



GENESIS

Bereishit
Noach
Lech Lecha
Vayeira
Chayei Sarah
Toldot
Vayeitzei
Vayishlach
Vayeishev
Mikeitz
Vayigash
Vayechi

EXODUS

Shemot
Vaeira
Bo
Beshalach
Yitro
Mishpatim

Terumah 19 תרומה

Tetzaveh
Tisa
Vayakheil
Pekudei

LEVITICUS

Vayikra
Tzav
Shemini
Tazria
Metzora
Acharei Mot
Kedoshim
Emor
Behar
Bechukotai

NUMBERS

Bemidbar
Naso
Beha'alotecha
Shelach
Korach
Chukat
Balak
Pinchas
Matot
Masei

DEUTERONOMY

Devarim
Va'etchanan
Eikev
Re'eh
Shoftim
Teitzei
Tavo
Netzavim
Vayeilech
Ha'azinu
Vezot Habrachah



תרומה Terumah

Overview

As we have explained previously, God created this physical world in order to make it His home. This goal was achieved for an elusive moment when the world was first created, but the miscalculations and wrongdoings of the early generations of mankind forced the Divine presence to progressively retreat into increasingly distant spiritual realms. The reversal of this process was begun by Abraham, continued through the chain of his successors, and was consummated by his seventh-generation descendant, Moses.

The first *bona fide* stage of Moses' reinstatement of God's presence here on earth was the Splitting of the Sea, which was described in *parashat Beshalach*. For as long as the sea remained divided, the physical world was host to an awareness and consciousness it had not experienced since the primordial Garden of Eden: that of God's existence and presence being readily perceptible and obvious. This consciousness in turn made the existence of this physical world—normally self-evident and beyond question—appear as it truly is, dependent and subordinate to the Divine life force pulsing within it.

But this transcendent experience was as fleeting as it was exalted; as soon as the sea returned to its natural state, "normative" consciousness returned. All that was left was the memory of the miracle, whose imprint on human consciousness paved the way for the steps to follow.

Once the sea had been split and it had been shown that Divine consciousness can indeed penetrate the entire order of creation down to this physical world, the next stages of this process could occur, namely, the demonstration that God's presence can penetrate even further, into the realms of reality that are antagonistic to Divinity and that even deny it, imparting Divine consciousness even to them. This was accomplished by the conversion of Jethro, the idolatrous priest *par excellence*.

The Torah could at last be given to humanity. In giving the Torah, God gave humanity His instructions how to turn this world into His home on an ongoing basis. But even more importantly, He made Himself—His essence—part of the Jewish soul and psyche. The Jewish people, individually and collectively, became the walking presence of God on earth, a people irrevocably obsessed (whether consciously or not) with Godliness and its implications for the world. This is why the laws of conversion to Judaism are deduced

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from the process through which God gave the Torah at Mount Sinai; it was there that the descendants of Abraham, Isaac, and Jacob were transformed—in a quantum leap—into the Jewish people.

These two events—the conversion of Jethro and the Giving of the Torah—are recounted in *parashat Yitro*.

However, as radical as the Giving of the Torah was, it still did not complete the full restoration of God's presence on earth. This is because it was essentially an act of God's initiative: "And God descended on Mount Sinai."¹ True, there was a certain advantage to this: the revelation, not being dependent upon the world's prior preparation to receive it, was able to affect all aspects of reality equally. As our sages say, "no bird chirped, no ox lowed..."² All of creation was overwhelmed and absorbed by the awesomeness of the event.

On the other hand, because the revelation was initiated entirely by God, it could not endure; it could not be integrated and incorporated into the fabric of reality. "And Mount Sinai was totally aflame"—Divinity permeated and sanctified even the inanimate rocks of Sinai, and "they couldn't touch it," but "when the *shofar* sounds they will [again be allowed to] ascend the mountain"³—once the revelation was over, the mountain returned to its prior profane state, as if nothing had happened.

It was therefore necessary, after the Torah had been given, for the Jewish people to make their own contribution to the return of God's presence to earth. True, the revelation this would elicit would not permeate all of reality—since only those aspects of reality participating in the effort would be affected, and the level of Divine consciousness elicited would be only relative to the efforts expended in achieving it. Furthermore, it would have to be a gradual process. Reality would have to be elevated little by little, both qualitatively and quantitatively. But whatever would be affected would be affected permanently. Suitably prepared for and participating in the process, the people and elements involved would be able to sustain and retain their hard-earned Divine consciousness.

