

"And the bringing of the materials was enough for all the work that was to be done, and more than enough." (36:7)

Upon reading this *pasuk*, one is confronted with an apparent contradiction. Initially we are told that the bringing of the materials was "enough," implying that the people brought whatever was necessary to build the *Mishkan*, but not more than that. Then, immediately the *pasuk* concluded with "and more than enough." To paraphrase the words of the *Or Hachayim* - *If it was enough it was not extra; if it was extra, it was it was not enough!* He offers the following resolution. The *Torah* is informing us of the unbounded love that Hashem has for *Bnei Yisrael*. Due to the fact that they brought even more than was necessary, Hashem concerned himself with the honor due each individual Jew who extended himself and contributed towards the *Mishkan*. Hashem saw to it that miraculously every contribution was included in the *Mishkan's* construction. Consequently, the meaning of the *pasuk* is, that despite the surplus, Hashem insured that the *Mishkan* encompassed all that the people had contributed. Miraculously, the receptacle was able to receive more than it could actually contain.

There are two factors which contributed to the people's meriting such a miracle. First, their contribution was purely for the sake of Heaven, free of any personal motives and interests. Second, they performed this *mitzvah* with an amazing eagerness. As the *Ohr Hachayim* comments, they all took leave of Moshe with alacrity to bring the material as one. This included every Jew, each one careful not to selfishly deter another fellow so that he could bring a given item in his place. One must always be aware that every act which is performed purely for the sake of Hashem is never forgotten Above. It is recognized and recorded in Heaven, and its rewards are forthcoming and everlasting.