



EARNING G-D'S BLESSINGS

With Members of Machne Israel Development Fund

20 Adar II, 5749-1989

Every week has a Torah portion, with a special lesson for the events of that week. Especially when many Jews have assembled —each of us has influence on a number of other Jews— hence through each person here, the message, and the lesson, of this week's portion will reach many people.

This week's Torah portion describes an event that occurred thousands of years ago, yet when we concentrate, we will recognize a lesson for our daily lives.

In this week's portion: When the Jews were in the desert —“desert” in general is a metaphor for the Jews' existence in exile; for a Jew truly belongs “at his Father's table” where the Holy Temple and the Western Wall stood and the temple practices were observed.

When Jews are in any other place, even if separated only physically; we are nonetheless in exile, away from the Holy Temple on the Temple Mount.

In our case, we are not even in the Land of Israel, at all. — The Torah tells us, when the Jews were in the desert G-d commanded to construct the Tabernacle—a holy dwelling.

G-d says, “Make for Me a ‘Mikdash’,” a holy place —although built by human hands, G-d sanctifies it. Moreover, G-d's says, “I will dwell there, instead of in the heavens. He makes His primary dwelling specifically in the Sanctuary built for Him by the Jews, in the desert, while in exile! G-d wanted the Sanctuary to be built specifically by humans beings, the Jewish people.

So He bestowed special talents upon Bezalel, Ahaliav and selected individuals of that time, enabling them to build the Tabernacle most beautifully, to build it well, and to do so quickly, so G-d could dwell there sooner.

Torah states that G-d's presence settled there on Rosh Chodesh Nissan, the first day of the first month. This coming Shabbos we will bless the month of Nissan, followed by Rosh Chodesh.

However, seven days prior to Rosh Chodesh the Tabernacle was dedicated and prepared, as described in this week's Torah portion.

The Torah describes a wondrous event: After Bezalel and Ahaliav, along with Moshe, Aharon and the leaders of the tribes, fulfilled G-d's command joyfully and happily, and after the seven days of dedication —when they accustomed themselves to live with a Mishkan and behave in its presence— something new occurred on the eighth day.



פרשת שמייני

What was new and different? Although the Tabernacle was built most beautifully and quickly by Moshe, Aharon, Bezalel and Ahaliav, G-d was not yet content.

And after the seven days, of preparation, on the eighth day —described in this week's Torah portion— Moshe called all the Jews to assemble near the Tabernacle and said "come and witness how G-d makes himself visible to you," in a fiery revelation.

—During the preceding seven days G-d was already present in the Tabernacle, as evident in their Divine success built by G-d's commandment and through His blessings.

—Nevertheless, G-d wanted all to see, physically, the fiery cloud in which G-d's presence was revealed, and to be seen with physical eyes.

Although the souls, and even the bodies, knew during the seven days and at the beginning of the eighth day, that G-d was present there, —G-d wants our physical eyes to see the success achieved through building and toiling for G-d.

As in our efforts toward spreading Judaism, His Torah and Mitzvos, that it be studied and fulfilled by more and more Jews, and all Jews, and for the benefits to be visible to the physical eye.

So-much-so that even a non-Jewish observer, upon seeing a Jew, sees that he is chosen by G-d to transform the physical world into a sanctuary for Him —chosen and blessed materially; livelihood, money, honor and all good things.

Consequently when a Jew has no hardships, and he feels empowered —surely he gives more charity, and spreads Judaism in an ever-increasing fashion.