The first stage of this process occurred on the mental, abstract level; this is the significance of *parashat Mishpatim*. Largely made up of legislation that human intellect could have composed on its own, this section imparts the lesson that Divinity can and must inform and motivate our efforts to create and maintain a just society. The execution of law is a painstaking process, in which every issue that comes up must be analyzed and sorted out so that the Divine principles of justice and mercy be properly applied, thus gradually refining the world and raising its level of Divine consciousness.

In *parashat Terumah*, the Jewish people's contribution to the return of God's presence on earth takes place on the physical, concrete level, in the construction of the Tabernacle. "They shall make Me a sanctuary, so that I may dwell in their midst."⁴ In the Tabernacle, God finally finds a permanent home in the physical world, and through it, a home in each and every individual. As our sages say, "He did not say 'I will dwell in it' but 'I will dwell in them.'"⁵ The presence of the Tabernacle cemented Divine consciousness into the life of the people, both as a nation and as individuals.

Terumah means "donation," literally, "a portion set aside" or "a portion lifted out" of one's possessions. The *parashah* opens with God's command to the people to donate materials for the construction of the Tabernacle, each according to his or her own

1. Exodus 19:20. In the words of the Midrash (*Shemot Rabbah* 12:3): "and I shall begin it." 2. *Shemot Rabbah* 29:9; see on 20:15, above. 3. Exodus 19:12-13. 4. Exodus 25:8. 5. Quoted in *Reishit Chochmah* 2:6 and *Shnei Luchot HaBrit, Sha'ar HaOtiot s.v. lamed*, etc.

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generosity. A donation is, in a way, a paradox: by giving something away, we are saying—tacitly, at least—that this part of our wealth is better spent on the charitable cause than on our own affairs. We are in effect “admitting” that we are less worthy of our wealth than the individual or cause to which we are contributing. On the other hand, this way of thinking cannot be followed to its logical but one-sided conclusion, for then we would give away *everything*. By giving away only a *portion* of our wealth, we are at the same time acknowledging our own right to our wealth and asserting our own right to exist. But—back to the first hand—the fact that we have given some of our wealth away implies that our own private life is not the end-all and be-all of existence.

The result, then, is that even while retaining our sense of self, our donating makes the rest of our non-donated life subordinate to the higher cause. Even though we retain the better part of our own wealth and life, the very fact that we have given some of it away to a worthy cause reflects our selflessness and transforms the remainder of our wealth into an expression of this same selflessness. The more we donate, the more this becomes true.

In simple, practical terms, when we donate to holy causes, this very fact turns our business or profession into a means to enable more contributions; our whole life, down to its most mundane aspects, becomes consecrated to the cause and part of the cause—whether or not we are conscious of this.

Donating is therefore a process of gradual refinement: the more we donate, the more we refine the rest of our lives. We continue to donate because our awareness of the importance of the cause increases. This increasing awareness is reflected in our increasing selflessness. Ultimately, our whole life is transformed into selfless devotion to bettering and elevating the world; we have thus refined our portion of the world from its *a priori* selfishness to Divine consciousness.

Thus, in contrast to the Giving of the Torah on Mount Sinai, which effected a complete but ephemeral nullification of the worldliness of this world, contributing towards building the Tabernacle effects the gradual but permanent refinement of creation.

This is why God’s command to contribute to building the Tabernacle precedes even His command to build it, and this is why this *parashah* is called *Terumah*: it is specifically in the process of *donating* to the construction of the Tabernacle that the essential nature and purpose of the Tabernacle—the concretization of the Divine presence in earthly reality as accomplished by human efforts—is most fully expressed.

This also explains why the Torah describes the people’s contributions in detail: what they are to bring, how much, and so on. Every detail of the process of refining the world is a separate story, and each element of the process is significant in that it effects an elevation of the world in a way that no other element does.

