



PARSHIYOS VAYAKHEL PEKUDEI - YAAKOV CHAIM HEPNER

The Parshiyos of Terumoh and Teztaveh record in detail Hashem's command to build a Mishkon in which His Presence would rest. This week we have the parallel Parshiyos of Vayakhel and Pekudei where we are told of the Bnei Yisroel's fulfilment of this Miztvoh. The Pesukim in Parshas Vayakhel tell us that the Bnei Yisroel donated material for the building of the Mishkon with tremendous enthusiasm and fervour. Within two days a proclamation had to be made saying that enough material had already been received and no more was necessary.

The Posuk then tells us (36:7):

*"Vehameloch hoyso **dayom** lechol hameloch laasos osoh **vehoseir**"*

*"And the work (of contributing) was **enough** to perform all the work (of building), **and surplus.**"*

The Posuk is telling us that not only was there an adequate amount of material, but also some to spare. This is difficult to understand; surely the Torah needed only to tell us that there was 'surplus' material – it would then have been self evident that there was 'enough' as well?

Various solutions are discussed by the Meforshim:

1. The **Seforno** explains the Posuk to mean that enough material was donated to fashion the vessels of the Mishkon in the most beautiful form. Sometimes an artisan may not have sufficient raw material to construct an item properly, but if he scrimps a little he can just about manage it. The Torah writes that when building the Mishkon this was not necessary. The Jewish people ensured that adequate material was provided to assemble everything without economising; neither on the quantities nor on the methods of production. Hence the Posuk recounts that indeed there was a surplus, but it was just the right amount to build the Mishkon with appropriate splendour.
2. In a similar vein, the **Neztiv** (in his **Sefer Ha'amek Dovor**) points out that a regular craftsman may rely on the little bits of material he chips or cuts off the vessel he is creating, to reuse them in later stages of production. However the vessels of the Mishkon had to be produced in the most magnificent manner possible, and so no remnants were used. The Posuk alludes to this by telling us that by ordinary standards some material was spare, but from the Torah's perspective this was 'day' – a suitable quantity.
3. The **Malbim** comments that normal workers will generally take care that they have more material than necessary. This way, if the item breaks, they are able to fix it without any difficulty. When building the Mishkon things were no different, the Jewish people donated extra material, for the purpose of carrying out future repairs as and when required, and that was the true amount needed.
4. The **Or Hachayim** writes that in reality the contributions of the Jewish people *were* superfluous to requirement. Nevertheless, Hakodosh Boruch Hu (in His great love for the Bnei Yisroel) did not want anyone to be embarrassed or upset that their contribution was neither needed nor used. Hashem caused a miracle to occur, and despite the sheer physical impossibility, everything that was donated found its way into the Mishkon! Thus, it can truly be said that the materials donated for the Mishkon were simultaneously sufficient and also surplus to requirement.

*Leiluy nishmas my second cousin Naftoli Benzion ben R' Meir,
who died Al Kiddush HaShem just after his Bar Mitzva in the intifada 4 Nissan 5761.*