har*-הר. This is also why the name Aharon-אהרן is *Aleph*-א mountain-*Har*-הר *Nun*-ן. For, since Aharon's-אהרן purpose is to bring about love of *HaShem*-יהו"ה, blessed is He, in the souls of the Jewish people, he therefore is called a, “mountain-*Har*-הר.”

Now, there are two aspects of love of *HaShem*-יהו"ה, blessed is He. There is “Small Love” (*Ahavah Zuta*) of *HaShem*-יהו"ה and “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה. “Small Love” (*Ahavah Zuta*) is love of *HaShem*-יהו"ה brought about through contemplating (*Hitbonenut*) how *HaShem*-יהו"ה, blessed is He, brings the world into existence and enlivens it. However, since this love comes about through contemplating *HaShem*'s-יהו"ה Godliness as it relates to the worlds, it therefore is limited in accordance to the limitations of one's contemplation (*Hitbonenut*).

In contrast, “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, is love that transcends reason and intellect. That is, it is not the result of contemplation (*Hitbonenut*), but results from the essential desire of the soul. This love is

¹⁰⁶¹ See Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:4; Tikkunei Zohar, Tikkun 21 (43b, 44b, 45b).

¹⁰⁶² Talmud Bavli, Pesachim 88a – That is, Avraham (Gen. 22:14) called the site of the Holy Temple, a “mountain-*Har*-הר,” and Yitzchak (Gen. 24:56) called it a “field-*Sadeh*-שדה,” whereas Yaakov (Gen. 28:19) called it a “house-*Bayit*-בית.”

therefore unlimited. This “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, is therefore called¹⁰⁶³ “the summit of the mountain-*Hor HaHar*-הר ההר.”¹⁰⁶⁴ That is, the “Small Love” (*Ahavah Zuta*) of *HaShem*-יהו"ה, blessed is He, is the aspect of a “mountain-*Har*-הר,” whereas the “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, is the aspect of “the summit of the mountain-*Hor HaHar*-הר ההר.”

To further explain, just as physically, the rest of the mountain in comparison to the summit of the mountain is like the flatlands below, so likewise, spiritually, “Small Love” (*Ahavah Zuta*) of *HaShem*-יהו"ה, blessed is He, is like nothing in comparison to “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He. For, since the “Small Love” (*Ahavah Zuta*) is limited, whereas the “Great Love” (*Ahavah Rabba*) is unlimited, it is self-understood that the limited compared to the unlimited is like nothing at all. Therefore, to have an effect on souls that already are lofty, it is insufficient to only have “Small Love” (*Ahava Zuta*), which is limited. However, even to have an effect on the lowly souls of lower generations, up to the lowest generation, which is called of the “heels of Moshiach,” “Small Love” (*Ahavah Zuta*) is insufficient, since it is limited. It rather is specifically necessary for there to be “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, which is unlimited (*Blee Gvul*).

Now, Aharon’s (אהרן) love of *HaShem*-יהו"ה, blessed is He, which is *Aleph*-א *Har*-הר, is not love stemming from reason

¹⁰⁶³ Numbers 20:22 and on

¹⁰⁶⁴ See Likkutei Torah, Naso 21a

and understanding. It rather is love of *HaShem*-יהו"ה, blessed is He, stemming from the letter *Aleph*-אֵלֶף of Aharon's name, which shares the same letters as the word "wonder-*Pele*-פֶּלֶא,"¹⁰⁶⁵ referring to the essential desire (*Ratzon Atzmee*) of the soul. That is, the meaning of *Aleph Har*-הַר אֵלֶף is that the mountain-*Har*-הַר comes about and is drawn forth from the *Aleph*-אֵלֶף, which has the same letters as "wonder-*Pele*-פֶּלֶא."