Finally, this explains why the Tabernacle was constructed in the desert. As opposed to settled areas, which already (hopefully) have undergone something of the process of civilization—i.e., of being made into settings where humanity can most optimally fulfill its destiny in making the world a home for God—the uninhabited desert has yet undergone such a process. It is “raw material,” devoid of any human settlement that could serve as a means by which the Divine presence could “settle” on earth. Spiritually, therefore, it is an expression of those realms of life and creation that are as yet devoid of any Divine consciousness.

It is here, in the desert-areas of our lives, that God commands us to build Him

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a sanctuary. Even when we feel alienated from and empty of Divinity and despair of leaving our existential wasteland to enter the Promised Land, we must remember that God's command to make Him a sanctuary that He might dwell in it was first given—and fulfilled!—in the desert.

Moreover, the desert also signifies the dimension of spirituality that *transcends* the civilized, settled world. For although God seeks to dwell here below, this does not mean that He wishes to limit and contract Himself into the context of creation. Rather, it means, paradoxically, that He wants His essence—which by definition transcends any creational context—to be felt in creation. He wants the “super-desert”—the consciousness of Him as being far, far beyond any possible conception we can have of Him—to be brought “home.” By making a dwelling for God in the lower desert—the aspects of our lives that appear to be anything but conducive to Divine consciousness—we cause this very darkness to shine; we tap into the side of God that “shouldn’t” be able to be revealed in the finite world.

Therefore, even after the Jewish people had settled in their land and built the permanent sanctuary, the Holy Temple in Jerusalem, the Tabernacle was not dismantled; it was stored away in the subterranean chambers of the Temple Mount, where it exists to this day. The Tabernacle and the lessons it embodies are everlasting—a permanent part of our lives and an integral, eternally relevant facet of our relationship with God.⁶

6. *Likutei Sichot*, vol. 21, pp. 146 ff.

— ONKELOS —
 25:1 ומליל יי עם משה למימר:
 2 מליל עם בני ישראל ויפרשון
 קדמי אפרשיתא מן כל-גבר די
 יתרעה לבה תסבון ית אפרשיתא:
 3 ודא אפרשיתא די תסבון מנהון
 דהבא וכסף ונחשת:

25:1 וידבר יהוה אל-משה לאמר: 2 דבר אל-בני
 ישראל ויקחו-לי תרומה מאת כל-איש אשר ידבנו
 לבו תקחו את-תרומתי: 3 וזאת התרומה אשר תקחו
 מאתם זהב וכסף ונחשת:

— RASHI —
 2 ויקחו-לי תרומה. "לי" — לשמי: תרומה. הפרשה, ופרשו לי מממנם נדבה: ידבנו לבו. לשון נדבה, והוא לשון רצון טוב, פרישנ"ט בלעז: תקחו את-תרומתי. אמרו רבותינו: שלש תרומות אמורות כאן: אחת — תרומת בקע לגלגלת, שנעשו מהם האדנים, כמו שמפרש ב"אלה פקודי". ואחת — תרומת המזבח בקע לגלגלת, לקפות, לקנות מהן קרבות צבור. ואחת — מתנה. 2. מגילה כט, ב. 3. שמות לח, כרכו. 4. שם כהיו.

did not sin at the incident of the Golden Calf—but they may contribute if they wish.⁷ No specific amount is required from each person, with the exception that each adult male is to give a half-shekel of silver now, for the construction of the bases under the planks⁸ and the hooks and bands for the pillars,⁹ and a half-shekel annually, for the purchase of the communal offerings.¹⁰

3 The following materials constitute the contribution that you shall take from them: gold, silver, and copper, of which they have plenty from the spoils of Egypt and the Sea of Reeds¹¹;

3 Gold, silver, and copper: Although gold surpasses silver in its intrinsic value, silver is the metal of choice for use as currency. The very fact that silver is not as rare as gold makes it more suited for daily purposes, and in this respect it is more valuable than gold. Copper, on the other hand, is even more common than silver, but so much so that it lacks the distinction possessed by silver. (In the Torah, copper is not used as currency at all, and in societies where it is used for currency, it is typically used for coins of smaller denominations.)

Spiritually, the rarity of gold alludes to the otherworldly, transcendent element of man, the desire to rise above the natural and remain outside the common. Conversely, the currentness of silver alludes to the effort to draw otherworldly holiness into the common and mundane. Although gold is the more

precious of the two metals, there are certain halachic contexts in which the currentness of silver makes it more valuable than gold.¹² This advantage of silver over gold reflects the fact that it is the "silver" aspect of life that achieves the Divine plan.

