

## And the work (of bringing materials for the building) was just enough, to make all the works (of the Mishkan), and there was left over. (36:7)

When we read this *pasuk* we are struck with an anomaly in its interpretation. The **Ohr HaChaim HaKadosh** asks: Are these two expressions – *dayom*, “just enough;” and *v’hoseir*, “left over” – actually exclusive of one another? If there was “just enough,” then there could not have been anything “left over”; and if there is something “left over,” then clearly there was more than “just enough.” The **Sfas Emes** approaches this from a number of perspectives. We will select one which teaches a valuable lesson in *avodas Hashem*, service to the Almighty.

In the *Midrash Tanchuma*, *Chazal* state that the building of the *Mishkan* paralleled *Brias Ha’Olam*, the Creation of the world. *Vayar Moshe es kol ha’melachah*, “And Moshe saw all of the work.” The *pasuk* does not say that Moshe saw, “all of the *melechtes ha’Mishkan*, all of the work (associated with the building) of the *Mishkan*,” but rather, “all of the work.” (Apparently, this is a reference to another “work” that was completed.) For everything was (exactly) like the work of creation. In short, *Chazal* teach that the creation of the *Mishkan* corresponded with the creation of the world.

The *Sfas Emes* notes that when *Klal Yisrael* sinned with the Golden Calf, their infraction impacted not only themselves and their relationship with Hashem. They also damaged the spiritual structure of the entire world. Hence, the *Mishkan*, which served as a *kaparah*, atonement, for their sin was meant to repair the spiritual breach which they engendered. Thus, every step of the *Mishkan*’s construction had to parallel the original creation of the world.

Let us compare the “endings” of these two “constructions.” At the culmination of *Maaseh Bereishis*, the Act of Creating the World, the Torah writes, *Vayar Elokim es kol asher asah v’hinei tov me’od*, “And G-d saw all that He had made, and behold, it was very good...”; *V’yechal Elokim...melachto asher asah*, “And G-d completed His work which He had done”; *Vayivarech Elokim*, “And Hashem blessed.” (1:31, 2:1, 6) Concerning the completion of the *Mishkan*, the Torah writes, *Vayar Moshe es kol ha’melachah... va’yevarech osam Moshe*, “And Moshe saw all the work...and Moshe blessed them” (*Shemos* 39:43).

Hashem created the world with the power of Torah. The *tzaddikim*, righteous, of every ensuing generation maintain the world via the Torah, which they so diligently study. Moshe sensed this awesome reality. He understood that the *Mishkan* was much more than a temporal structure, an edifice made for the Jews traveling in the wilderness. He understood that, with the creation of the *Mishkan*, *Maasei Bereishis* had reached its completion as well.

There is yet another similarity between the creation of the world and the construction of the *Mishkan*. The *Sfas Emes* quotes the *Talmud Chagigah* 12a, where *Chazal* state that, at the

beginning of Creation, the Heavens and the earth expanded and continued to burgeon until Hashem said, *Dai!* "Enough!" The *Midrash* states that by dusk at the end of the sixth day (in other words, *Erev Shabbos*), the physical forms for certain spirits had not yet been created; thus, they have remained spiritual entities without corporeal bodies. Certainly, Hashem knew that *Shabbos* was coming; yet, even so, He did not complete all of His work. This was on purpose. There was "left over." As the **Maharal m'Prague** writes, "This world was made with a lack of perfection." The only way to achieve perfection, the *Sfas Emes* explains, is by drawing Hashem into this world by means of our Torah study and *mitzvah* observance.

Let us return to the original question presented by the *Ohr HaChaim*. *Klal Yisrael* wanted to give more and more for the construction of the *Mishkan*, but were forcibly stopped. Hashem said "no more". The imperfection of the *Mishkan* and this world itself, tells us that, despite our efforts and with all our work, we still depend on Hashem to achieve final completion. Man's contribution is *dai*, his input "just enough." The *hoseir*, "extra flow" of blessing that completes the *Mishkan*, is derived from a supernatural source. Indeed, the *Sfas Emes* adds that this is quite like the *neshamah yeseirah*, extra soul, that enters the world on *Shabbos* and elevates the entire creation.