



Likkutei Sichos

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This Month

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1.

CONNECTION BETWEEN TORAH PORTIONS

Shabbos *parshas HaChodesh* sometimes (like this year¹) falls on Shabbos *parshas Tazria*. All matters in Torah are precise, so the fact that both portions are read on the same Shabbos proves that they share a common denominator (because if not, the *Torah of Truth* would not have combined them).

At first glance, however, it seems that not only do they have nothing in common, but on the contrary, that they actually express opposite ideas:

Parshas HaChodesh is thus named on account of the verse,² “This month shall be for you the head of the months...,” referring to the month of Nisan, the month of the **redemption**,³ as redemption comes entirely from **Above**. This accords with what our Sages say,⁴ {that the theme of redemption} is implied by the verse,⁵ “The voice of **my beloved!** Behold he **approaches**.” (Furthermore, **approaches** in a manner of) “leaping” (i.e., leaping over the *keitz*)⁶ ({which all alludes to} an arousal from Above).⁷

Accordingly, although only **one** verse (at the beginning) of the *parshah* discusses “*HaChodesh*,” and the subsequent passages speak about the laws of the *pesach* sacrifice,⁸ because of this very fact, the entire *parshah* is called *parshas HaChodesh*. The ***Pesach***, פסח, sacrifice was so called because⁹ “Hashem will **leap**, פסח, over,”¹⁰ {thus, also} alluding to the redemption {from Egypt}, which

¹ {In 5725 (1965).}

² *Shemos* 12:2.

³ *Shemos Rabbah* ch. 15; sec. 11.

⁴ *Mechilta* on *Shemos* 12:11, 12:13; *Pesikta Rabbasi*, “*Parshas HaChodesh*,” sec. 7; *Shir HaShirim Rabbah* on *Shir HaShirim* 2:8.

⁵ *Shir HaShirim* 2:8.

⁶ {In the original Hebrew, “דילג על הקץ,” the word *keitz*, in this context, refers to the final date the Jews were to be redeemed from Egypt. “Leaping over the *keitz*” connotes that the Jews were liberated before the 400 year deadline.}

⁷ {In the original Aramaic, “באתערותא דלעילא,” meaning something that Hashems does on His own initiative, unrelated to our Divine service.}

⁸ From *Rashi*’s comments in tractate *Megillah* (29b s.v. “*Birivi’is*”), it seems that the reason *parshas HaChodesh* is read is (only) because it speaks about the laws of *Pesach*.

⁹ See *Shemos* 12:27. *Rashi* on *Shemos* 12:11.

¹⁰ *Shemos* 12:23.

happened in a manner of leaping, effected completely **from Above**: “The King of all kings, the Holy One, revealed Himself to them and redeemed them.”¹¹ This is the same theme as “*HaChodesh*” – referring to the month of Nisan – the “month of **redemption**.”

This is different than the subject of “*Tazria*” ({emits seed} conjugated in the feminine, conforming with the preceding words, “when a woman.”)¹² On the teaching,¹³ “When a man emits seed first, the woman gives birth to a female; when a woman emits seed first, she gives birth to a male,” the Alter Rebbe explains¹⁴ that “man” and “woman” are (allusions to) Hashem and Israel. When “a man emits seed first” – when Hashem is the “first” to awaken a Jew to serve Hashem, then “the woman gives birth to a female” – this service does not endure (analogous to women whose faculty of *daas*¹⁵ is weaker {than man’s}).¹⁶ However, when “a woman emits seeds first” – when a person’s divine service begins with an arousal from **below**,¹⁷ then “she gives birth to a male” – this service endures.¹⁸

On this basis, the subject of *parshas* “**אשה כי תזריע**” – “**(when a woman) emits seed**” refers specifically to a person’s *avodah*¹⁹ that is based on an arousal from **below** (**unlike** “*HaChodesh*,” which {speaks about redemption that} comes from **Above**.)

¹¹ Wording of *Haggadah Shel Pesach*. See *Likkutei Torah*, “*Shir HaShirim*,” pp. 15a-b; and other Chassidic discourses on *Pesach*.