Similarly, silver, gold, and copper represent the three types of Jews: Silver represents the perfectly righteous, who stand essentially above the mundane world and channel Divine enlightenment into it. Gold, in contrast, represents those of us who are initially thoroughly entrenched in the mundane world but have struggled with its spiritual darkness and won. Our initial situation impels us to seek transcendence and escape from the stranglehold of materialism. Copper, on the other hand, represents those of us who live within the mundane but bring no light into it. The Hebrew word for "copper" (*nechoshet*) comes from the

7. *Likutei Sichot*, vol. 26, pp. 268, note 66. 8. Below, 26:19, 21, 25; 38:26-27. 9. Below, 26:32, 27:10, 11, 17. 10. Below, on 30:11-16. 11. Above, 12:35 and 15:22. 12. See *Bava Metzia*, 44ab, commentary of Rabbeinu Asher (the *Rosh*) *ad loc.*

The Tabernacle

25:1 God's plan for making the world into His true home included, from the beginning, the establishment of a central location where this ideal could be expressed and which would serve as a locus for the processes through which the people would sanctify both themselves and the world. The permanent location of this locus was to be the Temple in Jerusalem; while the people were still in the desert, it would consist of a portable complex—the Tabernacle, its surrounding Courtyard, and the specific furnishings to be positioned in it and in the Courtyard.

It will be recounted later¹ that the people miscalculated the forty days that Moses had said he would remain on the mountain, which led them to assume he had perished there. This, in turn, led them to commit the sin of the Golden Calf, after which Moses broke the tablets on which the Ten Commandments were written. After the sin of the Golden Calf, Moses had to ascend Mount Sinai again, intercede with God on the people's behalf, and reinstate the relationship that had been forged at the Revelation and that had been abrogated by the sin. As was mentioned before,² there were two aspects to this relationship: the rational, contractual aspect and the essential, covenantal aspect. God indicated His restoration of the contractual side of the relationship by replacing the broken tablets and the commandments inscribed on them. He indicated His restoration of the covenantal side of the relationship by allowing the people to build the Tabernacle, so His presence could indeed dwell among them. The Torah therefore gives the details of the Tabernacle and its operation here, deferring the account of the sin of the Golden Calf and the subsequent reconciliation until later on, in order to first complete its description of both aspects of the bond between God and the people that was established at Mount Sinai.³

Thus, as part of His reconciliation with the people, **God spoke to Moses, saying:**

2 "I have forgiven the people for the sin of the Golden Calf, and will allow them to resume their task of sanctifying reality. To this end, I will allow them to build the Tabernacle so that My presence can dwell among them. Since the Tabernacle will thus serve the people, they must donate the materials from which the artisans will fashion both the Tabernacle and the garments of the priests who will officiate in it. Therefore, **speak to the Israelites and have the treasurers⁴ take the materials** that the people donate for this purpose from their personal belongings as a **contribution for Me**. I am only asking the people to donate materials that they already possess and are readily at hand.⁵ But when they designate and donate these materials, they must dedicate them specifically to Me—in order to rectify the way they contributed their possession freely to make the Golden Calf.⁶ Tell the treasurers: **'You shall take the contribution for Me from every man whose heart prompts him to give.** Women are exempt from these donations—since they

1. 31:18 ff. 2. On 19:6, above. 3. *Likutei Sichot*, vol. 26, pp. 153-159; vol. 6, p. 154, note 23. 4. *Likutei Sichot*, vol. 16, pp. 284-289, vol. 26, p. 265. 5. *Likutei Sichot*, vol. 31, pp. 142 ff. 6. *Likutei Sichot*, vol. 31, pp. 207-209.

