

## "When any man of you offers an offering unto Hashem, of the cattle, of the herd, or the flock." (1:2)

*Sefer Shemos* ends with the construction of the *Mishkan*, the model on which the sanctuary of every Jewish home is built. *Horav Moshe Swift z.l.* draws a parallel between the *Mishkan*, in which the *Shechinah* "reposed" in the desert, and the *Mishkan* of every Jewish home.

At the end of *Parashas Pikudei*, the *Torah* describes *Mishkan* as ,*usgv ifan*, the *Mishkan* which bears testimony. This may be understood homiletically as the place which bears testimony to Hashem who dwells within it. In order that a Jewish home be viewed as a *Torah* home, it must likewise bear testimony to Hashem. A Jewish home is more than the residence of a father, mother and their children; rather, it is a dwelling in which the Divine spirit permeates its very walls. Such a home is not built simply with mortar and stone. The necessary ingredients/materials required to create this *Mikdash Me'at*, mini sanctuary, are found in the opening words of our *parsha*, which speak of Divine offerings and sacrifices.

A Jewish home becomes a *Mishkan* when there is sacrifice in the home. The sacrifice may be ofn, from one's self, demonstrated by self-restraint or by the investment of time or emotional energy. Alternatively, it may be in *vncv* , from one's possessions or one's earnings. A Jewish community cannot survive on talk alone. Those who can actively participate should do so, and those who can offer financial support should contribute in that manner. Those who can do both must give of themselves, as well as their possessions.

Another form of "sacrifice" is desirable. We refer to a parent's encouragement and support of his/her children's *Torah* study. There are parents who, for personal reasons, relegate *Torah* study to a distant second place behind every other pursuit. Such parents enthusiastically support their children's endeavors, be they secular, athletic, or social. When demands are made for reinforcement of a *Torah* endeavor, however, suddenly they are preoccupied. We must remember that continued and lasting success in any activity is consistent with the amount of sacrifice exerted to support it. This surely holds true in *Torah* endeavor, whose very foundation is secured in sacrifice.