¹² {*Vayikra* 12:2.}

¹³ *Berachos* 60a, et al.; quoted in Rashi’s commentary on *Bereishis* 46:15.

¹⁴ *Likkutei Torah*, “*Tazria*,” s.v., “*sos tasis*”; “*Vayikra*,” s.v., “*adam ki yakriv*,” end of ch. 1; “*Shir HaShirim*,” s.v., “*lehavin inyan hata’am...*,” ch. 1; et al.

¹⁵ {*Daas* is the intellectual faculty whereby a concept is grasped to the extent that a person becomes attached to it. A “strong” *daas* means that one is completely connected and imbued with the concept to the extent that a person’s “mind is made up.” This intellectual firmness is a characteristic associated with men. Women are naturally more emotional than men, and are therefore said to have a more fragile *daas*. See *Sefer Hamammarim* 5646-5650, p. 435; *Toras Menachem* 5745, vol. 4, p. 2191.}

¹⁶ *Shabbos* 33b; *Kiddushin* 80b.

¹⁷ {In the original Aramaic, “*אתערוהא דלתתא*,” meaning, the person initiates his divine service without a prior “awakening from Above.”}

¹⁸ {Like a “male,” who has a firm and enduring *daas*.} *Likkutei Torah*, “*Vayikra*,” s.v., “*Adam ki yakriv*,” end of ch. 1.

¹⁹ {Divine service.}

2.

MOON VS SUN

There are several explanations of the verse,²⁰ “This month shall be for you the head of the months; for you it shall be the first of the months of the year.” Among them:

- a) An explanation according to *pshat*²¹ – *Ibn Ezra* explains²² the terms “*chodesh*” {month} and “*shanah*” {year}: The lunar cycle has no bearing on determining the “year” – “the moon has no year at all” – because from the lunar cycle, we can only determine the months. (Every month [“29 ½ days, ⅔ of an hour, and 73 *chalakim*²³”]²⁴ the moon makes a **complete** revolution [also in regards to the position of the sun in relation to the earth]²⁵ and the moon is “born” anew). Nothing about the lunar cycle, however, indicates a difference between one year and the next.

On the other hand, the sun has no bearing on determining months – “the sun has no months at all.” The (annual) solar cycle is approximately²⁶ 365 days and 6 hours,²⁷ which produces the four seasons of the year, but its orbit has no effect on the timeframe of the **months**.

The verse, “This month shall be for **you** the head of the **months**...” speaks about calculating the **months**, which are connected to the moon (a lunar year). (As our Sages say,²⁸ “Israel counts according to the moon.”) The

²⁰ {*Shemos* 12:2.}

²¹ {The plain meaning of Scripture.}

²² *Ibn Ezra* on *Shemos* 12:2; see *Maamar HaChodesh* 5654, ch. 6.

²³ {Pl. of *chelek*; lit., “a part”; a *chelek* is 1/1,080 of an hour.}

²⁴ Wording of *Ibn Ezra*, *ibid.*, based on *Rosh HaShanah* 25a; *Mishneh Torah*, “*Hilchos Kiddush HaChodesh*,” ch. 6, par. 3. See also *Pirkei D’Rabbi Eliezer*, ch. 7, and commentary of *Rav David Luria*, *loc. cit.*

²⁵ {For the moon to make a complete rotation around the earth, i.e., to return to the place it was in the beginning of the month, it takes 27 days and 20 minutes (*Beraisa of Shmuel*, ch. 5). See also *Mishneh Torah*, “*Hilchos Kiddush HaChodesh*,” ch. 14, par. 2, and *Peirush*, *loc. cit.*, beg. of ch. 6. However, during that time, the sun is also moving. Thus, in order for the moon to once again become aligned with the sun in regards to the sun’s position in relation to the earth, (i.e., the position where the moon is in relation to the sun at the beginning of the new month, at the time of the “new moon,” when the moon and sun have the same ecliptic longitude), the moon needs to travel a little more - making a total of 29½ days, ⅔ of an hour, and 73 *chalakim*.}

²⁶ *Mishneh Torah*, “*Hilchos Kiddush HaChodesh*,” beg. of ch. 10.

