

"And the princes brought the Shoham stones." (35:27)

The *Midrash* relates that when the princes of each tribe heard that Hashem wanted a *Mishkan* erected, they suggested to Moshe that they would supply all the necessary materials for the *Mishkan*. Moshe responded that Hashem would accept contributions from anyone who was willing to give. The *Nesiim* then decided, that rather than donate together with *Klal Yisroel*, they would supply whatever would be lacking. They underestimated the generosity of the *Bnei Yisroel*, who gave eagerly and lovingly, so that no more material was needed. The *Nesiim* were left excluded. Seeking to still have a part in the building of the *Mishkan* they donated the precious gems for the Eifod and the Choshen.

Therefore the *Torah* omits the letter "*Yud*" from the word "*otab*" to indicate a failure on the part of the *Nesiim*. Although their intentions were honorable, they were wrong to postpone the fulfillment of a *mitzvah*. The omission or addition of a "*Yud*" to a name is a very significant change. We find that Moshe added a "*Yud*" to Yehoshua's name prior to his departure to scout *Eretz Yisroel* in order to save him from the influence of the spies. Therefore, it is necessary to understand the sin which mandated such a punishment.

Perhaps the answer may be found in *Rashi's* commentary. *Rashi* explains - "*Since they were lazy, a letter was omitted from their name*". Although they thought their intentions were noble, in reality it was indolence that was the motivating factor for not contributing to the *Mishkan*. We may derive from here that often it is a person's subconscious that really regulates his reasoning. It is therefore necessary to be aware of our feelings so that we may seek out the true motivation for our actions.