

BOSTONER TORAH INSIGHTS

BOSTONER 'CHASSIDUS' TRANSLATED INTO ENGLISH

PARSHAS SHIMINI – 28 NISSAN 5781

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During Sukkos there are only seven days until Shmini Atzeret, but Pesach has 49 days until Shavuos, which is its corresponding Atzeres, as it is referred to by the Mishnah. Pesach and Sukkos each have seven days. Each day of the festival gives a spiritual energy to the corresponding day of the week for the next six months, however, each day of Pesach also gives a spiritual energy to the corresponding day of the week during the seven week period of Sefiras HaOmer.

We find a similar idea by the Mishkan. Each day of the seven-day Miluiim inauguration period before the Mishkan was dedicated corresponds to the seven days of creation. The Midrash (Vayikra Raba 11:1) quotes from Mishlei (Chapter 9) comparing the building of the Mishkan to Creation and understanding these Pesukim as both referring to the building of the Mishkan and the Creation of the world. It is noteworthy that the 39 Melachos of Shabbos are both correlated to the creative actions used to both build the Mishkan as well as those used by Hashem to bring the world into Creation.

"With all forms of wisdom did she build her house", refers to Hashem building the world and the Mishkan. "She carved out its seven pillars", refers to the seven days of creation and seven days of Miluiim. "She prepared her meat", refers to the animals created on the sixth day and the animals for Korbanos. "mixed her wine", refers to the waters and firmament of the second day and the libations. "and also set her table" refers to the grass, flowers and trees of the third day and the Shulchan of the Mishkan, etc., etc.

My uncle the Alshayter Rav, would quote the first Rashi on Parshas Shmini, which states on the words, "It was on the eighth day" that the words 'eighth day' refer to the first of Nissan, since this was the eighth day after the Miluiim (days of inauguration) commenced on the 23rd of Adar. Seemingly, the Alshayter Rav thought, the counting should have been reset and started anew with the first of Nissan, the first day that the Mishkan was erected and not subsequently dismantled on the same day. In other words, the Pasuk should have said, 'It was on the first day...', referring to the official first day of the Mishkan and the service of Aharon HaKohen and his sons the Kohanim. Why was the day of the Mishkan's dedication group together with the previous seven days of preparation?

Another question is why did Moshe have to take apart and put together the Mishkan each day for the seven days of Miluiim? Why couldn't he leave it standing and simply perform the Avodah each day? The Alshayter surmises that Moshe endowed the Mishkan each day by building it anew on each day of Miluiim. He cites a well-known statement of the Vilna Gaon, that if the builders of a shul have the proper Kavana while they are building it, those who pray inside would not be as troubled during their prayers with distracting thoughts.

Accordingly, Moshe was not satisfied with the Kavanos that he endowed the Mishkan with on the previous day. Each day he will build the Mishkan anew with additional Kavanos, which would then be added to those Kavanos of the preceding days. This is why when the Mishkan was built on the first of Nissan it was a culmination of all of the buildings that Moshe had done on the previous day of Miluiim and is referred to as 'the eighth day'.

Another question posed by the commentators of the Chumash is why the dedication of the Mishkan occurred on the first of Nissan if all of the building materials were finished and ready by the 25th of Kislev. The Zohar explains that a Torah Jew should always think about how he could have improved upon his Mitzvah after performing it, since Hashem is able to fuse good thoughts to the performance of a Mitzvah, not only before the performance of the Mitzvah, but after the performance of the Mitzvah as well. Accordingly, the 96 days between the 25th of Kislev and the 1st of Nissan was utilized to uplift all of the efforts and labor of Klal Yisroel in order to produce the components of the Mishkan.

The message clearly is the importance of mental and spiritual preparation before and after the performance of a Mitzvah. We find a similar concept by Sefiras HaOmer as well. Pirkei Avos (6:6) lists the forty-eight qualities through which the Torah is acquired. During the forty-nine days of counting Sefirat HaOmer, some try to focus on mastering one trait per day and then review all 48 traits on the 49th day, in order to enter Shavuos with all of the tools needed to acquire the Torah.

May it be His will that the Torah reading of the dedication of the Mishkan should allow us to merit the building of the third Beis HaMikdash speedily in our days.