

## Discourse 19

### *“VaYomer HaShem el Moshe v’el Aharon - HaShem said to Moshe and Aharon”*

Delivered on Shabbat Parshat Tazriya, Parshat HaChodesh,  
Shabbat Mevarchim Nissan, 5717<sup>136</sup>  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>137</sup> *“HaShem-יהוה”* said to Moshe and Aharon in the land of Egypt, saying, ‘This month shall be for you the head of the months, it shall be for you the first of the months of the year.’” In Midrash Rabba on Kohelet to the verse,<sup>138</sup> “Two are greater than one,” our sages, of blessed memory, stated, “A Torah portion that was said to two people is better than a Torah portion that was said to a solitary individual, as it states, *‘HaShem-יהוה’* said to Moshe and Aharon in the land of Egypt, saying, ‘This month shall be for you the head of the months etc.’”

The Tzemach Tzedek explains<sup>139</sup> that this must be better understood. For, if it is the case that a Torah portion that was said to two people – to both Moshe and Aharon – is better, than

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<sup>136</sup> This is the second of two discourses that were delivered on this Shabbat.

<sup>137</sup> Exodus 12:1-2

<sup>138</sup> Ecclesiastes 4:9 – “Two are greater than one, for they get a greater return for their labor.”

<sup>139</sup> See the discourse entitled *“HaChodesh”* 5625 (manuscript #1011); Also see Sefer HaMaamarim 5626 p. 30 and on (and the note there), and p. 41 there.

why were all the other Torah portions said to a solitary individual – to Moshe alone? For, as stated in Sifra,<sup>140</sup> when it comes to other verses that state that the Supernal speech of *HaShem*-יהו"ה was to both Moshe and Aharon, the verses indicate that the speech was specifically primarily to Moshe. This being so, why is it that this Torah portion of “This month shall be for you the head of the months” (*Parshat HaChodesh*), needed to be said both to Moshe and Aharon because, “two are greater than one”?

## 2.

A short summation of the explanation<sup>141</sup> is as follows: The substance of Moshe and Aharon is well known. Namely, Moshe is called “the agent of the Groom” (*Shoshvina d'Malka*), and Aharon is called “the agent of the Bride” (*Shoshvina d'Matronita*).<sup>142</sup> In other words, Aharon’s service of *HaShem*-יהו"ה, blessed is He, is as stated,<sup>143</sup> “When you kindle the flames (*Neirot*) etc., the seven flames (*Neirot*) shall illuminate.” The seven flames (*Neirot*) refer to the various categories amongst the children of Israel.<sup>144</sup> Aharon’s task was to affect an elevation to *HaShem*’s-יהו"ה Godliness in them, this being an ascent from below to Above. On the other hand, Moshe’s task was to draw *HaShem*’s-יהו"ה Godliness down from Above to below.

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<sup>140</sup> Sifra Leviticus 1:1, cited in Rashi to Leviticus 1:1

<sup>141</sup> Also see Likkutei Sichot Vol. 21 p. 65 and on.

<sup>142</sup> Zohar III 20a (Ra’aya Mehemna) and elsewhere.

<sup>143</sup> Numbers 8:2

<sup>144</sup> Likkutei Torah, beginning of Parshat B’Ha’alotcha.

This is why the totality of Torah and *mitzvot* were drawn forth by Moshe and Aharon. This is because all matters of Torah and *mitzvot* must include both these motions, that of ascent (*Ha'ala'ah*) and that of drawing down (*Hamshachah*).<sup>145</sup> Thus, since this Torah portion, “This month shall be for you the head of the months” (*Parshat HaChodesh*) is the ultimate purpose and intent of the entire Torah and *mitzvot*<sup>146</sup> (as will be explained), therefore, this Torah portion specifically states, “*HaShem*-יהוה said to Moshe and Aharon.”

