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A VORT FROM THE ROSH YESHIVA מורינו הרה"ג ר' אברהם גורביץ שליט"א

פרשת ויקהל

קחו מאתכם תרומה לה', כל נדיב לבו יביאה את תרומת ה', זָהָב וְכֶסֶף וְנַחֲשֶׁת וְכוּ'. (שמות לה, ה)
Take from yourselves a portion for Hashem, everyone whose heart motivates him shall bring it, as the gift for Hashem: gold, silver, copper etc... (Shemos 35:5)

In this week's *Sidrah*, Moshe addresses the nation and charges them with the privilege of building the Mishkan, following the instructions provided in earlier *parshiyos*. As mentioned in Parshas Terumah, the *pessukim* emphasise that contributions to the Mishkan must be made purely for the sake of Hashem, not due to social pressure or in quest of honour. The donors' motivation should come from a generous heart for no other reason.

The Meforshim question the wording of the phrase 'כל נדיב לבו יביאה את תרומת ה' due to its apparent repetition. The phrase contains the pronoun "יביאה", *shall bring "it"* (referring to "the contribution"), as well as the object itself - 'את תרומת ה', *the portion for Hashem*. The Ramban explains that the pronoun "it" indeed refers to the object; the *possuk* first mentions the pronoun, and then elaborates on it. He further illustrates that this style of expression is found in other *pessukim* throughout Tanach.

The Ramban then offers an alternative interpretation of the phrase, drawing from Kabbalah. In this explanation, the pronoun "it" refers to something other than *the portion for Hashem* mentioned explicitly afterwards. The implication is that one should bring "it" in addition to *the portion for Hashem*, with the word *את* understood in its alternate sense of "with". The Ramban comments that the expression where a pronoun is mentioned before its antecedent is also found in the *possuk* (*Shemos 2:6*): *וּתְפַתַּח וּתְרֹאֶהוּ אֶת הַיֶּלֶד*, *She opened it and saw him, the boy*. In this instance, the phrase *אֶת הַיֶּלֶד*, meaning "the boy," seems to render the pronoun "וּתְרֹאֶהוּ" meaning "him," seem unnecessary. However, the Midrash interprets this to mean that she actually saw the Shechinah along with the child, Moshe.

R' Simcha Zissel of Kelm explained that just as in the *possuk*, *וּתְפַתַּח וּתְרֹאֶהוּ אֶת הַיֶּלֶד*, we interpret the word *וּתְרֹאֶהוּ* not in reference to the child, and the word *אֶת* is understood as "with." Similarly, regarding the phrase in our *Sidrah*, *כָּל נְדִיב לְבוֹ יְבִיֵאֵהָ*, it can be understood to mean, *[he] shall bring it – the נְדִיבוֹת לֵב, generosity of the heart – אֶת תְּרוּמַת ה', with the portion for Hashem*. To build the Mishkan as a dwelling place for the Shechinah, the raw materials such as gold and silver would not have sufficed. The components essential for erecting the Mishkan required another ingredient: *נְדִיבוֹת לֵב*. Without this, it would have been impossible to create an appropriate abode for the Shechinah.

The Rosh Yeshivah *shlita* elaborates that this concept can be extended, addressing another challenge. Rashi (25:2) interprets the words *וַיִּקְחוּ לִי*, *let them take for me*, by citing Chazal: *לְשִׁמִּי לִי*, the contributions for the Mishkan needed to be made *לְשִׁמָּה*, for the sake of Hashem. This raises a

question: We *pasken* that מצוות צריכות כונה, *mitzvos* require intention. Why, then, does the Torah specifically emphasise the requirement of לשמה for this particular *mitzvah*?

The Rosh Yeshivah answers that the directive of לשמי לי, concerning the contributions to the Mishkan makes a significant difference. The general rule of מצוות צריכות כונה teaches that to *fulfil* a *mitzvah* one must have the correct intentions. However, if one lacks this intent, while they have not discharged their obligation, they have still performed the act of the *mitzvah*. In contrast, the specific *halachah* of לשמה regarding the materials for the Mishkan clarifies that for the gold and silver to be deemed appropriate substances for constructing the Mishkan, they needed to be donated לשמה. If the contributions had not been made with these correct intentions, it would be akin to donating iron instead of gold or wood instead of copper!

According to the above, two crucial intentions were necessary for the materials that composed the Mishkan. First, there was a requirement of נדיבות לב, as indicated by the phrase 'את תרומת ה' – *with* the portion for Hashem. Second, those donating to the Mishkan needed to channel their feelings and intentions to donate לשמה, solely for the sake of Hashem. Only with these feelings of generosity and dedication to Hashem could they ensure that the "correct" items were provided. For the Mishkan to serve as an abode for the Shechinah, its materials needed to be imbued with both these intentions.

The lesson discussed above is not only relevant to the construction of the Mishkan but also holds significance for us today. The *possuk* (*Tehillim* 27:4) states: שבתתי, אבקש, שבתתי ה' אותה אבקש, *One thing I asked of Hashem, that shall I seek: That I dwell in the House of Hashem all the days of my life; to behold the sweetness of Hashem and to visit in His Sanctuary*. The Ponovezher Rav raised the question that Dovid HaMelech lived in the time before the Beis HaMikdash was built. Therefore, what did his request and yearning to dwell in the 'בית ה' - House of Hashem, truly mean? He explained that this teaches us that every person has the ability to transform their home into a 'בית ה'. As a result, everyone can experience the 'נעם ה', *sweetness of Hashem*.

This lesson is relevant to all of us. We see that feelings of generosity and sincere intentions for Hashem played a significant and vital role in the construction of the Mishkan. Similarly, when we create our בית המקדש מעט (miniature Beis HaMikdash), we must ensure that we instil within it feelings of נדיבות לב and sincere intentions of לשמה. By doing this, we will build our personal 'בית ה' and be able to experience the sweetness of Hashem!

This Devar Torah is adapted from ספר וענפיה ארזי אל and is presented by the Gateshead Yeshiva Alumni Association. To receive by email, please register your interest by sending an email to parshasheet@gyalumni.org.