

## Every man and woman whose heart motivated them to bring for any of the work...the Bnei Yisrael brought a free-willed offering to Hashem. (35:29)

If we read the text carefully, we note a redundancy. If “*every man and woman*” contributed towards the *Mishkan*, why is it necessary to reiterate that “*Bnei Yisrael brought a free-willed offering*”? Are not the “men and women” included in “*Bnei Yisrael*”? **Horav Mordechai Rogov, zl**, observes that many individuals who support *Torah* institutions and sustain those in need have themselves been educated in *Torah* institutions which stress the value of *tzedakah*. People contribute to those organizations with which they identify. When they see the importance of an institution or an endeavor, they support it. One who has been the recipient of a *Torah* education or has been sensitized to the importance of supporting *Torah*-oriented endeavors, will do so--because of the education he has received. Consequently, those who support a *Torah* institution are actually accomplishing two things. First, they are credited for sustaining the institution. Second, they are the catalysts for the students who will one day become themselves *Torah* supporters as a result of the education that they have received. The philanthropist is a link in the chain of *Torah* support. Through his contribution, he helps create the next generation of *Torah* supporters.

This is the hidden message of the *pasuk*. The contribution of the “men and women” who supported the *Mishkan* was not motivated by a sudden decision. Who was responsible for engendering the positive feeling for *Torah* support that brought out these “men and women”? Who motivated them to rise to the occasion and support the *Mishkan*? The members of “*Bnei Yisrael*” who had previously contributed catalyzed the next generation's outpouring of support. We must remember that when we support a *Torah* institution, we are preparing the future generation of Jews who will maintain the legacy of *Torah*.