²⁷ Rashi in *Eruvin* 56a; , s.v., “*Oi Bitechilas*”; *Mishneh Torah*, “*Hilchos Kiddush HaChodesh*,” ch. 6, par. 4.

²⁸ *Mechilta* on *Shemos* 12:2; *Sukkah* 29a.

count begins with the first month, the month of Nisan²⁹ [unlike the Rosh HaShanah for **years** (which is associated with the sun) which begins with Tishrei].³⁰

b) An explanation according to the approach of *Midrash*³¹ — On the verse, “This month shall be for you...,” our Sages explain³²:

When Hashem chose His world, He established within it the heads of months and years. When He chose Yaakov and his sons, he established the Rosh Chodesh of redemption.

(The author of) *Akeidah*³³ explains the difference between the phrases, “Hashem chose His world,” and, “He chose Yaakov and his sons”: “Hashem chose His world” refers to the system of **nature** within Creation, and the “head” of this system is the month of Tishrei. “He chose Yaakov and his sons” refers to the system of miracles, overriding {the rules of} nature, which Hashem performs on behalf of the Jews (“Yaakov and his sons”). The “head” of this system is “this month shall be for you” — the month of Nisan.

3.

MIRACLES AND NATURE

Whenever our Rabbis offer several explanations for a verse or subject, there must be a connection between them, and this also is true in our case. The two above-mentioned ideas (the difference between a solar and a lunar year and the difference between nature and miracles, which are opposites) are interconnected:

²⁹ *Rosh Hashanah*, beg. of 7a.

³⁰ See *Rosh Hashanah* 12a; *Rashi* and *Tosafos*, loc cit. {{Although the count of the months begins with Nisan, nevertheless, the Jewish new year (when we begin to count a new year since creation) starts from Tishrei.}}

³¹ {*Midrash* or *drush* is an exegetical method of commentary in which the words of a verse are used as a platform to express an ostensibly extrinsic idea.}

³² *Shemos Rabbah* 15:11.

³³ *Akeidah* on {*Shemos* 12:2} “*HaChodesh...*” (*shaar* 38), quoted and explained in *Or HaTorah*, “*Bereishis*, 18b ff.; beg. of *Maamar HaChodesh* 5654, 5666, 5678 (on *parshas HaChodesh*); et al.

The functioning of nature “does not cease”;³⁴ it is constant and does not fluctuate.³⁵ This is similar to sunlight (and the sun’s orbit) which is also unremitting. (This is **similar** to the explanation of the word “*shanah*” {year}, which is etymologically related to “*mishneh*” {repetition}, since the sun moves along the same orbit repeatedly.)³⁶

Miracles, on the other hand, are a **novelty**, they occur **occasionally** when Hashem overrides {the rules of} nature **temporarily**.³⁷ This is similar to the moon because (the light of) the moon varies every day and its light is renewed every month {*chodesh*}. (“*Chodesh*” is cognate to “***chidush***” {novelty — renewed}).³⁸

4.

MONTHS AND YEARS

We need to clarify, however:

- a) Two ideas are mentioned in the verse: (a) “This month shall be for you the head of the **months**”; and (b) “for you it shall be the first of the months of the **year**.” The month of Nisan is not only the “head of the **months**,” but it is also “the first of the months of the **year**.” Since we are speaking about “this month” {and months are} connected to the **moon**, and “the moon has no year at all” how do we then say that Nisan is also the “first” with respect to “(the months of) the **year**”?

- b) On the other hand, “when Hashem chose His world,” refers to {the system of nature, associated with} **Tishrei** (He not only “established within it...

³⁴ Bereishis 8:22.

³⁵ See *Akeidah* on *Shemos* 12:2, at length.

³⁶ See *Ibn Ezra* on *Shemos* 12:2; *Rabbi Yonah ben Janach’s Sefer HaShorashim* and *Rav David Kimchi’s Sefer HaShorashim*, “*shanah*.”

³⁷ Note — *Kesser Shem Tov* says that “a miracle is an occurrence that overrides the rules of nature; the first time this occurs, it is called a miracle; subsequently {if the same events recurs}, it is also termed *nature*.” (*Kesser Shem Tov*, sec. 119, sec. 256, based on *Sefer Toldos Yaakov Yosef*, “*Parshas Tzav*.”)