However, since the essential desire (*Ratzon Atzmee*) is concealed, it is not applicable for any love to come forth from it. (That is, regarding the aspect of the essential concealment of the soul, even when it comes to be revealed as it is in its concealment, it is not applicable for it to be bonded with the aspect of love, which already is a tangible novel existence.) Therefore, the aspect of a "mountain-*Har*-הַר," referring to love of *HaShem*-יהו"ה, blessed is He, is not drawn directly from the "wonder-*Pele*-פֶּלֶא" itself, but is rather drawn from the *Aleph*-אֵלֶף, which only shares the same letters as "wonder-*Pele*-פֶּלֶא." For, the word *Aleph*-אֵלֶף means "learning" (*Ulpana*-אוֹלְפָנָא) and is the aspect of the crown-*Keter* as it relates to wisdom-*Chochmah*. Within the soul, this is the aspect of the pre-intellect (*Kadmoot HaSechel*), which already relates to intellect (*Sechel*). It therefore is applicable for a matter of love (*Ahavah*) to come from it.

Even so, since *Aleph*-אֵלֶף has the same letters as "wonder-*Pele*-פֶּלֶא," meaning that it still is the aspect of the

¹⁰⁶⁵ Tikkunei Zohar, Tikkun 70 (135a) and elsewhere; Also see the Petach HaShaar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

crown-*Keter*, (except that it is the aspect of the crown-*Keter* as it relates to wisdom-*Chochmah*), therefore, the love of *HaShem*-יהו"ה, blessed is He, that comes from it, is unlimited. Therefore it even reaches the souls of the lowly generations, up to and including the generation of the "heels of Moshiach," which is the lowest generation. This then, is the meaning of the rest of Aharon's אהרן name, which is *Har*-הר *Nun*-ן. That is, the straight nun-ן (*Nun Peshutah*) descends below the line, indicating that this love of *HaShem*-יהו"ה, blessed is He, is drawn down all the way below. This itself is the general service of Aharon, which is to bring about love of *HaShem*-יהו"ה, blessed is He, in all souls, even the lowest souls, and to kindle them and elevate them from below, to *HaShem*-יהו"ה Above, blessed is He.

In contrast, the service of *HaShem*-יהו"ה of Moshe, who is "the agent of the Groom," is to bring about a drawing forth of influence from Above to below. This too is understood from the name Moshe-משה,¹⁰⁶⁶ as it states,¹⁰⁶⁷ "She called his name Moshe (משה), in that she said, 'For I drew him (*Mesheeteehoo*-משיתוה) from the water.'" Now, water refers to Torah, as our sages, of blessed memory, stated,¹⁰⁶⁸ "Water (*Mayim*-מים) only refers to Torah." However, there are two aspects in Torah; there are the upper waters (*Mayim Elyonim*) and there are the lower waters (*Mayim Tachtonim*). They therefore stated,¹⁰⁶⁹ "The

¹⁰⁶⁶ See Maamarei Admor HaZaken ibid. p. 129 and on; Torat Chayim ibid. p. 115b and on (p. 79d and on in the new edition).

¹⁰⁶⁷ Exodus 2:10

¹⁰⁶⁸ Talmud Bavli, Bava Kamma 17a

¹⁰⁶⁹ Midrash Bereishit Rabba 17:5

overflow of the upper wisdom-*Chochmah* is Torah,” and similarly,¹⁰⁷⁰ “The Torah that we currently have is like vanity compared to the Torah of Moshiach.” This then, is the meaning of the words, “For I drew him (*Mesheeteehoo*-משייתהו) from the water.” That is, the matter of Moshe (משה) is to draw down Torah from above, which is the aspect of the upper waters (*Mayim Elyonim*), so that they are drawn down below.

This is also why Moshe (משה) is specifically called Moshe-משה. That is, he is not called “*Mashooy*-משוי” which would indicate the same thing, but in the past tense, but is rather called, “*Moshe*-משה,” in the present tense. Moreover, the term Moshe-משה does not indicate an effect, but is an active term indicating that Moshe-משה is the activator, meaning that he is the one who brings the drawing down. This accords with the explanation in various places,¹⁰⁷¹ that that which affects the drawing down is higher than that which is drawn down. That is, Moshe himself is higher than the Torah that he draws down.