ONKELOS

4 ותכלא וארגנא וצבע וזהרי
ובנץ ומעזי: 5 ומשכי דדכרי
מסמקי ומשכי ססגנא ואעי שטין:
6 משחא לאנהריתא בסמאי
למשח רבותא ולקטרת בסמאי:
7 אבני ברלא ואבני אשלמותא
לשקעא באפודא ובחשנא:
8 ויעבדון קדמי מקדשא ואשרי
שכינתי ביניהון:

4 ותכלת וארגמן ותולעת שני וישש ועזים: 5 וערת
אילם מאדמים וערת תחשים ועצי שטים: 6 שמן
למאור בשמים לשמן המשחה ולקטרת הסמים:
7 אבני־שהם ואבני מלאים לאפוד ולחשן: 8 ועשו לי
מקדש ושכנתי בתוכם:

RASHI

לשמן המשחה. שנעשה למשח כלי המשכן, והמשכן
לקדשו, והצרכו לו בשמים, כמו שמפרש ב"כ כי תשא:
ולקטרת הסמים. שהיו מקטירין בכל־ערב ובקר, כמו
שמפרש ב"ואתה תצוה". ולשון "קטרת" — העלאת
קטור ותמרות עשן: 7 אבני־שהם. שתים הצרכו שם,
לצרף האפוד האמור ב"ואתה תצוה": מלאים. על
שם שעושין להם בזהב מושב כמין גמא, ונותנין האבן
שם למלאות הגמא, קרויים "אבני מלואים". ומקום
המושב קרוי "משבצת": לאפוד ולחשן. אבני השהם
לאפוד, ואבני המלואים לחשן. וחשן ואפוד מפורשים
ב"ואתה תצוה", והם מיני תכשיט: 8 ועשו לי מקדש.
ועשו לשמי בית קדשה:

4 ותכלת. צמר צבוע בדם חלזון, וצבעו ירק: וארגמן.
צמר צבוע ממין צבע ששמו "ארגמן": וישש. הוא
פשתן: ועזים. נוצה של עזים. לכך תרגם אונקלוס:
"ומעזי" — דבר הבא מן העזים, ולא עזים עצמן.
שתרגום של "עזים" — "עזא": 5 מאדמים. צבועות
היו אדם לאחר עבודת: תחשים. מין חי. ולא היתה
אלא לשעה, והרבה גונים היו לה, לכך מתרגם:
"ססגנא" — ששש ומתפאר בגונון שלו: ועצי
שטים. מאין היו להם במדבר? פרש רבי תנחומא:
יעקב אבינו צפה ברוח הקדש שעתידין ישראל
לבנות משכן במדבר, והביא ארזים למצרים ונטעם,
וצוה לבניו לטלם עמהם כשיצאו ממצרים: 6 שמן
למאור. שמן זית וף, להעלות נר תמיד: בשמים

5. תרומה סימן ט. 6. שמות ל, ככט. 7. שם, זח. 8. שמות כח, יב. 9. שם, רל.

A CLOSER LOOK

[8] **They shall make Me a Sanctuary:** When the people donated the raw materials for the Tabernacle, they were required to do so with the intention that these materials be used for holy purposes. This intention served to transfer the materials from

the donor's ownership to God's ownership, so to speak. When the artisans then fashioned the Tabernacle from the raw materials, they were required to do so with the additional intention of transforming these materials from mundane into holy objects.²⁷

INNER DIMENSIONS

[8] **They shall make Me a Sanctuary:** God creates the world by gradually reducing the extent to which He manifests Himself. This process produces a descending series of spiritual realms ("worlds," in the terminology of Kabbalah), which are intermediate realities, or levels of Divine consciousness, between God's essence and our physical world. In general, there are four worlds: Emanation (*Atzilut*), Creation (*Beriah*), Formation (*Yetzirah*), and Action (*Asiyah*).

The intellect (the *chochmah*, *binah*, and *da'at*) of each world is the Torah of that world. Inasmuch as each world is designed according to how God's intellect is manifest in it, the Torah of each world is thus the "blueprint" of that world. In contrast, the actual creatures that populate each world (i.e., the

various orders of angels, etc.) are created when the intellect (or Torah) of that world descends into the *malchut* of that world. *Malchut* is the *sefirah* through which God manifests Himself as a "king," and since a king cannot be a king without a kingdom, *malchut* produces God's subjects in each world, the creatures that populate it.

When the Torah of any particular world descends into that world's *malchut*, it becomes hidden within it. In *malchut*, the Torah no longer appears as God's intellect; rather, it functions as the unseen "nature" of that world. God thus becomes hidden within His creation.

