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Parshah

At the beginning of Vayakhel, Moshe Rabbeinu gathers together the entire Jewish People and informs them of Hashem's instruction for the Mishkan to be built. Donations are requested to be brought from everyone "whose heart motivates him".

”קָחוּ מֵאִתְּכֶם תְּרוּמָה, לָהּ, פֶּלֶא
נְדִיב לִבּוֹ, יְבִיֵאָה אֶת תְּרוּמַת ה'”
[שמות ל"ה:ה']

A few pesukim later, when the Torah records the manner in which the donations were brought, it uses two other phrases to denote the character traits of the donors – those people “whose heart had inspired him” and those “whose spirit motivated him”.

”וַיָּבֵאוּ, כָּל-אִישׁ אֲשֶׁר-נִשְׂאוֹ לִבּוֹ;
וְכָל אֲשֶׁר נָדְבָה רוּחוֹ אֹתוֹ, הֵבִיאוּ
אֶת-תְּרוּמַת ה' לְמִלְאֶכֶת אֹהֶל מוֹעֵד
וּלְכָל-עֲבֹדָתוֹ, וּלְבְגָדֵי הַקֹּדֶשׁ”
[שמות ל"ה:כ"ב]

What do each of these phrases mean and how do they differ?

I heard the following explanation from Rabbi Yoel Kaye who cited the commentary of the Hakesav V'Hakabalah. There are two types of gifts and indeed two types of givers. The first involves a person who recognises, perhaps rationally or spiritually, the value of the cause to which he is giving and identifying. At the same time, however, he will also have other considerations based on selfish concerns for his personal wealth and the natural

discomfort to part with his money. Despite these concurrent negative feelings towards giving, the person is able to overcome them and conduct himself according to a higher standard. However, such a gift, whilst praiseworthy in that the person was able to overcome his self-centred opposition to giving, cannot be considered to be wholehearted. Instead, it can be described as through the 'motivation of his spirit' due to the more refined aspects of his 'self' directing his actions.

A second and higher level of giving from oneself is achieved when a person has first eliminated any physical drives that wish to prevent the gift, by conditioning them to work in perfect consistency and harmony with his spiritual side. He will thereby experience no opposition at all to contributing to the worthy cause. This type of giving is 'wholehearted'; it includes the entirety – body and soul - of the giver's being.

Those members of the Jewish People possessed with the latter trait, described by the *pasuk* as “everyone whose heart motivates him”, demonstrated the immediacy

of their giving with the most alacrity since they had nothing holding them back. They were then followed shortly after by those described as “everyone whose spirit motivated him” who had first conquered their inclinations before making their resultant donations.

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