### 3.

The explanation is as follows:<sup>147</sup> As known<sup>148</sup> the word “month-*Chodesh*-חודש” means “newness-*Chiddush*-חידוש,”<sup>149</sup> as our sages, of blessed memory, stated in the Jerusalem Talmud<sup>150</sup> that, “The reason the verse states,<sup>151</sup> ‘He had sons

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<sup>145</sup> See Likkutei Torah, Chukat; Also see the Opening Gateway – *Petach HaShaar* to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

<sup>146</sup> See the *Sichah* talk that was said before the first discourse said on this day (Torat Menachem, Vol. 19, p. 218.)

<sup>147</sup> See Ohr HaTorah, Bo p. 255.

<sup>148</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), toward the end of the section entitled, “The three letters *Yod-Hey-Vav*-יוד-הי-וואו,” and elsewhere.

<sup>149</sup> See the letter of the 28<sup>th</sup> of Adar 2 of this year 5717 (Igrot Kodesh, Vol. 14, p. 530), “This is as explained in the discourse that was said at the gathering yesterday, about the teaching of our sages, of blessed memory, in the Jerusalem Talmud, that ‘The reason the verse called his wife ‘*Chodesh*-חודש’ [whose name was Ba’arah], is that because of her, a new law was learned (*Nitchadshah Halachah*-נתיחדשה הלכה) in Torah,’ regarding which it is explained (by the Tzemach Tzedek) that there is a renewal of the act of the novel creation ‘from nothing to something,’ which is the opposite of ‘from something to nothing.’”

<sup>150</sup> Talmud Yerushalmi, Yevamot 8:3

<sup>151</sup> Chronicles 1 8:9

from his wife *Chodesh* (חדש) [even though her actual name was Ba'arah], is that because of her, a new law was learned in Torah (*Nitchadshah Halachah*-הלכה הנתחדשה).”

This then, is the meaning of the verse, “This month (newness) shall be **for you**-*HaChodesh HaZeh Lachem*-החדש הזה.” That is, through these words, said by the Holy One, blessed is He – whose speech (and thoughts) are regarded as deeds<sup>152</sup> - the Jewish people (“for you-*Lachem*-לכם”) were granted the power to bring about novelty (“*HaChodesh*-החדש”). That is, through fulfilling Torah and *mitzvot*, we bring about a dwelling place for the Holy One, blessed is He, in the lower worlds, which is His ultimate Supernal intent in creating the worlds.<sup>153</sup> This is as stated in Midrash<sup>154</sup> on the verse,<sup>155</sup> “His legs (*Shokav*-שוקיו) are like marble pillars,” that, “This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create,” and as the Midrash concludes there,<sup>156</sup> “He desired to dwell with His creatures in the lower worlds.”

Now, as known<sup>157</sup> the analogy of a “dwelling (*Dirah*-דירה)” is that it is like the place where a king of flesh and blood resides, within which his essential self and his entire being dwells [that is, his house]. The same is true of the dwelling

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<sup>152</sup> See Midrash Bereishit Rabba 44:22

<sup>153</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>154</sup> Midrash Bamidbar Rabba 10:1

<sup>155</sup> Song of Songs 5:15

<sup>156</sup> Midrash Bamidbar Rabba 13:6

<sup>157</sup> See the discourse entitled “*Mi Yitencha*” 5565 (Sefer HaMaamarim 5565 Vol. 1 p. 489; with glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5662 p. 338; 5678 p. 193; *Hemshech* 5666 p. 3, p. 445; Sefer HaMaamarim 5698 p. 84, and elsewhere.

place for the Holy One, blessed is He, in the lower worlds. That is, *HaShem's* יהו"ה intention is for there be a drawing down of His Singular Preexistent Intrinsic, Unlimited and Essential Self below, meaning, in this lowest world. Through this, there also will be a drawing down to all of the upper worlds as well.

