

# BOSTONER TORAH INSIGHTS

BOSTONER 'CHASSIDUS' TRANSLATED INTO ENGLISH

PARSHAS VAYAKHEL PIKUDEI (HACHODESH) – 29 ADAR 5781

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This Shabbos we read Vayakhel, Pekudei and Parshas HaChodesh. Each Parsha has a connection to Shabbos Kodesh. Vayakhel/Pekudei discuss the construction of the Mishkan, which is the basis for the 39 categories of Melacha. Parshas HaChodesh mentions the animal that was designated on the 10th of Nissan which occurred on the Shabbos before Yetziyas Mitzrayim, when Bnei Yisroel demonstrated that they could set aside and prepare the diety of the Egyptians for an offering to Hashem and the Mitzriyim were powerless to do anything about it.

The Baal HaTurim points out the hint to this in the very beginning of Vayakhel, where the numerical value of the word 'These' in the opening Pausk alludes to the 39 Melachos. He continues to reveal other allusions to the 39 Melachos, such as that there are 39 words from the beginning of the Parsha until the end of the first paragraph not including the last word 'HaShabbos' which is word number forty.

I was inspired by this Baal HaTurim to analyze the words of Kiddush and when we make Kiddush on Friday night there are 35 words in the opening paragraph of ויכולו Vayechulu before we make the blessing over the wine. If we include the four customary words of ויהי ערב ויהי בקר that is added as the preface to the Kiddush, we arrive at the sum of 39.

The Kedushas HaLevi on Parshas Pekudei points out the repetition of the word 'Mishkan' in the Pasuk, "These are the reckonings of the Mishkan, the Mishkan of Testimony" (Shemos 38:21) and explains that there are two concepts or levels in our maturity of service toward HaKadosh Baruch Hu. One is that when we see miraculous wonders that seem to override the laws of nature to which we are accustomed to, we recognize that Hashem has complete control over everything in the universe and can implement his will whenever he wants, wherever he wants, however he wants. As a result, we must all serve Hashem and observe his Torah and Mitzvos in awe of his omnipotence. We might call this level serving Hashem due to fear. The next level is a higher understanding that Hashem is the Creator of everything, and he is worthy of our service because our entire existence both past and present is only because of Him. As a result, we appreciate our role to play in Hashem masterplan a privilege to be chosen to serve Him. We could call this higher level, serving Hashem due to love.

When one serves Hashem out of fear, the miraculous wonders have a tremendous effect to remind you that Hashem at any time can impose his will on us. However, when one serves Hashem out of love, the miraculous wonders are much less impressive. Hashem could carry out his will anyway that he wants, even through nature, what we could call Nissim Nistarim or hidden miracles. In fact, from Hashem's perspective there really is no difference between miracles and nature, it is only because of what a human being has become accustomed to. In essence, everything Hashem does is inherently as equally miraculous or as equally mundane the perspective of Heaven.

Thus, the only reason why Hashem chooses to something as an open miracle, as he did in Mitzrayim or by the Yam Suf, is to display his love for Bnei Yisroel, so that both Bnei Yisroel should know, as well as to make the other nations aware of the special relationship between Hashem and the children of Avraham, Yitzchak and Yaakov.

After the Sin of the Golden Calf, Bnei Yisroel had to start over with their conception of serving Hashem. With the construction of the Mishkan, Klal Yisroel could start from the more elementary level of service, which comes from fear of Hashem. This is represented by the 'Mishkan of Testimony' as the various miraculous workings of the Mishkan while Klal Yisroel traveled through the desert helped cultivate the fear of Hashem within the nation. However, it must be understood that this is not the ideal conception of serving Hashem, rather that is 'the Tabernacle' alone, for the sake of the Mishkan itself, which represents serving Hashem out of love.

This may be why that even though the Avodah of the Mishkan supersedes Shabbos, the building of the Mishkan, which is the preparation for the Avodah does not override the prohibition to perform the 39 categories of Melacha. To teach us that we have an ability to serve Hashem on a much higher level, even without the physical building of a Mishkan.

May it be His will that we should merit the Yom sh'Kulo Shabbos with the coming of the Go'el Tzedek speedily in our days.