
פרשת בראשית

פרק ב פסוק ג

וַיְבָרֶךְ אֱ-לֹהִים אֶת-יְוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱ-לֹהִים
לַעֲשׂוֹת:

חז"ל

לַעֲשׂוֹת: עָשָׂה אֵין כְּתִיב כָּאֵן אֶלָּא לַעֲשׂוֹת, עֲדִין יֵשׁ מְלָאכָה אַחֲרָת, כִּינן שָׁבָא שְׁלֵמָה וּבְנָה בֵּית הַמְּקֻדָּשׁ
אָמַר הַקַּב"ה עֲכָשְׁיוֹ שְׁלֵמָה מְלָאכְתּוֹ הַשָּׁמַיִם וְהָאָרֶץ, וְתִשְׁלַם כָּל הַמְּלָאכָה (מַלְכִים א ז:נא). לְכַף נִקְרָא שְׁמוֹ
שְׁלֵמָה, שְׁהַשְׁלִים הַקַּב"ה מְלָאכְתּוֹ שִׁשֶּׁת יָמֵי בְּרָאשִׁית לְתוֹךְ מַעֲשֵׂי יְדָיו. (פְּסִיקְתָא רַבְתִּי ו)

מושג

כִּינן שָׁבָא שְׁלֵמָה וּבְנָה בֵּית הַמְּקֻדָּשׁ אָמַר הַקַּב"ה עֲכָשְׁיוֹ שְׁלֵמָה מְלָאכְתּוֹ הַשָּׁמַיִם וְהָאָרֶץ.

Translation: Once בית המקדש שלמה המלך came and built the בית המקדש, Hashem said, “Now the work of heaven and earth is complete.”

Explanation: The purpose of creation was to lower Hashem’s שכינה from the heavens to earth. However, Hashem’s שכינה is hidden, נעלם, within our world, our עולם, imbedded within nature. Therefore, in order to complete the mission of creation, Hashem waits for man to use the physical world for spiritual purposes. This uncovers the spiritual hidden within the natural and is the true עולם תיקון. The building of the בית המקדש was thus the final realization of the purpose of creation, the ultimate קדושה afforded to physical objects, wherein the שכינה of Hashem was clearly felt on earth.

Man thus became a partner to Hashem in creation, mirroring Hashem’s acts in order to achieve the Divine purpose. The ל"ט מלאכות which were used to build the משכן shadowed Hashem’s acts of creation, explaining why the architect of the משכן was called בצלאל, one who acted as a shadow of Hashem, and why we rest from the ל"ט מלאכות when we seek to imitate Hashem’s resting from creation.

Looking in the Pasuk: The Midrash was bothered by the word לעשות at the end of the Pasuk¹. The Pasuk should have read אשר ברא ועשה, as the prefix ל connotes a future action, whereas the Pasuk speaks of Hashem resting from that which He had already done. In addition, the Pasuk in נביא tells us כל המלאכה, hinting at other מלאכה that was finished. The Midrash answers that indeed creation was not completed until שלמה, whose name means complete, built the המקדש.

¹ See Rashi who explains according to the מדרש רבה.

NOTES

Our Musag teaches that the creation of the world was only considered completed upon completion of the בית המקדש. The question is why should this be so? What connection is there between creation and the בית המקדש?

Interestingly, we do find a few strong connections² between creation and the משכן. The strongest connection is the (ברכות נה.) גמרא which tells us that the architect of the משכן knew how to combine the letters with which Hashem created the world:

אמר רב יהודה אמר רב: יודע היה בצלאל לצרף אותיות שנבראו בהן שמים וארץ. כתיב הכא (שמות ל"ה) וימלא אתו רוח אלהים בחכמה ובתבונה ובדעת, וכתיב התם (משלי ג') ה' בחכמה יסד ארץ כונן שמים בתבונה וכתיב (משלי ג') בדעתו תהומות נבקעו.

The very name בצלאל, which means in the shadow of Hashem, also tells us that בצלאל's actions closely matched those of Hashem. How do the two connect?

We know that there are 39 categories of creative acts forbidden on שבת. These categories of מלאכות are learned from the building of the משכן. The question is: What is the connection between the building of the משכן and the prohibition to do work on שבת?