This is as explained before,<sup>158</sup> that all of creation is merely a glimmer of *HaShem's* יהו"ה Godliness, blessed is He, as our sages, of blessed memory, stated,<sup>159</sup> “The world was created with ten utterances,” that is, the world was created from the aspect of *HaShem's* יהו"ה speech, which is merely like a glimmer of radiance, and nothing more. However, through fulfilling Torah and *mitzvot* we bring about “a dwelling place (*Dirah*-דירה) for the Holy One, blessed is He, in the lower worlds,” that is, the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This power was specifically given over to the Jewish people. This is because, “the thought of Israel preceded all things,”<sup>160</sup> and,<sup>161</sup> “By whom was He crowned King? By the souls of the righteous-*Tzaddikim*,” referring to the Jewish people, as it states,<sup>162</sup> “Your people are all righteous (*Tzaddikim*).” This is why they were granted the power to draw down and bring about the novelty (*Chiddush*-חדוש) of bringing down the Essential Self of the Singular Preexistent Intrinsic and

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<sup>158</sup> In the first of the two discourses that were delivered on this Shabbat, entitled “*HaChodesh HaZeh Lachem* – This month shall be for you the head of the months,” Discourse 18, Ch. 3.

<sup>159</sup> Mishnah Avot 5:1

<sup>160</sup> Midrash Bereishit Rabba 1:4

<sup>161</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

<sup>162</sup> Isaiah 60:21; Mishnah Sanhedrin 10:1 (Perek Chelek).

Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, in actuality and openly revealed.

About this our sages, of blessed memory, stated,<sup>163</sup> “The Torah should have begun with the Torah portion, ‘This month shall be for you the first of the months,’ which is the first *mitzvah* etc.” To explain, the matter of Torah is as the verse states,<sup>164</sup> “*HaShem*-יהו"ה acquired me as the beginning of His way,” and,<sup>165</sup> “He gazed into the Torah and created the world.” From this it is understood that the Torah contains *HaShem*’s-יהו"ה ultimate supernal intent, blessed is He, for all of creation, which is the matter of, “This month (newness) shall be **for you**-*HaChodesh HaZeh Lachem* הזה לכם,” namely, that it is the Jewish people (“for you-*Lachem*-לכם”) who bring about the novelty (“*HaChodesh*-החדש”) of actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds. For, since that is *HaShem*’s-יהו"ה ultimate Supernal intent, blessed is He, it therefore is the beginning of all beginnings, the reason of all reasons, and the cause of all causes – the first *mitzvah* of the Torah.

More specifically, there are two matters in this newness (*Chiddush*-חדוש). For, the making the world into a dwelling place for the Holy One, blessed is He, involves the general service of Him through nullifying the tangible “something” (*Yesh*) to the intangible Godly “nothing” (*Ayin*), which is the general matter of novelty (*Chiddush*-חדוש). This is as stated in

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<sup>163</sup> See Rashi to Genesis 1:1; Midrash Tanchuma (Buber) Bereishit 11; Yalkut Shimoni, Exodus 12:2 (Remez 187).

<sup>164</sup> Proverbs 8:22

<sup>165</sup> Zohar II 161a and on

Talmud,<sup>166</sup> “The last miracle was greater than the first miracle, being that it is learned as a tradition that what Heaven gives, it does not take back.” In other words, the transformation of the “something” (*Yesh*) to “nothing” (*Ayin*) (through the Jewish people serving *HaShem*-יהו"ה, blessed is He, by nullifying the “something” (*Yesh*) to the Godly “nothing” (*Ayin*)), is a much more wondrous novelty than the miracle that was drawn down to bring the world into existence from the Godly “nothing” (*Ayin*) to “something” (*Yesh*).<sup>167</sup>

We thus find that there are two novelties (*Chiddushim*-חידושים) in the matter of making of a dwelling place for the Holy One, blessed is He, in the lower worlds. The first novelty (*Chiddush*-חידוש) is the nullification and transformation of the tangible “something” (*Yesh*) to the Godly “nothing” (*Ayin*). The second novelty (*Chiddush*-חידוש), is the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, (not just a glimmer of His radiance).

