

Hayom Yom: 27 Adar II

מְבָרְכִים רֹאשׁ חֹדֶשׁ נִסָּן. אֲמִירַת כָּל הַתְּהִלִּים בְּהַשְׁכָּמָה. יוֹם הַתְּוֹעֲדוֹת. הַפְּטוּרָה: כֹּה אָמַר - עוֹלַת תָּמִיד.

[On the Shabbos preceding Rosh Chodesh,] we bless the new month, Nissan. [It is our custom] to recite the entire Book of Tehillim early in the morning and to hold a farbrengen on that day. The haftarah begins Ko amar and ends olas tamid (Yechezkel 45:18 - 46:15).

מְשִׁיחַת אֲמוּ"ר: חֲטָא בְּנֵי אַהֲרֹן הֵי' בְּקִרְבָּתָם לִפְנֵי ה' וַיָּמוּתוּ, רְצוּא בְּלִי שׁוֹב. דְּעַר אָמַת אִיז אַז מ'קוֹמֵט לִפְנֵי ה' דָּאָרְף זֵיין תְּטָהְרוּ, רִיין און קְלָאָהָר, עַס מוּז זִיךְ דְּעֶרְהֶעֶרען אִין מַעֲשָׂה בְּפוֹעֵל, כָּל הַגְּבוּהָ גְבוּהָ בִּיּוֹתֵר יוֹרֵד לְמַטָּה מִטָּה בִּיּוֹתֵר, וְרְצוּא בְּלִי שׁוֹב, הִיא מִיָּתֵהּ. וְעַל זֶה בָּא צװִי ה' אֶל מֹשֶׁה (וַיִּקְרָא טו ב) שִׁיאֲמַר לְאַהֲרֹן, אוֹתִיּוֹת נִרְאָה, וּבְכַחוֹת הַנֶּפֶשׁ הוּא הַשְׁכָּלָה, לֵאמֹר, בְּשִׁבִיל לְבוֹא אֶל הַקֹּדֶשׁ גַּם מִבֵּית לְפָרוֹכֵת שְׁהוּא לִפְנֵי הַצְּמֻצוֹם, דָּאָרְף מַעַן וַיִּסְעֵן אַז עַל הָאָרֶן, אוֹתִיּוֹת נִרְאָה, הַשְׁכָּלָה, אִיז פֶּאָרְאָן אַ כְּפוֹרֵת, אַ כּוֹנֵה פֹּון אַ פֶּאָרְשְׁטֶעל, וּוְאָס דָּאָס אִיז דְּעַר פְּנֵי הַכְּפוֹרֵת, אֲשֶׁר עַל כֵּן וְלֹא יָמוּת, זָאָל מַעַן נִיט בְּלִיבְעֵן בָּאָם רְצוּא אֲלִיין, כִּי בְּעֵנן אֲרָאָה עַל הַכְּפוֹרֵת, דְּעַר צְמֻצוֹם הָרֵאשׁוֹן אִיז כּוֹנֵתוֹ הַגְּלוּי, און דְּעַר מְבוֹא צוֹ דְּעַם אִיז דְּעַר וְאֵל, בְּטוֹל עֲצָמִי, טָאָן וּוְאָס חֲסִידוֹת הַיִּיֶסֶט, נִיט דָּאָס וּוְאָס דְּעַר שְׁכָל זָאָגֵט, דָּאָן אִיז יְבוּא אֶל הַקֹּדֶשׁ.

The following teaching is drawn from a sichah of my revered father, the Rebbe [Rashab]:

The sin of Aharon's sons was that "when they drew near before G-d, they died."² [They experienced] ratzo³ without shov.⁴ In truth, when one comes "before G-d" he must be pure and clear, and this must find expression in one's actual practice, for the higher a level is, the lower it descends.⁵ Indeed, ratzo without shov is death.

For this reason, G-d commanded Moshe to tell Aharon: ["He shall not enter the holy chamber at all times – beyond the curtain, in front of the cover that is upon the Ark – so that he shall not die, for I appear upon the cover in a cloud. With this [offering], Aharon may enter the holy chamber...."]⁶

The name Aharon (אהרן) comprises the same letters as the word meaning "seen" (נראה),⁷ which, in terms of our spiritual faculties, is identified with the intellect.

[The above-quoted verse continues, speaking of] "enter[ing] the holy chamber, beyond the curtain." [In spiritual terms, this refers to the highest levels of Divinity] that "precede" the tzimtzum. One must realize that "upon the Ark (הארן)" – which also shares the letters of the word נראה, thus also referring to intellect – there is a cover, an intended self-concealment that is alluded to by the phrase, "in front of the cover." And one is told: "He shall not die" – one should not content himself with the thrust of ratzo alone.

[The rationale is that] "I appear in a cloud upon the cover." [Paradoxically, the intentional self-screening that is called] the First Tzimtzum exists for the sake of [G-d's ultimate] self-revelation [to man]. The prerequisite to that revelation is hinted at by the phrase "he shall not," humbling one's ego, which means doing what Chassidus demands, not what one's own intellect dictates. With this preparation, one "may enter the holy chamber."⁸