If we take each world as a macrocosm of the Tabernacle, the "inner chamber" or "Holy of Holies" of each world is the intellect of that world, its *chochmah*,

4 wool dyed **turquoise** with the blood of a sea creature called the *chilazon*, wool dyed **purple**, and wool dyed **scarlet**, from the wool of their flocks¹³; **linen**, of which there is an abundance in Egypt¹⁴ and which they took when they left;¹⁵ **goat hair**

5 and **red-dyed ram skins** from their flocks; **skins of the tachash**, an animal with a multi-colored hide that they will find here in the desert¹⁶; **acacia wood**, which Jacob foresaw they would need and told them to take with them when they left Egypt¹⁷;

6 olive **oil**, which you took with you from Egypt¹⁸ and which is to be used **for illumination** in the Candelabrum; and **spices for the anointing oil**—used to anoint the Tabernacle, its furnishings, and the priests¹⁹—**and for the incense offering**;²⁰

7 and **onyx stones and inset stones**; the onyx stones **for the Ephod**²¹ and the inset stones for **the Breastplate**,²² which are two of the high priest's garments that will be described later on.'

8 **They shall make Me a sanctuary** from these materials; when they do so they must specifically intend thereby to infuse holiness into these materials.²³ The purpose of the sanctuary is **so that I may dwell in their midst**.

❧ CHASIDIC INSIGHTS ❧

word for "snake" (*nachash*). Copper is "snake-metal," a substance that recalls the stubborn impudence of the primordial snake's denial of God.²⁴

Nonetheless, the Torah requires that all three metals be used for the construction of the Tabernacle. This is a lesson both to those who perceive themselves as gold and silver as well as to those who think of themselves as copper. The righteous among us must not shy away from involvement in the physical world, preferring instead to occupy themselves with only spiritual matters. Neglecting to infuse materiality with spirituality could backfire: their necessary involvement in basic physical pursuits—such as food, clothing, and shelter—could drag them into the sensual experience of materiality and undermine their spiritual focus. Even the penitent among us, who are anyway engaged in a constant flight from materialism and therefore might feel immune to the danger posed by neglecting to infuse materiality with spirituality, are still not exempt from elevating the physical world. Finally, those of us whose penitence is far from complete might think that they have to first rectify and refine themselves before they can elevate the world, but the Torah tells them otherwise: they, too, must do their part in building God's home in this world.

Furthermore, the "gold" and "silver" Jews must realize that to merit the Divine presence they must unite

with those on the level of copper.²⁵

8 They shall make Me a Sanctuary: The idea of making a physical "dwelling" for the Creator seems absurd. First of all, how can the Creator of heaven and earth—spirituality and physicality—"dwell" in a physical structure? King Solomon himself voiced this perplexity. After building the first Temple, he raised his hands towards heaven and said: "Will God indeed dwell on the earth? Behold heaven and the heaven of heavens cannot contain You; how much less this house that I have built?"²⁶

Secondly, why is such a "dwelling" needed in the first place? Isn't God everywhere? What does it mean that God "resides" in a specific place?

Of course, God indeed is everywhere, but unfortunately He is "hidden"; His presence is not revealed and we don't feel Him. This is so because the world at present is by and large simply not able to express the fact that it and everything in it is Divinity. If we would liken it to radio a receiver, we would say that the Divine "wavelength" is for the most part out of its range of reception. It cannot presently be "tuned in" to God.

There are exceptions, of course. People feel the presence of God—to some extent—in many "places": in the unspoiled panoramas of nature; in the intricacies

13. Above, 12:38. 14. See on Genesis 2:11. 15. Above, 12:36. 16. It later became extinct (see *Likutei Sichot*, vol. 31, p. 136). 17. See on Genesis 46:6; above, 12:38. 18. *Likutei Sichot*, vol. 11, p. 129. 19. Below, 30:22-33. 20. Below, 30:34-38. 21. Below, 28:9. 22. Below, 28:17-20. 23. *Likutei Sichot*, vol. 26, pp. 167 ff. 24. *Nachash* is also related to the word for "stubborn" (*nachush*). 25. *Likutei Sichot*, vol. 6, pp. 157-160. 26. 1 Kings 8:27. 27. *Likutei Sichot*, vol. 26, pp. 172-173.