³⁸ See *Ibn Ezra* on *Shemos* 12:2; *Rabbi Yonah ben Janach’s Sefer HaShorashim* and *Rav David Kimchi’s Sefer HaShorashim*, entry for “*chodesh*.”

years, but,”) also “the heads of **months**.” How could it be that within Creation (i.e., nature) there is also the idea of “*chodesh*” {months, which represents} a *chiddush*³⁹ (the **miraculous**)?

We must say that although, **generally**, Tishrei is associated with nature (year) and Nisan with miracles (month), here they are commingled with one another. In Creation itself (even **before** “He chose Yaakov and his sons”), there existed the idea of miracles (the head of the month).⁴⁰ The opposite is also true: Not only does Hashem’s choice of “Yaakov and his sons” result in the **miraculous** (“month”), but also in (the resulting change which takes place within) **nature** (“year”).

5.

PURPOSE OF EVERYTHING

To better understand this, we first need to explain the essence and deeper meaning of both modes of conduct: the natural and the miraculous. They are both necessary to fulfill the purpose of Creation and to reveal the greatness of Hashem. The difference between them, however, is that miracles reveal the “infinite” dimension of G-dliness {and evince} how Hashem is completely beyond the world. This is grasped in the world when the reality of the world is **nullified** by (a miracle) **overriding** the rules of nature. This demonstrates that nature is utterly insignificant relative to (the infinite capabilities of) G-dliness.

The purpose of nature is to reveal (how Hashem clothes Himself in the world to the extent) that even the **existence** of the world is one with Hashem — even the rules of nature reflect **G-dly** governance.⁴¹

³⁹ {Lit., something novel, in context, connoting miracles.}

⁴⁰ {Rosh Chodesh, in the original Hebrew.}

⁴¹ {In the original Hebrew, “*hanhagah Elokis*.”}

6.

TWO MODES OF SERVICE

Since the world was created “for Torah and for Israel,”⁴² we must say that **everything** that exists in Creation is dependent on the *avodah* of the Jewish people.

Therefore, it is clear that not only are miracles — connected with Hashem choosing “Yaakov and his sons” — dependent on the *avodah* of the Jewish people, but even nature — “Hashem chose **His world**” — depends on their *avodah*. Both of these modes, however, are dependent on **the type avodah** which it parallels.

There are two general approaches to Divine service:

A Jew needs to incorporate the approach of *kabbalas ol*⁴³ and self-sacrifice. His *avodah* should not be an outcome of **his** understanding and sensitivities, etc., but he should comply with the will of Hashem with *bittul*.⁴⁴ This way his service will not be hampered by the parameters and limitations of his own being.

It is **this** mode of *avodah* that evokes miracles and causes the world to become nullified {to G-dliness}, as discussed above.

On the other hand, the *metzius*⁴⁵ of the person (“with all your heart” and “with all your soul⁴⁶”) also needs to be conscripted in the service of Hashem. Therefore, he must also fulfill *Torah* and *mitzvot* (motivated not only by *kabbalas ol*, but) with understanding and passion, etc. Hashem’s governance of the world through nature, which unifies G-dliness with the *metzius* of the

⁴² *Rashi* on *Bereishis* 1:1; et al.

⁴³ {Lit., “accepting the yoke of the kingdom of Heaven,” connoting an unequivocal commitment to Hashem, based not on a person’s own desire or understanding, but rather on his selfless submission to Hashem.}

⁴⁴ {*Bittul* connotes self-nullification, humility, and the negation of ego.}

⁴⁵ {Lit., “the existence,” connoting the person’s own being and sense of self. In terms of *avodah*, this relates to divine service which is predicated on a person’s own understanding and feeling, in contrast to self-sacrifice, by which a person transcends his own being.}

⁴⁶ {Cf. *Devarim* 6:5.}

world, as discussed above, is contingent on this sort of *avodah* of man {since this *avodah* also unifies his personal *metzius* with G-dliness}.

7.

