

## Insights from the Meshech Chochma

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פְּרֻשֵׁת וַיָּקֵה לְתַשְׁבּוּחַ

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וַיֹּאמְרוּ אֶל מֹשֶׁה לֹא מָרָה לְאֹמֶר מְרֻבִּים הָעָם לְהָבִיא מִדֵּי הָעֶבֶדָה לְמַלְאכָה אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אֹתָהּ. (פרק לו' ה)  
(All the artisans came...) and said to Moshe, as follows, "The people are bringing more than enough for the labor of the work that Hashem has commanded to perform."

Our pasuk begins a brief discussion of the artisans' "complaint" to Moshe that there was already more than enough materials donated for the *Mishkan's* construction and therefore Moshe stopped any more contributions.

Mefarshim point out that the second half of our pasuk-אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אֹתָהּ-appears to be redundant. By now we know that Hashem commanded the people to build a *Mishkan*. What new information is the phrase conveying? Sforno, in his overview of this narrative explains that as far as donations were concerned, there was no objection to the people bringing as much as they wanted. This, however, would in no way change the number of component parts of the *Mishkan*, nor the way they would be made, since, unlike the structures of King Shlomo and Hordos, Hashem had given exact instructions regarding the dimensions and measurements of the *Mishkan* and all its contents. Therefore, אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אֹתָהּ is informing us that the demand was not to do any more work i.e., no additions could be made beyond what Hashem told Moshe. It was not to cease bringing gifts of gold, silver, brass or other materials. Malbim says similarly-any change in the בְּלִי הַמּוֹסֵף גִּירָע would render it *pasul*, along the lines of גִּירָע.

Rav Meir Simcha's approach to this issue is quite different; as opposed to the above, he feels that the people will be told *not to bring* any more items for the *Mishkan's* construction. With typical consistency, he develops this by applying concepts that he used to explain other issues within this small Parsha. He begins with a statement of Shmuel in: בבא מציעא נז: בּוֹנֵין בְּחֹל וְאַחַר כֵּן מְקַדְּשִׁין: i.e., *Hekdesh* built the Beis HaMikdash with חיל materials and afterwards consecrated them. Rashi explains that *Hekdesh's* method of purchasing the building materials differed from their usual practice. When it made other purchases, it paid cash. This automatically transferred the sanctity of *Hekdesh's* money to the items purchased-the items became קוֹדֵשׁ. If construction items were consecrated as soon as they were purchased, it was very possible that the builders and bystanders might commit מְעִילָה during construction by inadvertently deriving a benefit from them. To avoid this, *Hekdesh* would not pay cash for these materials; it would buy them on credit, so that they remained חיל during construction. Only *after* the construction materials were fixed in place would *Hekdesh* pay for them and they would then become consecrated. Similarly, if someone donated any building materials to the Beis HaMikdash, he would not orally consecrate them until they were fixed in place. The same applied to the gifts donated for the *Mishkan*.

What was the status of these items from the time they were bought or donated until they were affixed to the structure? Rav Meir Simcha explains that they had קִדְּשׁוּ בֵּית הַכְּנֶסֶת which, as Rambam tells us, is prohibited from personal use-but the rules of מְעִילָה do not apply. Rav Meir

Simcha says we may also look at them as *tefillin* and apply the rule of הַזְמָנָה i.e., the status of an item designated, but not yet used for that purpose. In סנהדרין מז: the Gemara discusses a situation where a person was weaving shrouds for a מַת, but the מַת had not yet been dressed in them. Keeping in mind that it is Biblically *assur* to derive benefit from a מַת or its accessory items, Abaye says הַזְמָנָה מִלְתָּא i.e., the garment is “off limits”, even if it was never actually used as a shroud, for the mere designation of an item is a significant matter and makes it אָסוּר בְּהִנָּאָה. Rava feels that the garment *is* permitted as he maintains that לֹא מִלְתָּא הַזְמָנָה and therefore it becomes prohibited only once it is actually used as a shroud. This disagreement has widespread applications, especially regarding objects which will be used for קְדוּשָׁה items e.g., the bag that is used to hold *tefillin* is prohibited to be used for other purposes. We know that in a disagreement between Abaye and Rava, except for six instances, we follow the opinion of Rava-לֹא מִלְתָּא- and yet the Magen Avraham tells us that with regards to an item which becomes *part* of a *mitzva* service, we *would* apply the rule that הַזְמָנָה מִלְתָּא.

Rav Meir Simcha next references מגילה כו: which tells us that even according to those who feel that הַזְמָנָה מִלְתָּא, הַזְמָנָה לְהַזְמָנָה e.g., one who makes thread which will be used to weave the shrouds, all would agree that the designation is *not* significant and the threads do not become prohibited from ordinary use. As he explains, in all cases we must look at what creates the *mitzvah*. With regards to the מַת, it is  *Dressing* him in the shrouds. The step before, making the garment, is the הַזְמָנָה. The step before that, making the threads, is הַזְמָנָה לְהַזְמָנָה and does not create any קְדוּשָׁה. (Rav Meir Simcha also applies this to *tefillin* but I am not understanding it well enough to relay.)

Finally, he explains that with regards to the *Mishkan*, one might think that materials given in the indirect manner as mentioned in בבא מציעא נז: if they are leftover and not used, these items should fall into the category of הַזְמָנָה לְהַזְמָנָה and remain חול, but that would not be the case. And Rav Meir Simcha feels that it is the “extra” אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אֹתָהּ that is telling us this i.e., that the *mitzva* of making the *Mishkan* is exactly that, its עֲשִׂיָּה; bringing the items to build it would then be the הַזְמָנָה and would make any leftover אָסוּר בְּהִנָּאָה. He finds proof for this from the Yalkut Shimoni which tells us that on the twenty-fifth of *Kislev* the work of the *Mishkan* was completed, but it was left folded up until *Nisan*. If the גִּמְר מְצִוָּה was erecting the *Mishkan*, why would Moshe have left it folded up for over three months? This only makes sense if the גִּמְר מְצִוָּה was the עֲשִׂיָּה.

So that Moshe’s warning them not to bring any more materials for the *Mishkan* was sage advice, for any extras would become *assur*. And as we read, וַיִּבְלָא הָעָם מִהִבִּיא /And the people stopped bringing-the people listened!

לזכר נשמת אבי מורי ר' ישראל מנחם בן ר' שלום ז"ל  
לזכר נשמת אמי מורתי רחל בת ר' אלחנן אביגדור ע"ה  
לזכר נשמת חמי מורי ר' יעקב נתן בן ר' ישראל שלמה ז"ל  
ולזכר נשמת הרב יהודה בן ר' אברהם שמחה (קופרמן) זצ"ל  
מחבר הגהות על ספר משך חכמה