The general explanation is that Moshe draws down Torah from above to below, unlike Aharon who is “the agent of the bride” (*Shoshvina d’Matronita*), who brings about an ascent from below to above, in that he elevates the creatures. In contrast, Moshe, who is “the agent of The Groom” brings about a drawing down from *HaShem*-ה' Above, blessed is He, to below. This is not a matter of elevating and uplifting the creatures, but is the matter of drawing down a level that actually

¹⁰⁷⁰ Midrash Kohelet Rabba Ch. 2 and Matnat Kehunah there, also see 11:8 there.

¹⁰⁷¹ See *Hemshech “V’Kachah”* 5637 Ch. 15 (Sefer HaMaamarim 5637 Vol. 2 p. 417 and on).

has no relation to the creatures at all, as explained before, that the study of Torah must be in a way of complete self-nullification, like a person who repeats after the reader. This is because it is not a matter of ascent in the creatures, but is a matter of drawing down influence from Above to below.

6.

With the above in mind, we can understand the difference between the service of *HaShem*-יהו"ה of Aharon and the service of *HaShem*-יהו"ה of Moshe.¹⁰⁷² That is, Aharon's service of *HaShem*-יהו"ה, blessed is He, in kindling and elevating the flames (*Neirot*) of the candelabrum in the Tabernacle, had an element of limitation to it, as written,¹⁰⁷³ "Aharon and his sons shall arrange it from evening until morning." However, such is not the case regarding Moshe's service of *HaShem*-יהו"ה, blessed is He, which is the matter of Torah study. This is because the study of Torah is a constant obligation (which is why the name Moshe-משה is in the present tense, because Torah study is a constant *mitzvah* that is always present). This is because Moshe is "the agent of The Groom" (*Shoshvina d'Malka*), the matter of which is to bring about a drawing down of influence from Above to below. Thus, since Moshe's purpose is to bring about a drawing down from Above, there altogether is no limitation in this.

¹⁰⁷² See Torah Ohr, Tetzave 81d and on, 111b.

¹⁰⁷³ Exodus 27:21; Leviticus 24:3

In contrast, in regard to Aharon, though he is the aspect of “the summit of the mountain” (*Hor HaHar* -הר ההר), which is the matter of the limitless “Great Love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, meaning that there is no measure or limit in this whatsoever, particularly no limitations of time and place, nonetheless, since it is the elevation and ascent of the creatures from below to Above, it therefore relates to the creatures, and is limited, as indicated by the words “from evening until morning.”

To further explain,¹⁰⁷⁴ the verse states,¹⁰⁷⁵ “Who may ascend the mountain of *HaShem*-יהו"ה...? One with clean hands and a pure heart etc.” The words, “The mountain of *HaShem-Har HaShem*-הר יהו"ה-*HaShem*” refer to “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He. However, in ascending the Mountain of *HaShem* (*Har HaShem*-הר יהו"ה-*HaShem*), which is the matter of “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, there are limitations. That is, various preconditions must be met. One must have “clean hands,” in the plural, meaning both the right hand and left hand,¹⁰⁷⁶ corresponding to turning away from evil (the left hand) and doing good deeds (the right hand). A person must also have “a pure heart,” meaning that the love of *HaShem*-יהו"ה in his heart, must be pure. That is, it must be completely free of ulterior motives and self-interest, such as quenching one’s own hunger and thirst for *HaShem*’s-יהו"ה-*HaShem* Godliness. Rather, his love of *HaShem*-יהו"ה, blessed is He,

¹⁰⁷⁴ See Maamarei Admor HaZaken ibid. p. 127; Torat Chayim ibid. p. 113a and on (p. 77d and on in the new edition).

¹⁰⁷⁵ Psalms 24:3-4

¹⁰⁷⁶ Introduction to Tikkunei Zohar 17a-b

must be motivated and stem specifically from what *HaShem*-יהו"ה desires. Only when a person has met these preconditions can he then ascend "the Mountain of *HaShem*-יהו"ה," blessed is He.