INFINITE AND FINITE ARE ONE

The ultimate purpose is (the unification of both dynamics, and in our case) that the miraculous and the natural should **coalesce**.

Miracles and nature are two **distinct** modes {of governance} only when considered from the perspective of *oros*⁴⁷ and G-dly revelations. Then, two distinct vectors are expressed: the revelation of G-d's "infinite" capabilities is expressed by His miraculous oversight, while Hashem's ability to express Himself in the "finite" is revealed through His governance through nature.

However, from the perspective of the ability of Hashem's Essence,⁴⁸ both the "infinite" and "finite" (are not two vectors, but) are **one** thing — an expression of His perfection. As the known saying goes,⁴⁹ "If you assume that He has infinite power but not finite power, then you detract from **His perfection**."⁵⁰ Moreover, (on a deeper level) both {the "infinite" and "finite"} are expressing {the same idea of} Hashem's omnipotence.⁵¹ Therefore the ultimate purpose of

⁴⁷ {Lit., "lights." Light is a metaphor for Divine revelation.}

⁴⁸ {All G-dly revelations are rooted in Hashem's Essence. However, Hashem's Essence transcends any form of G-dly "revelation." At that level, all that exists is Hashem Himself, and all G-dly revelations exist only in the form of potential, i.e., that Hashem has the ability to reveal light.}

⁴⁹ *Avodas HaKodesh* sec. 1, beg. of ch. 8.

⁵⁰ {To explain: We usually think that Hashem's greatness is expressed in the "infinite," i.e., in His ability to transcend limitations. However, if we "confine" Hashem to the infinite, then this in itself is a limitation — that G-dliness cannot be expressed in the finite. The ultimate perfection of Hashem is that He can express Himself in limitation as well.}

⁵¹ *Hemshech 5695*, ch. 8 (end); loc. cit. ch. 34; for further discussion of this topic, see *Sefer HaArachim Chabad* (vol. 4), "Or Ein Sof," sec. 4, subsection 6; and sources notes there.

{All the G-dly revelations in the spiritual cosmos and this physical world are expressions of Hashem's capabilities. In general, these capabilities are expressed in two distinct vectors: the "infinite" power of Hashem, (i.e., the aspect of Hashem's transcendence — that He is beyond everything), and the "finite" power of Hashem (i.e., the aspect of Hashem's ability to "contract" Himself and become revealed within a limited setting).

Now, from the perspective of these G-dly revelations, each one is expressing a unique quality of G-dliness. And since from the perspective of the recipients of these G-dly revelations (i.e., the spiritual and physical worlds), each quality is distinct, therefore, these revelations are viewed as two distinct vectors of G-dliness.

Creation from the standpoint of Hashem's **Essence** comes about by unifying miracles with nature.

The same holds true regarding a person's *avodah*. A Jew is expected to **unify** these two methods of *avodah* [unifying self-sacrifice and *kabbalas ol* — which transcend intellect — with the *avodah* which comes from a person's inner abilities {i.e., his understanding, emotions, etc.}]. This is accomplished through arousing the **essence** of his soul, where both methods of *avodah* are (not oppositional, but on the contrary, they are) united.⁵²

8.

NATURE HAS BEYOND NATURE

At their core and root, both miracles and nature are **one** thing. Therefore, it makes sense that even after they descend by *hishtalshelus*⁵³ into this world, (where on the surface, they appear as separate (and oppositional modes of governance)), they are inwardly united.

This is also expressed by nature itself possessing a supernatural property (as will be discussed in Section 9). Similarly, the converse is also true: miracles are also connected with nature (as will be discussed in Section 11).

