

And Hashem made the two great luminaries, the greater luminary to dominate the day and the lesser luminary to dominate the night. (1:16)

Chazal tell us that originally the sun and moon had been the same size. The moon complained, asking, "How can two kings rule simultaneously?" In other words, the moon felt that one of the luminaries should be diminished in size. Hashem, thereupon, told the moon to diminish itself so that the sun would be the dominant luminary. *Chazal* characterize the moon's remark as inappropriate. The moon receives its light from the sun. Thus, the sun is the *mashpiah*, source of light, and the moon is the *mekabel*, reflecting the light it receives from the sun. This was unacceptable to the moon. It could not "tolerate" being the same size as the sun, but not of equal brilliance. Hashem diminished its size, so that it could never expect to be totally equal with the sun.

The moon's "sin" is the root of all sin in the world. Man also refuses to be *mekabel*, to accept Hashem's dominance, to sublimate himself to Hashem. No one desires to be subservient. The *yetzer hora*, evil inclination, attempts to underscore man's subordination to the Almighty in order to harm that relationship. *Rosh Chodesh* is the "*zman kapparah l'chol toldosom*," time of atonement for all their offspring. It represents an opportunity for salvation, "*u'seshuas nafshom miyad soneh*," and "a salvation for their soul from the hand of the enemy." On *Rosh Chodesh*, we offer a *Korban Chatas*, sin-offering, to atone for the sin of insubordination, for an attitude of misplaced assertiveness. The enemy from whom we seek salvation is the *yetzer hora* that manipulates our emotions, that "subtly" encourages us to defy the Almighty.

Horav Avigdor Halevi Nebentzhal, Shlita, notes that if we review the various *korbonos ha'Chag*, offerings brought on the festivals, we will find that for every festival a *Korban Chatas* is offered. We will note two *korbonos*, however, that do not have a *Chatas* associated: the *Korban Tamid*, which was offered daily in the morning and evening; and the *Korban Mussaf* of *Shabbos*. What distinguishes these two "*zemanim*," moments in time, during which *korbonos* are brought, but, unlike for the others, a sin-offering is not included?

Horav Nebentzhal explains that all festivals are determined by the moon: the *Bais Din* sanctifies the New Moon, thereby designating the dates of the *Yamim Tovim*. Since the moon is the catalyst for the *Yamim Tovim*, it is understandable that as atonement for the moon's "sin," we offer a *Korban Chatas*. The moon complained, which is an error that must be rectified, especially since the moon is the determining factor in this festival. *Shabbos* and the daily *Tamid* are brought on a regular basis, daily and weekly. The sun governs the daily cycle that determines the *Korban Tamid*, both in the morning and in the evening, when the sun is setting. *Shabbos* begins with the sun's seventh daily setting. There is no reason to have a *Korban Chatas* be offered in response to the sun.

Horav Nebentzhal suggests that this might be the reason that the *Torah* juxtaposes the laws of

korbanos upon the appointment of Yehoshua as Moshe *Rabbeinu's* successor. *Chazal* teach us that Moshe's face was like the sun, and Yehoshua's face was like the moon. This is an analogy to the lesser spiritual plateau achieved by Yehoshua in comparison to Moshe. Moshe was like the sun, inspiring, sharing his brilliance with Yehoshua, encouraging him to attain his leadership role. Yehoshua also manifested a problem with "two leaders sharing the same crown," when he came to Moshe complaining about Eldad and Meidad who were prophesizing. Moshe, like the sun, was above this. He responded to Yehoshua saying, "*Are you being zealous for my sake? Would that the entire people of Hashem be prophets*" (*Bamidbar 11:29*). Moshe, the quintessential leader, did not succumb to envy. He begrudged no man. That is the sign of a true leader.