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<sup>166</sup> Talmud Bavli, Taanit 25a – Rabbi Chaninah ben Dosa’s wife once complained to him, “Until when will we continue to suffer this poverty?” He answered her, “What can we do?” She responded, “Pray for mercy that something will be given to you from Above.” He prayed for mercy, and something like the palm of a hand emerged and gave him one leg of a golden table. That night, his wife saw in a dream that in the future, the righteous will eat at a golden table with three legs, but she will be eating on a table that only has two legs. When she related this to Rabbi Chaninah he said, “Are you content that everyone will eat from complete table but you will eat from defective table?” She said to him, “But what can we do? Pray for mercy that it will be taken from you.” He prayed for mercy, and it was taken from him. A Tanna taught, “The last miracle was greater than the first miracle, as it is learned as a tradition that what Heaven gives it does not take back.”

<sup>167</sup> See the discourse entitled “*Gedolim Ma'aseh Tzaddikim*” 5685 Ch. 7 (Sefer HaMaamarim 5685 p. 153).

Now, these two novelties (*Chiddushim*) are intertwined with each other. That is, when it comes to the order that, “Heaven gives,” referring to the matter of the novel existence of creation from the Godly “nothingness” (*Ayin*) to the tangible “somethingness” (*Yesh*), this is not a drawing forth of the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, but is merely a glimmer of His radiance, as explained before about the teaching that, “the world was created with ten utterances,” that the entire existence of novel creation from “nothing” to “something” (*Yesh m’Ayin*) is but a mere glimmer of *HaShem*’s-יהו"ה Godliness. However, through the novelty (*Chiddush*-חידוש) brought about by the souls of the Jewish people in nullifying the tangible “something” (*Yesh*) to the Godly “nothing” (*Ayin*), there also comes to be the novelty (*Chiddush*) of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

With the above in mind, we may understand why this specific Torah portion was said to both Moshe and Aharon. This is because the novelty (*Chiddush*-חידוש) of nullifying the tangible “something” (*Yesh*) to the Godly “nothing” (*Ayin*), in a way of ascent and elevation (*Ha’ala’ah*), is accomplished by Aharon, who is the “agent of the Bride” (*Shoshvinah d’Matronita*) thus bringing about the ascent from below to Above. On the other hand, the novelty (*Chiddush*-חידוש) of drawing down (*Hamshachah*) the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is accomplished by Moshe, the “agent

of the Groom” (*Shoshvinah d’Malka*), who brings about the drawing down from Above to below.

4.

Now, this can also be connected to the substance of the Torah portion, “This month shall be for you etc.,” within which the *mitzvah* of sanctifying the new moon (*Kiddush HaChodesh*) is discussed, for which reason it was said to both Moshe and Aharon. For, since the sanctification of the new moon must be through sighting it specifically by two witnesses, to such an extent that according to the view of Rabbi Shimon,<sup>168</sup> from this we learn that for the purpose of testifying about sighting of the new moon all relatives are valid witnesses.

To further explain,<sup>169</sup> the sanctification of the new moon is established both according to the testimony of witnesses (*Eidut*-עדות) and according to calculation (*Cheshbon*-חשבון).<sup>170</sup> The substance of this, as it relates to man’s service of *HaShem*-יהו"ה, blessed is He, is that calculation (*Cheshbon*-חשבון) refers to the matter of serving Him in accordance to reason and intellect. On the other hand, the testimony (*Eidut*-עדות) of witnesses (which is not according to intellect, but is a Torah decree),<sup>171</sup> is the matter of the serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, meaning, by

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<sup>168</sup> Talmud Bavli, Rosh HaShanah 22a; See Likkutei Sichot ibid. p. 62 and on.

<sup>169</sup> See Ohr HaTorah, Bo p. 277, & Vol. 8, p. 2,911-2,912.

