



עמוד א'

TORAH OF THE AMSHINOVER REBBE

"ויהי ביום השמיני קרא משה לאהרן ולבניו ולזקני ישראל."

This refers to the first day of the month of Nissan, which was the eighth day after the seven days of inauguration, as it is written in Parshat Naso (7:1): "ויהי ביום כלות משה להקים" "את המשכן." Rashi explains that during the seven days of inauguration, Moses set up and took down the Tabernacle each day. But on this day, they set it up and did not take it down, which is why it says "ביום כלות משה להקים," meaning that on this day, all of Moses' tasks were complete.

Rebbe Menachem of blessed memory explained that in each act of setting up the Tabernacle, Moses imbued the Jewish people with spiritual strength for ascension. In each act of taking it down, he gave them strength to endure in times of spiritual descent. On the eighth day, the final completion of the set-up occurred, so they could stand firm in the service of Hashem, regardless of the circumstances. Therefore, this day marks the completion of spiritual perfection, and indeed, the Sages said that on this day, ten crowns were taken (*symbolizing a complete state of spiritual elevation*). Aaron also brought the special offerings for this day.

At the end of the offerings, it says, "ויברכם וירד מעשות החטאת והעלה" "וישא אהרן את ידיו אל העם, ויברכם וירד" before "ויברכם," when the order was supposed to be that he first came down from the altar and only afterward blessed them. He explained that Aaron, during such a great moment, wanted to bless the people, and he desired to bless them from a very high level, as he was in the moment of offering the sacrifices. The meaning of "וירד" is that he lowered himself from the high level he was on during the offering only after blessing the people. But at the moment of blessing, he was still in that elevated state.

It can also be explained according to the teachings in the holy books (*see Tiferes Shlomo*) that the seven days of inauguration correspond to the seven days of Passover, and the eighth day of the inauguration hints to the period after the festival. It seems that the Shabbos following Passover is the time when we must continue the spiritual illuminations of the festival throughout the year. Therefore, it required a special blessing to continue the flow of spiritual energy, and this is the meaning of "ויברכם." Similarly, on Shabbos, there is the power of blessing, as it says, "ויברך אלהים את יום השביעי," from which all blessings flow.

May Hashem grant that the spiritual forces of Pesach continue throughout the year, and that we merit to serve Hashem, both in times of ascension and descent, with joy and clarity of mind. May we soon merit the redemption, Amen.