However, if he lacks these preconditions he will fall from his level. Moreover, if a person falls from a mountain, the injury is far greater than if he were to fall in the flatlands. Therefore, when ascending a mountain, one must never stop in the middle, but must climb all the way to the summit of the mountain. Therefore, to be capable of ascending the mountain he must first meet these prerequisites. If he first has the prerequisite "clean hands and a pure heart," he will be capable of ascending "the Mountain of *HaShem*-יהו"ה" and reach the summit, in that he will come to "stand in the place of His sanctity."¹⁰⁷⁷ In other words, he will reach the aspect of "the Groom," which is the aspect from which Moshe, "the agent of the Groom" draws down influence. In our service of *HaShem*-יהו"ה, blessed is He, this refers to the sanctuary of Torah study, which is the matter of the Holy of Holies (*Kodesh HaKodoshim*), the place of the Holy Ark and tablets.

The same applies to serving *HaShem*-יהו"ה, blessed is He, in prayer. That is, after climbing the order of the prayer service, of ascending higher and higher until one reaches the aspect of "You shall love *HaShem*-יהו"ה your God...with all your being," then after the ascent of the *Shema* recital, he comes to the drawing down of the *Amidah* prayer. This is because the

¹⁰⁷⁷ Psalms 24:3 *ibid*.

Amidah prayer is the matter of drawing down from *HaShem*-יהו"ה Above, blessed is He. This is the meaning of the words of the blessings, "Blessed are You *HaShem-Baruch Atah HaShem*-יהו"ה ברוך אתה." The word, "blessed-*Baruch*-ברוך," means "to draw down,"¹⁰⁷⁸ and indicates complete nullification of sense of self-existence (*Bittul b'Metziyut*), like a person standing before the king.

7.

However, we must still have a better understanding of the difference is between Moshe, the "agent of The Groom" (*Shoshvina d'Malka*), and Aharon, the "agent of the bride" (*Shoshvina d'Matronita*). Aharon's "Great Love" (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, is also a matter of revelation of illumination from Above. If so, what is the difference between them?¹⁰⁷⁹

In addition, we must understand the matter of the thoughts of repentance (*Teshuvah*) that suddenly fall upon a person as the result of the Supernal heralds, as known.¹⁰⁸⁰ This is not a matter of ascent from below to above, being that it does not come about through toiling in oneself, nor does it come from any prerequisite preparations, but is solely the revelation of illumination from Above to below. This being so, what is the

¹⁰⁷⁸ Mishnah Kilayim 7:1; Also see Torah Ohr, Mikeitz 37c and elsewhere.

¹⁰⁷⁹ See *Hemshech* 5666 p. 130 and on.

¹⁰⁸⁰ See Zohar III 126a; Pirke d'Rabbi Eliezer, Ch. 15; Midrash Eicha Rabba, Petichta 22; Likkutei Amarim of the Rav, the Maggid of Mezhrich, Section 250; Likkutei Torah Bamidbar 6c, Teitzei 36d, and elsewhere.

difference between these thoughts of repentance (*Teshuvah*) and the drawing down of Torah through Moshe?

However, this may be understood based on the well-known fact that there are several levels in the chaining down of the worlds (*Hishtalshelut*). That is, there is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and there is the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). The light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) is the inner light (*Ohr Pnimee*) that is drawn down to manifest in an inner manner within the worlds. The light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) is also an inner light (*Ohr Pnimee*), except that it is not felt and recognized.

The same is likewise so in our service of *HaShem*-יהו"ה, blessed is He. That is, the aspect of the "Small Love" (*Ahavah Zuta*) of *HaShem*-יהו"ה, blessed is He, which is love that accords to reason and intellect, is an inner light (*Ohr Pnimee*) that is measured and limited (like the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds – *Memaleh Kol Almin*.) In contrast, the aspect of the "Great Love" (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, even though it too is found in man. Nevertheless, it is not recognized or sensed in him, but is concealed. It therefore is called, "Hidden Love of *HaShem*-יהו"ה" (*Ahavah Mesuteret*) (like the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds – *Sovev Kol Almin*.)

Now, when the love that stems from the essential desire (*Ratzon Atzmee*) of the soul becomes aroused, it has somewhat of a relationship to understanding and comprehension. The reason is because that which comes down into revelation is not the aspect of the actual love itself, as it is in the essential desire (*Ratzon Atzmee*) of the soul, in and of itself.

