



REBBETZIN SHIRA SMILES

FACULTY, OU ISRAEL CENTER

Beautiful Blessing

“*Vayar Moshe et kol hamelachah ve’hinei asu otah ka’asher tzivah Hashem kein asu vayivarech otam Moshe* — Moshe saw the entire work and behold! They had done it - Hashem had commanded, so had they done. So Moshe blessed them.” (*Shemot 39:43*) Rashi asks, “What blessing did Moshe give? May it be His will that the *Shechinah* should rest in the work of your hands. And may the pleasantness of Hashem be upon us — our handiwork, establish for us; our handiwork, establish it.” (*Tehilim 90:17*) This verse encapsulates the events described in the previous *parshiot*; *Am Yisrael* followed Hashem’s command to build the Mishkan with all of its fittings, details and vessels. What was Moshe Rabbeinu’s intention in this blessing? Wasn’t the purpose of the Mishkan for Hashem’s *Shechinah* to rest upon the nation?

Rav Dunner *zt”l* in *Mikdash Halevi* likens

this brachah to our tefillah on Yom Tov, “*Vehasi’einu Hashem Elokeinu et birkat mo’adecha lechaim u’leshalom*— Bestow upon us, Hashem, the blessing of your appointed Festivals for [good] life and peace.” (*Amidah* for Festivals) We ask Hashem to allow the brachah of the chag to flow into our everyday lives even when the Yomtov is over. Similarly, Moshe Rabbeinu blesses the people, “May Hashem’s Divine Presence, protection and closeness rest among you continuously, even beyond the confines of the Mishkan.” This effusive blessing essentially expressed the desire for *Am Yisrael* to fully dedicate their lives toward fulfilling Hashem’s Will with the same enthusiasm and passion that they demonstrated in building the Mishkan. This is the calling for every Jew in every generation, may all of the “works of our hands” be done in the service of Hashem.

Rabb Kluger in *My Sole Desire* points out that the first brachah of the *sheva brachot* at a wedding, “*shehakol bara le’chvodo* —Who has created all for His glory,” is not only the goal for every marriage, but it is the all-inclusive goal for life, recognizing that everything has been created to serve Hashem and to increase *kevod Shamayim* in our world. Expanding on that point, we learn that one of the reasons for washing our hands upon awakening is to mirror the priests in the Mikdash who washed their hands before beginning their holy service.

Each morning, we should view ourselves as *kohanim*, dedicating our entire day to the service of Hashem. When we begin our day

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with this mindset, we remind ourselves not to take personal credit for what we do, anything we accomplish with our hands is an opportunity to be a channel for Divine energy. Then we will merit having blessing upon the “work of our hands,” our accomplishments and endeavors.

Moshe Rabbeinu teaches us here to compliment and bless people who invest time, effort, and energy into what they do, whether on a communal or personal level. When a woman prepares for Shabbat, cooks special foods, and infuses positive energy into her home, her family should express appreciation and bless her handiwork.

The greatest gift is the opportunity to emulate Hashem and be a conduit of appreciation and blessing to others, to feel Hashem’s blessing and tremendous *siyata dishmaya* in everything we do. ■

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