



דרכים בפרשה

ויקהל-פקודי



**ויאמרו אל משה לאמר מרבים העם להביא מדי העבדה למלאכה
אשר צוה ה' לעשת אתה**

*and they said to Moshe, "The people are bringing more than is
needed for the tasks entailed in the work that Hashem has
commanded to be done."*

Although it is true that one shall endeavor to do everything possible to fulfill a mitzvah, the *halacha* is that המבזבז אל יבזבז יותר מחומש (כתובות דף נ') – one may only spend a maximum of twenty percent for a *mitzvah*. The Vilna Gaon finds a *remez*/hint to this *halacha* in the *possuk* in Parshas Ki Sisa, **הַעֲשִׂיר לֹא־יִרְבֶּה** - *The wealthy may not add*. The *trop* above these words are *munach revi'i*, which means to say leave over 4/5 and only use up to 1/5.

That *possuk* is referring to the donations that would be used in order to build the *Mishkan*. However, in our *parsha*, the *possuk* states, when the people brought, they kept on bringing more and more without a limit. On this *possuk*, we do not find the hint to only spending 1/5 for *mitzvos*. Why were they not careful with this *halacha*?

On a simple level, we can answer that the amount of gold and silver that the Bnai Yisroel collected at the Yam Suf (*bizas hayam*) was so much that whatever they gave over here was still less than 1/5, so there was no issue giving what they gave.

Alternatively, the opinion of the Ra'avid (as quoted in the Rashba) is that the reason for this *halacha* is כדי שלא יבוא לידי עוני ויפיל עצמו - that one shall not become poor and then end up as the communal responsibility. Between the daily *man* and the entire Bnei Yisroel's involvement in this mitzvah, this would not be a factor.

Additionally, the Chachmas Odam (144:6) writes that an *ashir muflag* is required to spend on mitzvos and tzeddaka a lot more than a *chomesh*. This is also the opinion of the Chafetz Chaim (Ahavas Chesed) and the *psak* of Rav Elyashiv zt'l. Therefore, we can explain that between the wealth which they took from Mitzrayim, and the daily *man*, not only was there no worry that it would result in poverty, but likely we can suggest that they would still be wealthy even after all that was given. We find support to this idea from the fact that Rabban Gamliel spent one thousand gold coins for an esrog (Masechta Sukkah 41b). As exorbitant as it was, in his position as *nasi*, he was a very wealthy person and he would certainly not fall on the shoulders of the community.

On a deeper level, the Baal Hatanya (Igeres Hateshuva) observes the story of Hillel Hazaken (Maseches Yoma 35b). Each day, Hillel would chop wood and earn one *tropick* (half dinar). Half of this money would be paid to the guard of the Beis Medrash as his entrance fee (to cover the shul expenses- Ben Yehoyada), and the other half would be given to his family for their daily needs. The Baal Hatanya asks: how did Hillel have a right to spend half of his earnings to go and learn Torah? What happened to the halacha of spending a maximum of 1/5 for mitzvos?

He so beautifully explains that we find, for example, that a person can spend on the purchase of his own home much more than a *chomesh* of all his money. Grocery bills, utility bills and all the other expenses, can very often add up to more than a *chomesh* as well. Why is that allowed? The answer of course is that when it comes to mitzvos, the Torah placed a limit of 1/5. But for life itself and one's own personal living expenses and needs, not only is there no limit, but one must do whatever is necessary to take care of these needs, even if it means going into debt.

Zogt der Baal Hatanya, for Hillel Hazaken, the money that he spent for the Beis Medrash was *not* for the mitzvah of learning Torah, but rather *כי היא הייך* - *this is life itself!* For Hillel, learning the *hayliger Toirah* was a need like any vital need of life, and therefore there was no limit of only being allowed to spend a *chomesh*.

The Meshech Chochma writes that the purpose of building the Mishkan changed from before the *cheit ha'eigel* to after. Initially, the Mishkan was meant to be a place to bring the *korbanos*. After the *cheit ha'eigel*, there was a new purpose. *ישכנתי* - *בתי* - It was now being built to be the place of *hashra'as haShechina*.

Accordingly, the sefer Aish Tomid suggests that in Parshas Ki Sisa, it was for the mitzvah of building the mishkan for bringing *korbanos*. When it comes to a mitvah, there is an upper limit of a *chomesh* so the possuk needed the reminder of *munach revi'I*, i.e. do not exceed 1/5. However, in our parsha, it is after the *cheit ha'eigel* and we are no longer talking about the mitzvah of *korbanos*, but rather, the idea of housing the Shechina which is something that every Yid *needs* to have a connection with. Living a life that incorporates the Shechina Hakedosha is not just a mitzvah, but life itself and for that there is no limit!

Good Shabbos, מרדכי אפפעל



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