However, the thoughts of repentance (*Hirhurei Teshuvah*) that come about because of the Supernal heralds, are higher than this. This is because they themselves become revealed in him, at least temporarily, and thus are unlike the Hidden Love (*Ahavah Mesuteret*) which is completely hidden. (That is, this Hidden Love (*Ahavah Mesuteret*) is love as it is in essence, since that which comes into revelation from it, through toil in serving *HaShem*-יהו"ה, blessed is He, is not the aspect of "Great Love" (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, as it is in essence.) Rather, in regard to the Supernal heralds, at the very least, their influence is openly revealed. Nevertheless, since it only is temporary influence and dissipates, it therefore is necessary for there to be service of *HaShem*-יהו"ה, blessed is He, in a way of awakening from below, thus drawing this revelation into oneself in an inner way. Even so, that which is drawn forth within him in an inner manner through his toil in serving *HaShem*-יהו"ה, blessed is He, is not the actual Supernal heralds themselves, but is rather only as they are drawn within him, specifically commensurate to his toil in serving *HaShem*-יהו"ה, blessed is He. (In contrast, the upper illumination drawn from above, does not become revealed in him except temporarily.)

However, higher than this, is the matter of Torah study, which he studies in a way of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. For, the light and illumination of Torah that is drawn down from *HaShem*-יהו"ה Above, blessed is He, comes into him in an inner and settled manner. This is because the sublimation and nullification (*Bittul*) of his soul to *HaShem*-יהו"ה, blessed is He, is "like a person who repeats after the reader."

This aspect was introduced by Moshe, the "agent of the Groom" (*Shoshvina d'Malka*), and is over and above the other revelations that come from Above. For, in all the other revelations, even if there indeed is revelation of illumination from above, nevertheless what remains with him (at least in an inner way) is not the upper light, as it is. However, this is not so of the drawing down Torah. That is, Torah study indeed is in a way that the upper light and illumination itself comes into him in a settled manner.¹⁰⁸¹

8.

This then, explains the verse,¹⁰⁸² "*HaShem*-יהו"ה said to Moshe and Aharon in the land of Egypt saying, 'This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.'" This refers to serving *HaShem*-יהו"ה, blessed is He, like the union of the sun and the moon, which is the general matter of our service of Him, in

¹⁰⁸¹ See *Hemshech* 5666 *ibid.* p. 130 and on.

¹⁰⁸² Exodus 12:1-2

making a dwelling place for the Holy One, blessed is He, in the lower worlds. This service of *HaShem*-יהו"ה, blessed is He, is specifically actualized by Moshe and Aharon, and corresponds to Torah and prayer, both of which are necessary.

To clarify, about having Torah alone, our sages, of blessed memory, stated,¹⁰⁸³ “Whosoever says that he has nothing but Torah, does not even have Torah.” This is because in order that his study of Torah will be as it should be, meaning, with sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, there specifically must first be prayer.¹⁰⁸⁴ In the same way, about a person who only has prayer, but lacks Torah study, it was already explained regarding the matter of “a pure heart,” that his love of *HaShem*-יהו"ה, blessed is He, should not be to satisfy his own hunger and thirst (these being senses that stem from the creatures). Rather, it must specifically be only to fulfill *HaShem*’s-יהו"ה will, blessed is He, meaning that he himself is in a state of complete and utter sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is brought about specifically through the study of Torah, the matter of which is the drawing down of influence from Above to below.

When both these aspects, Torah and prayer, come together – that is, both the aspect of Moshe, who is the “agent of the Groom” (*Shoshvina d’Malka*), and the aspect of Aharon, who is the “agent of the bride” (*Shoshvina d’Matronita*) – it is

¹⁰⁸³ Talmud Bavli, Yevamot 109b

¹⁰⁸⁴ See Likkutei Torah, Vayikra 5a and elsewhere.

specifically then that the union between the Holy One, blessed is He, and His Indwelling Presence (the *Shechinah*), is brought about and actualized, thus actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds.