



Enough

In an outpouring of largesse, *Am Yisrael* donated their possessions to furnish the *Mishkan* and its adornments. So much so that Moshe Rabbeinu had to tell them it was enough. The Torah then concludes this section saying that the material brought was enough for the work to be done and there was extra (*Shemos* 36;7). The *parshanim* are troubled by this expression. If there was enough then there wasn't extra and if there was extra, then why say it was enough? Rav Weinberger in *Shemen Hatov* notes that this idea reflects the dialectic embedded in Jewish thought. The *Mishkan* was where people could bring down the holy *Shechinah*, yet at the same time, as physical beings, are so far from achieving holiness and closeness to Hashem. Yechezkel Hanavi (*Yechezkel* 1;14) describes this dynamic

among the angels, "*ratzo vashov*", moving forward toward *kedushah* and retreating from it. Here too, the contributions were enough and at the same time, there existed a desire to give more.

Kol Mevasser takes this further, explaining that "*vehoter*", the extra, is referring not to the donations, rather to the **desire** of the people. Upon completing their contributions, the people wished they could continue to give. The *Divrei Yisrael* of Moditz explains that this desire has been passed down to all generations. Our desire to give tzedakah and support Torah institutions is driven by the 'left over' desire of *Am Yisrael* when donating to the *Mishkan*.

This concept, to give beyond what is needed, is not relegated to monetary contributions alone. It is something that can be found in all our mitzvah observance. Rav Bunim of Peshischa teaches that we find it hinted

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to at the end of the *tefillah* of *Yishtabach*. The *brachah* concludes “*habocheh beshirei zimrah*”, [Hashem] who chooses musical songs of praise. One can read it however as “*beshayarei*”, the leftovers of song. Hashem chooses the feelings left over when we have completed singing; the desire to sing even more is beloved by Hashem. Whenever we do a mitzvah, the yearning to do even more elevates the experience of the mitzvah and ourselves to an even higher level.

Rav Druk in *Darash Mordechai* looks at this episode from a slightly different perspective. The extra donations were needed to offset potential *gaavah* among the people. A person could easily conclude that it was **their** personal donation that completed the *Mishkan* and hence, brought the *Shechinah* down to earth. However, now that there were left over materials, no one could be sure where their donation was to be found, in the actual structure, the vessels or in the excess. This uncertainty led to a necessary humility, no one could claim proprietary rights over any part of the *Beit Hashem*. Indeed, as Hashem does not rest among the haughty, it was a prerequisite to achieve the culmination –*hashra'at haShechinah*. ■

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