ONKELOS

9 ככל די אָנא מִחֲזִי יתָר ית דְּמוּת
מִשְׁכָּנָא וְיֵת דְּמוּת כָּל־מְנוּהִי וְכֵן
תַּעֲבִדוּ:

9 כָּכֵל אֲשֶׁר אָנִי מֵרָאָה אוֹתָךְ אֵת תְּבִנִית הַמִּשְׁכָּן וְאֵת
תְּבִנִית כָּל־כֵּלָיו וְכֵן תַּעֲשֶׂה: ס

RASHI

ומכונות שעשה שלמה, כתבנית אלו תעשו אותם.
ואם לא היה המקרא מחבר למקרא שלמעלה הימנו,
לא היה לו לכתב "וכן תעשו" אלא 'כן תעשו', והיה
מדבר על עשיית אהל מועד וכליו:

9 כָּכֵל אֲשֶׁר אָנִי מֵרָאָה אוֹתָךְ. כאן את תבנית המִשְׁכָּן.
המקרא הזה מחבר למקרא שלמעלה הימנו: "ועשו
לי מקדש, ככל אשר אני מראה אותך": וכן תעשו.
לדורות, אם יאבד אהד מן הכלים, או כשתעשו לי
כלי בית עולמים, כגון: שלחנות, ומנורות, וכיורות,

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The message here, too, was clear: the word of God revealed in the Torah is the source of all creation and transcends all creation; creation cannot therefore ultimately obscure or oppose Divinity. The inner essence of the Jew is his Divine spark, and this Divine spark achieves its control over reality through the Jew's devotion to the will of God as embodied in the Torah.

They shall make: It would seem that only the spiritual elite, the righteous and the holy, could only have achieved such a revolutionary feat as the creation of a physical sanctuary for the Divine presence. After all, this was not to be a Temple built to satisfy the self-oriented or even lofty but human yearnings of man. "Make *Me* a sanctuary," says God. Yet the Torah

INNER DIMENSIONS

[continued...] *binah*, and *da'at*. In the Holy of Holies, the Torah shines as itself—not as it is processed into creative energy through *malchut*—and God's presence is felt. While God is *hidden* in each world within the nature of that world, He is *revealed* in each world within the Torah of that world.

But although the Torah remains *essentially* unchanged as it descends from one world to the next, it is projected differently onto the screens of these worlds. Thus, although the Torah of *Yetzirah*, for example, is a greater revelation of God's presence than the "nature" (the *malchut*) of *Yetzirah*, it is still tailored to the mentality of the world of *Yetzirah*. In the basic scheme of creation, no world experiences a revelation of the Torah—and therefore any consciousness of God—that is not endemic to that world. If it would, this would be unnatural, supernatural, *miraculous*, in the context of that world. Therefore, each world is "locked," so to speak, in the Divinely-ordained parameters of its "natural" or "native" God-consciousness.

The exception to this was the Tabernacle (and later the Temple) of our physical world. The Divine consciousness that existed inside the Holy of Holies of the Tabernacle was *not* "processed" through the cascading descent of creation. Inasmuch as the tablets embodied the entire Torah, they directly expressed the *chochmah* of the world of *Atzilut*, i.e., God's intellect as it is manifest in the world of *Atzilut*. The level of Divine consciousness present in the Holy of Holies was thus that of the intellect of the world of *Atzilut*.

However, in order for the Ten Commandments (and implicit within them, the entire Torah) to be *engraved* upon physical tablets, the Divine energy of the world of *Atzilut* had to be somewhat reduced. The Torah of the world of *Atzilut* is totally one with God and is therefore too abstract to be manifest physically. Therefore, the intellect of *Atzilut* passed through *malchut* of *Atzilut* and was revealed within the intellect of *Beriah*. *Beriah* is the beginning of self-awareness and seemingly independent existence, so once the revelation had reached this point, it could shine directly into the physical Tabernacle, resulting in the Ten Commandments being engraved on the physical tablets.

Thus, the revelation of Divinity in the Holy of Holies bypassed the worlds of *Yetzirah* and *Asiyah*. Although these worlds are spiritual worlds—and are therefore beyond our world's limitations of time and space—they define the spiritual antecedents of what we know as time and space. The world of *Yetzirah* expresses the six emotions (*chesed* to *yesod*) of *Atzilut*, which define the six directions of spiritual "proto-space." The world of *Asiyah* expresses the *sefirah* of *malchut* of *Atzilut*, the source of time, and "action" implies a sequence of events, or "proto-time."