However, at their core, all these revelations (are rooted in, and) express the same thing — the omnipotence of Hashem. From the perspective of Hashem's Essence, He transcends the attributes of "infinite" and "finite." All that exists is Hashem Himself, who is omnipotent, and can radiate His Light in any manner He wishes.}

⁵² {When the powers of self-sacrifice and intellect are viewed independently, they seem oppositional. For self-sacrifice means that a person is overriding his intellect, submitting himself to G-d suprationally. On the other hand, intellect, in of itself, understands G-dliness to a limited degree, and cannot compel a person to submit to G-d in an unbounded and selfless manner. However from the perspective of the essence of the soul, which is completely one with the Essence of Hashem, all of the soul's powers, including intellect, are expressions of the soul's unlimited connection to Hashem. Thus, when the essence of the soul is revealed, intellect itself expresses self-sacrifice, i.e., intellect itself understands that one is to submit himself to G-d in a manner completely transcending intellect. See *Likkutei Sichos* vol. 3, p. 898ff; *ibid.*, vol. 4, p. 1024; the *Mammar* entitled *Ve'atah Tetzavah* 5741, sec. 10; tt al.}

⁵³ {*Hishtaleshelus* refers to the chain-like descent of the spiritual into this world.}

9.

MEDITATION

The explanation is as follows. There are two methods by which a person is able to recognize the greatness of Hashem within nature:

- a) By meditating on the governance of Creation and the orbit of the constellations, etc., we come to recognize that there must be “a Master of this house,” who controls the order of nature. As the Rambam says⁵⁴ regarding Avraham, our forefather: “He began to contemplate in his mind... how was it possible for this {celestial} sphere to constantly move without someone moving it? Who is spinning it? It is impossible for it to spin itself....”
- b) By meditating that “they {the seasons, day, and night} do not cease”⁵⁵ — there is **no deviation** within the conduct of nature — we can grasp and recognize that such consistency is not within the capability of created beings (because they come into existence and expire, and are themselves subject to change).⁵⁶ Such consistency cannot even derive, so to speak, from the G-dly *light invested* in (the finitude of) the world, but it derives from the power of the **Infinite**⁵⁷ which was infused in nature.

It turns out that in nature itself there exists “that which is beyond nature,” the aspect that “I {Hashem} have not changed”⁵⁸ of the **Infinite One**, blessed is He.

⁵⁴ *Mishneh Torah*, “*Hilchos Avoda Zarah*,” ch. 1, par. 3

⁵⁵ {*Bereishis* 8:22.}

⁵⁶ See at length in the *mammar* entitled, “*Se’ue Marom Eineichem*,” printed in the addenda to *Sefer Hachakira* by the Tzemach Tzedek; **et al.**

⁵⁷ {כח האין סוף in the Hebrew original.}

⁵⁸ {*Malachi* 3:6.}

10.

CHOICE EQUALS MIRACLES

This is the meaning of what our Sages taught, “When Hashem chose His world, He established within it the heads of months and years.” From the wording of our Sages, it is clear that this does not refer to the state of “His world” from the standpoint of the world’s **creation**, *per se*, but rather, when Hashem **chose** the world (analogous to how “He chose Yaakov and his sons.”) Specifically because of His choice, “He established within it the heads of months and years.” Meaning, it {the establishment of these “heads”} was an **addition** to what was innately part of the world (from the standpoint of its Creation).

This requires explanation: Since (as *Akeidah* explains) “heads of months and years” are the natural order which Hashem had established within Creation, and they are thus a part of Creation itself, how can we say that they came about because “Hashem **chose** his world” (which is loftier than that which came about through Creation)?

The explanation: Because “Hashem **chose** his world” — and, as known,⁵⁹ true choice can only be made from the **Essence** of Hashem — nature and the supranatural are one thing.⁶⁰ Therefore, nature itself incorporates that which is beyond nature — the eternal reality of “I, Hashem, have not changed.”

This is what it means when it says, “When Hashem chose His world, He established within it the heads of months and years”: The miraculous (“months”) exists within nature, expressed by the concept of a “year” {*shanah*} (which {expresses a continuous pattern, since it} is cognate to the word “*mishneh*” {repetition}, as discussed in Section 2) — reflecting the **absence** of change.

⁵⁹ See *Likkutei Torah*, “*Emor*,” 38b; *Hemshech Rosh Hashanah* 5703, end of ch. 9.

⁶⁰ {i.e., when nature is viewed in isolation, (i.e., from the perspective of Creation itself), nature is distinct from the supranatural. However (as discussed above), from the perspective of Hashem's Essence, nature and the supranatural are unified. The supernatural element embedded within nature derives from Hashem's Essence — alluded to by the words “when Hashem **chose** His world,” for Divine choice stems from the level of Hashem's Essence.}

11.

