

לחיות את הפרשה LIVING THE PARSHA

וְהַמְלֶאכֶה הָיְתָה דַּיִם לְכָל הַמְלֶאכֶה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר (שמות לו, ז)

"The work had been enough for all the work, to do it – and there was extra" (Shemos 36:7)

לתת מעט יותר

בנתינה השפע למשכן היה 'די והותר', כמ"ש בקרא. דבר זה מלמדנו על שורש כח הנתינה דתיקון, שיש לתת יותר ממה שנצרך לעולם. דבר זה נגלה לדינא בדין שליש דמצוה, שעליו להוסיף שליש ולהדר בקיום המצוה מעבר לשיעור שהדין מחייב.

למעשה

בכל פעם ופעם שהאדם נותן, שיתן מעט יותר, או מעט יותר מכדי יכולתו, או מעט יותר מכדי הצורך של המקבל, או מעט יותר מרצונו לתת, אולם לעולם יתן מעט יותר.

GIVE A DROP MORE

The *pasuk* tells us that when they gave the bounty to the Mishkan there was "Enough... and extra."

This describes the essence of giving in a world of *tikun*, the perfect and rectified world, when the giving will be beyond what the world needs. This is also seen in the *halachah*: to beautify a *mitzvah*, one should give a third more than the minimum cost of *mitzvah*. A third more than what he is obligated to give, according to *halachah*.

IN PRACTICE

Each time a person gives, he should give a drop more. This means to donate a little more than he is able to give, or slightly more than the receiver needs, or a drop more than what he wants to give, but always give more

[EXPANDED BASED ON EDITORS UNDERSTANDING]

GIVE A DROP MORE

Fundraisers for *mosdos* will tell you that there is never "enough" money, certainly there is never "extra" money. But when the Mishkan was built, there was "enough" and "extra". This was because at that time, the world had an aura of the perfect world, like it will be in the days of *Moshiach*. In this perfect world, helping others is the greatest joy, and performing *mitzvos* is the highest goal. The desire to give for these purposes is so strong, people don't want to stop giving.

Therefore, *halachah* (Shulchan Aruch, Orach Chaim 656) tells us that one should contribute beyond the minimum, to perform *mitzvos*. For example, if adding on some money, one can buy a more beautiful esrog, etc., one is recommended by *halachah* to do so. Since the *mitzvah* is so important to us, money loses its value and importance in comparison.

PRACTICAL APPLICATION

One should give money (a) a little beyond his abilities, (b) slightly above what the receiver needs, and (c) somewhat more than what he wants to give. This will train him to realize that when it comes to *mitzvos* and to helping others, the goal is far important than money, and that "giving" is the greatest joy and opportunity

For example, a person who is generally inspired to do *chesed*, he can make a *kabbalah* to do at least one deed of *chesed*, each day. This is something that speaks to his *nefesh*, and it is fairly easy to do, so he can do it every day of his life. That good deed will keep the embers of his *nefesh* alive and it has the potential to ignite the entire *nefesh* for Hashem.