

"And Moshe and Aharon came to the Ohel Moed and they went out and they blessed the people." (9:23)

The beginning of the *parsha* focuses on the events surrounding the eighth day of the *Mishkan's* inauguration. This was the day Aharon *Ha'Kohen* and his sons were invested into the priestly service. During the days of the inauguration, the first family of *kohanim* offered sacrifices in anticipation of the *Shechinah* "descending" to repose in the *Mishkan*.

Rashi notes that all of *Klal Yisrael* assembled to witness the consecration of this holy edifice to which they had all donated generously. Yet, despite their devotion and sacrificial offerings, the *Shechinah* did not descend. Moshe and Aharon entered the *Mishkan* to beg Hashem for Divine intervention. When they came out, they blessed *Klal Yisrael* with a unique blessing. They said, *ofhsh vagnc vbhfa vra,a iumr hvh* "May the *Shechinah* rest upon the work of your hands." Hashem's blessing depends upon man's endeavor.

Horav Moshe Swift, z.l., infers from this *pasuk* that man can not simply open a *siddur*, hold it up to Hashem, and say, "This is what I want to say" He must actually say it! One can not sit back all day discussing the importance of studying *Torah* and expect to become a scholar; he must apply himself diligently in order to internalize the material. Judaism is an active religion in which each and every individual member must assume the responsibility to carry out his mission as a Jew. Hashem's *Shechinah* reposes upon *ofhsh vagn*, the work of your hands.