<sup>170</sup> See Mishneh Torah, Hilchot Kiddush HaChodesh 1:6 and on, 2:4 and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 and Vol. 3 (The Letters of Creation, Part 1 and 2).

<sup>171</sup> See Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 7 (and Tzaafnat Pa’aneach there); 8:2, and Hilchot Sanhedrin 24:1.

accepting the yoke of His Kingship. For, the ultimate form of serving *HaShem*-יהו"ה, blessed is He, is to serve Him out of acceptance of the yoke of His Kingship, as our sages, of blessed memory, stated,<sup>172</sup> "a person should first accept the yoke of Torah upon himself,<sup>173</sup> and only then accept the yoke of the *mitzvot*."

Nevertheless, even if, at the moment, he is unable to begin by serving *HaShem*-יהו"ה, blessed is He, through accepting the yoke of His Kingship, still and all, right now, he can begin in a way that accords to reason and intellect, and he will eventually come to serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. This is as our sages, of blessed memory, stated,<sup>174</sup> "A person should always engage in studying Torah and fulfilling the *mitzvot*, even if not for their own sake. For, through doing so not for their own sake, he will come to do them for their own sake." (Nevertheless, to do this, work and toil is necessary, as our sages, of blessed memory, stated,<sup>175</sup> "If someone says to you, 'I have labored and have not found,' do not believe him. If he says, 'I have found but have not labored,' do not believe him. If he says, 'I have labored and have found,' believe him.")

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<sup>172</sup> Talmud Bavli, Brachot 13a; Mishnah Brachot 2:2

<sup>173</sup> The discourse specifies "The yoke of the Torah" (*Oi Torah*-עול תורה)," although the Mishnah states, "The yoke of the Kingship of Heaven (*Oi Malchut Shamayim* שמיים-עול מלכות)." However, perhaps this can be answered, in that the Mishnah is discussing the precedence of the *Shema* recital and the first paragraph of the *Shema*, which is a matter of Torah, over the second and third paragraphs of the *Shema* recital, which discuss the fulfillment of the *mitzvot*, and as our sages, of blessed memory, concluded (Kiddushin 40b; Mishneh Torah, Hilchot Talmud Torah, 3:3), "Torah study is greater, as it leads to action."

<sup>174</sup> Talmud Bavli, Pesachim 50b

<sup>175</sup> Talmud Bavli, Megillah 6b

Therefore, because of this, the *mitzvah* of sanctifying of the moon (*Kiddush HaChodesh*) possesses both the matter of calculation (*Cheshbon*-חשבון) and the Torah decree (testimony-*Eidut*-עדות). This is because, this *mitzvah* emphasizes the ultimate purpose and intent of service of יהו"ה-*HaShem* in its entirety, in all of Torah and *mitzvot*, ("This month (newness) shall be **for you**-*HaChodesh HaZeh Lachem* לכם-החודש הזה," meaning, "This novelty-*Chiddush*-חידוש" of making the world into a dwelling place for the Holy One, blessed is He, is given over **to you**, as discussed before), in which there are two forms of serving יהו"ה-*HaShem*, blessed is He. That is, there is service of יהו"ה-*HaShem* according to reason and intellect, and there is service of Him by accepting the yoke of His Kingship, which transcends reason and intellect.

This is why this testimony (*Eidut*-עדות) regarding the sanctification of the new moon, was said both to Moshe and Aharon, the "agent of the Groom" (*Shoshvina d'Malka*) and the "agent of the Bride" (*Shoshvina d'Matronita*). For, service of יהו"ה-*HaShem*, blessed is He, that transcends reason and intellect (through sight-*Re'iyah*-ראיה) is in a way of drawing down from Above to below (the matter of Moshe). In contrast, service of יהו"ה-*HaShem* that accords to reason and intellect (calculation-*Cheshbon*-חשבון), is in a way of ascent from below to Above (the matter of Aharon).