



Parshat Vayakhel Pekudei – March 9, 2013

In this week's Torah portion we read "Kechu Maitchem Truma LaHashem, Kol Nediv Lebi Yevieha es Terumas Hashem, Take from among you an offering to Hashem, whoever is of a willing heart, let him bring it, Hashem's offerings." There appears to be several difficulties in this verse. Firstly, the verse appears out of order. The verse should begin, "All whom are of generous heart let him bring..." why is that only the second half of the verse? In addition, the verse seems to be redundant, it begins "Take an offering for G-D", and then again it says all who are generous should bring to G-D? What is this verse really trying to say?

Rabbi Yonasan Eibeshitz, in his commentary Tiferes Yonasan, explains that this verse is actually teaching us a very profound and meaningful lesson. Often we have good intentions and wish to do what is right, yet at times we simply lack the means to carry out these great intentions. Nowhere is this more obvious than by Mitzvot that require substantial financial reserves. Who would not have loved the once in a lifetime opportunity to donate a significant sum towards the building of the Mishkan? Who would have not wanted to take part in the construction of the altar, ark or menorah? Yet, it could not have been easy for every person to fund such a proposition. G-d is

telling us that we should try our very best and rely on Him for the results.

According to Rabbi Eibeshitz this verse is actually referring to two different scenarios. The first part of the verse "Take from among you an offering to G-D," is referring to those that have the funds. To them G-D is directing that they must give the funds over to pay for the construction of the Tabernacle. But what if one simply cannot afford to donate to the Temple, should he be denied the chance to partner in the construction of the Mishkan? Does Judaism ever preclude those that are not blessed with great financial wealth from Mitzvot opportunities? To these less fortunate people, G-D says to "Kol Nediv lebo, all those of generous heart should bring this generous spirit with them to the Mishkan." If one comes with a sincere and honest desire to contribute, but is just unable, certainly G-D will help and provide for him.

The Talmud tells us, that one who makes a sincere effort towards self purification he is assured of G-D's assistance. G-d demands from us the effort not necessarily the results. This is the lesson of this verse. Be generous of heart; make sincere and serious efforts to do the best we can. If our effort is truly there, G-d will see to it that the results are there as well.

- **Shabbat Shalom**
- **Rabbi Meir Tannenbaum**

Mt. Lebanon Shabbaton April 26th and 27th

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