

In פרשת ויקהל, which details the fabulous construction of the משכן, we find a repetition of what was commanded in תרומה - except here, בני ישראל actually carried out the task, fulfilling Hashem's ציווי to the highest level. However, there was one aspect that was not done as perfectly as it could have been, and the פסוק points it out explicitly. It says (35:27) - וְהַנְשָׂאִים הֵבִיאוּ אֶת אֲבֵנֵי הַשֹּׁהַם, the אנשי השם brought the אבני השם required for the כהן גדול of the כהונה. The only problem is, if you look carefully, the word נְשָׂאִים is missing a ם - it is חסר ם. רש"י comments that the אנשי השם were punished because they were נְתַעְצְלוּ - they were lazy. Why? They made a calculation and said, "Everyone is bringing so much. Let's wait and see what is still missing, and then we will provide whatever is lacking." While this may seem logical, it was a failure on their part on their part because they were עובר on the מצוה of זריזות.

R' Reuven Grozovsky, brought down in the ספר פנינים משלחן גבוה, was a ראש ישיבה in Kaminetz and later in America at ישיבת תורה ודעת. He provides a fascinating הערה. He explains that the אנשי השם had a seemingly valid and thoughtful reason for waiting. They were not lacking concern or interest. However, that was not what was demanded of them. The expectation was not to wait until something was lacking, but rather to act immediately with זריזות.

I want to break for a second here and to introduce this topic with a משל. And this is from R' Label Lam in a recent Torah Anytimes issue (Bo 5785), which I think is very profound and very moving and I got a lot out of it. And I'll just read it as it says it here:

"I didn't catch all of the heartwarming drama in שול on Friday night, but my son filled me in later. There was a young man with Down syndrome who desperately wanted to lead the ציבור in קבלת שבת, but he wasn't really capable of doing so on his own. So what did they do? They put a טלית on him, and he stood next to the חזן, who guided him through the entire תפילה, singing alongside him. When the service was over, everyone gathered around him to give him a שכויח, to thank him, to make him feel like he had done something extraordinary. And he did. He felt amazing. My son later turned to me and said, 'Abba, that's exactly how it is with us. Hashem does everything, and yet even our small participation is enough to create the appearance that we accomplished something ourselves.'"

What is a person's תפקיד in this world? It is not to fix the world or to supply what is missing - הקדוש ברוך הוא has the ability to do all of that. Our תפקיד is to fix and perfect ourselves. The number one way to do this is through זריזות: מְצֹנָה הַבָּאָה לְיָדְךָ אַל תִּחְמַצְצָנָה - If a מצוה comes your way, don't let it get old, don't let it become חמץ. Here's the punchline here which I thought was quite profound and I learned something from it: When בני ישראל were מצווה to bring the תרומה for the משכן, the purpose was not the actual building itself. Hashem did not need their donations or their labor to build a משכן. Rather, He was giving them an opportunity - an opportunity to refine themselves, to give of themselves, to grow spiritually. This is particularly significant in the aftermath of חטא העגל. The אנשי השם, by delaying their participation, missed this crucial aspect of the מצוה. They failed to seize the moment with זריזות, and as a result, their name was written חסר in the פסוק.

This idea of זריזות is not just theoretical - it has real הלכה implications. The ספר פנינים משלחן גבוה quotes a מסכת שבועות in תוספות, which says that if someone has the opportunity to do a מצוה, but in doing so he will transgress a לא תעשה, the principle of עשה דוחה לא תעשה applies. However, תוספות asks: Is it preferable to delay the מצוה until it can be performed without violating the לא תעשה, or should it be done immediately, even if it means relying on עשה דוחה לא תעשה? The conclusion is that זריזות takes precedence - it is better to perform the מצוה immediately, even if it means relying on the principle of עשה דוחה לא תעשה. Here's a practical application of this principle. Suppose someone discovers that his ציצית contains שעטנע. He intends to replace them with a kosher pair, but the new pair will not be available for another hour, or even a day. What should he do? Is it better for him to wait until he can wear 100% kosher ציצית, avoiding any transgression? Or should he wear the שעטנע ציצית in the meantime, fulfilling the מצוה of ציצית but relying



on עשה דוחה לא תעשה? Rabbi Oelbaum said that it's clear from this תוספות that it's better for him to do the מצוה now with the שעטנו ציצית and depend on עשה דוחה לא תעשה, and do the מצוה with זריזות. I thought that is a phenomenal חידוש, something which is quite interesting, and just shows you the value and the importance of the principle of זריזות. I hope we don't have that specific problem, I hope all of our ציצית are not שעטנו. But meanwhile, that is what תוספות says. You can look it up. תוספות says in ד"ה, דף ג ע"א, שבועות, דף ג ע"א, ד"ה, Im Yirtzeh Hashem, we should be זוכה to only do מצות in the best possible way, and to fulfill the רצון השם in the best possible way. Good Shabbos!