On the most basic level we may answer that the Torah tells us that Hashem rested on the seventh day from the מלאכה He had done on the six previous days. Therefore when we rest on שבת we too refrain from doing מלאכה as the Pasuk teaches:

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָל-מְלָאכָה וְכוּ' (שמות כ"י)

However, the Torah does not tell us what constitutes a מלאכה. In order to define a מלאכה we turn to the building of the משכן where the term מלאכה is used³ referring to the creative acts which were used to build the משכן. We therefore use the building of the משכן as a source to define the word מלאכה in שבת, but do not assume any meaningful connection between the two.

There is, however, a closer connection. The purpose of creation was to infuse the שכינה, the spirit of G-d within our world. The building of the Mishkan served the very same purpose, ועשו לי מקדש (שמות כה:ח) ושכנתי בתוכם. Therefore, the creative acts that fashioned the Mishkan were the very same creative acts (on a metaphysical plane) that Hashem used to create the world. If so, when Hashem rested from His creative acts He was actually resting from the מלאכות. On שבת we rest as Hashem did, refraining from doing those very same מלאכות.

We might ask why the Mishkan would have to do that which creation already accomplished. What did the building of the משכן add?

One possible answer is that after the חטא העגל the presence of Hashem in the world was diminished therefore requiring the building of the Mishkan to reinstate the שכינה within creation⁴. Additionally, we may answer that while Hashem, through His acts of creation, infused His presence into the natural world this was not the end of the creation process. This is because Hashem's presence in the

² There are textual connections between the Mishkan and creation. For example:

בראשית ב:א א וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם וְכוּ'
שמות לט:לב וַתִּקַּל כָּל-עֲבֹדַת מִשְׁכַּן אֱהִל מוֹעֵד וְכוּ':

And,

בראשית א:לא וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וְכוּ'
שמות לט:מג מג וַיִּרְא מִשָּׁה אֶת-כָּל-הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּהּ יְהוָה כִּן עָשׂוּ וְכוּ':

³ Fascinatingly, the (שבת מט:) גמרא informs us the term מלאכה appears in the Torah 39 times!

⁴ This would work well with the opinion of Rashi that the commandment to build the Mishkan was given only after the sin of the עגל הזהב. However, the Rambam does not agree with Rashi, preferring to follow the order of the Torah in which the building of the Mishkan precedes the story of the עגל. Therefore, this answer would not work with the Rambam's opinion.

world is hidden⁵, imbedded within nature. Man's mission is to extract the spiritual from the material – which is, in essence, the entire concept of קדושה – finding holy purpose for even the most physical of things. The building of the Mishkan was thus the complete fulfillment of this mission, the crowning achievement of creation, and therefore its construction required the very same ל"ט מלאכות.

Indeed this is the message of our Musag: לעשות, אשר ברא אלקים, לעשות. Hashem did His part in the creation of the world, infusing the natural world with the שכונה. And then, לעשות, He waits for man to do his part in completing the creation by using that very natural world, and the holiness imbedded within, to build a home for the שכונה.

The above idea is reflected beautifully in the following (פסחים פח.):

ואמר רבי אלעזר: מאי דכתיב (ישעיהו ב) והלכו עמים רבים ואמרו לכו ונעלה אל הר ה' אל בית א-להי יעקב וגו', א-להי יעקב ולא א-להי אברהם ויצחק? אלא: לא כאברהם שכתוב בו הר, שנאמר (בראשית כב) אשר יאמר היום בהר ה' יראה, ולא כיצחק שכתוב בו שדה, שנאמר (בראשית כד) ויצא יצחק לשוח בשדה. אלא כיעקב שקראו בית, שנאמר (בראשית כח) ויקרא את שם המקום ההוא בית אל.

The בית המקדש is called the house of יעקב. The גמרא seems to be telling us that both אברהם and יצחק saw G-d in ways that did not connect them to the בית המקדש. This is because they both saw Hashem within nature – a הר or a שדה – but יעקב saw the שכונה within a house, בית אל. His message to the world was לעשות, that man's mission is to extricate Hashem from within nature and build Him a home.

Questions for Further Thought:

- a. Can you think of other examples where Hashem leaves it up to man to 'correct' or put the finishing touches on parts of creation?
- b. Now that we have no בית המקדש how do you think one might build a 'home' for Hashem?

⁵ The world is therefore called עולם from the shoshon, which means to hide.