MIRACLES HAVE NATURE

Just as the supranatural exists within nature, the corollary is also true. Miraculous governance is not “limited” to the vector of “miracles,” which speaks to the infinite dimension of G-dliness. But miracles also have the ability to **transform** nature (so that nature itself points to being Divinely orchestrated).

Therefore, miracles, in general, also include the sort of miracles that are en clothed by, and **infused within**, nature. This type of miracles is paradoxical:⁶¹

On one hand, it is a miracle (which is beyond nature) **exactly** like miracles that are **not** clothed in nature. This feature is reflected by the legal ruling that one makes the same blessing, “Who performed miracles”⁶² on both Chanukah (for a miracle which was not en clothed in nature) and on Purim (for a miracle which was en clothed in nature). (On the contrary, our Sages say⁶³ that specifically regarding the miracles en clothed in nature it says, “Who **Alone** performs **wonders**.”)⁶⁴

On the other hand, the miracle itself (which is completely beyond nature) comes en clothed **in** (the ways of) nature, and causes nature itself to behave “precisely according to His will, like an ax in the hands of a woodchopper....”⁶⁵

Meaning, in the supranatural conduct which transcends nature, there exists a characteristic of “nature.” This is because a miracle not only rules over nature in a manner that **overrides** {the rules of} nature, but it causes nature itself to be “elevated” even to “that which is beyond nature.”

We can posit that this is the reason why the month of Nisan is not only “the head of the **months**,” but also “the first... of the months of the **year**.” The

⁶¹ Regarding the following discussion, see *Shaar HaEmunah*, ch. 15, at length.

⁶² {*Siddur*. The same blessing is recited upon kindling the Chanukah candles and upon reading the *Megillah*.}

⁶³ *Niddah* 31a.

⁶⁴ *Tehillim* 72:18.

⁶⁵ *Shaar HaEmunah*, ch. 15, end of 30a.

purpose of the miracles that took place in Nisan is to transform nature (“year”), so that one should sense that even nature is controlled by {the deeper spiritual forces of} Nisan — that which is beyond nature.⁶⁶

12.

HACHODESH AMD TAZRIA COMBINED

In light of the entire discussion above, we can also understand the connection between *parshas HaChodesh* and *parshas Tazria*:

The difference between “*HaChodesh*” and “*Tazria*” is similar to the difference between miracles and nature. “*HaChodesh*,” which refers to revelation from **Above** (as discussed in Section 1), is loftier than {that which is accomplished by the *avodah* of} created beings, as are “miracles.” “*Tazria*,” which refers to the *avodah* of those **below** {i.e., the *avodah* of Jews} (as discussed there {Section 1}) is connected with a person’s sense of **self** — akin to “nature.”

When *parshas HaChodesh* is read on {Shabbos} *parshas Tazria*, it emphasizes and reminds us that they are (essentially) **one** thing. This {underlying unity} will be revealed in the Future Era, when the prophecy, “this man and that man were born there {in Tzion}”⁶⁷ will be fulfilled: {As Chassidus explains,⁶⁸ this verse means that in the Future Era, there will be a fusion of the two spiritual dynamics symbolized by the two “men” mentioned in the verse.} On the one hand, there will be “a man emits seeds first,” i.e., the advantage of {a revelation} coming from Above (miracles) which is symbolized by “*HaChodesh*.” Together with this {arousal from Above, the prophecy}, “and that man were born there” — “She gives birth to a male” {will materialize concurrently}. This refers to the spiritual advantage alluded to in *Tazria* (nature) {corresponding to an independent} awakening from below.

— Based on a talk delivered on Shabbos *parshas Tazria*, 5725 (1965), *Maamar HaChodesh* 5731 (1971) and 5733 (1973)

⁶⁶ See also *Sefer HaMaamarim Kuntreisim*, vol. 1, beg. of 228b; end of *Maamar HaChodesh* 5700.

⁶⁷ *Tehillim* 87:5.

⁶⁸ *Torah Or*, 37c, 38a-b. {*Likkutei Torah*, “*Vayikra*,” 20c}.