Because the revelation bypassed these two worlds, the Ark and the tablets miraculously transcended time and space: the Ark simultaneously occupied and did not occupy space, and the inside of the *samach* and final *mem* of the tablets were suspended in midair.³²

32. Based on *Tanya*, chapters 51-53, and the Rebbe's note to the beginning of chapter 53 printed in R. Y. Weinberg, *Lessons in Tanya*, and in R. Y. Korf, *Likutei Biurim beSefer HaTanya*, vol. 1, p. 303.

9 They must make this dwelling, or Tabernacle, **according to all that I am showing you** here, on Mount Sinai—i.e., **the form of the Tabernacle and the form of all its furnishings**. You, yourself, however, will not actually make any part of the Tabernacle or its furnishings.²⁸ **And so shall you**, i.e., the community, **make** replacements for these furnishings, if necessary, and similar furnishings for the permanent Temple that will eventually be constructed in the Land of Israel.

✧ CHASIDIC INSIGHTS ✧

of science; in great music; in acts of kindness, of love, or of mercy; when studying His Torah; in the presence of holy individuals; in places of worship or study that have been hallowed by years of heartfelt prayer or diligent study of the holy books. But these experiences are the exception rather than the rule. Moreover, they are subjective. God's presence in them is so "dilute" that it can be clouded by our own subjective yearnings and predispositions. We are often unsure or even mistaken about the implications they hold for us.

We thus live our lives intermittently uplifted by moments of transcendence, but the goal of making this world God's home in fullest sense of the word eludes us. These experiences in and of themselves are neither intense, nor profound, nor objective enough to enable us to permanently transform the fabric of our lives.

The experience of God in the Tabernacle (and later, in the Temple), however, was altogether different. The Tabernacle was a place where the presence of God on earth was a fact, a reality that could not be denied, and the message this presence held for our lives was clear. To be sure, the Tabernacle did not take away a person's free will, and he could choose not to internalize the experience of Divinity available to him there. But whoever so desired could, through the Tabernacle, feel God's presence in his life on an ongoing basis.²⁹

What was it about the Tabernacle/Temple that had this effect on the psyche?

As human beings, we like to think of ourselves as rational creatures who function according to the dictates of logic and intellect. This is, of course, partially true, but there are many more factors besides intellect and logic that determine our behavior—some of them override our intellect altogether. For this reason, God has to address us on both levels, the rational and the supra-rational. The Torah, therefore, as we have mentioned previously, functions on both levels. Rationally, the Torah is God's guide to life in this world; supra-rationally, it is the way He imparts His essence to us, our essential connection to Him that transcends intellect.

Since the Torah is God's guide to life, it follows that God designed the world according to the Torah; in the words of the Midrash,³⁰ the Torah is God's blueprint for creation. Since the Torah is also our transcendent,

essential connection to God, it follows as well that this aspect of reality is also "hardwired" into creation.

Thus, God is hidden within the world in two ways: He is, on the one hand, the secret planner and mover of nature, and on the other hand, the Creator who transcends the nature He has created. As we said, we can sometimes get a glimpse of the aspect of God that is hidden in nature, sensing His presence in His creation, in our own artistic creations, and so forth. But how can we know God as He transcends nature—the *real* God, so to speak?

This is precisely the function of the Tabernacle. The focus of the Tabernacle, the essence that was enshrined in its innermost chamber, was the two Tablets of the Covenant, housed inside the Ark of the Covenant and encapsulating within them the entire Torah. When the tablets were in the Tabernacle, God's absolute, transcendent, "unprocessed" wisdom was available to all. This was nothing short of a miracle, a blatant suspension of the laws of nature that God Himself decreed should apply everywhere else.

This transcendent and miraculous property of the Tabernacle was physically evident, as well. The Tablets of the Covenant were "the work of God, and the writing was the writing of God." First of all, the letters of the Ten Commandments were engraved all the way through the stones, such that the letters whose insides were disconnected from their outlines (the *samech* [ס] and the final *mem* [ם]) were miraculously suspended in midair. But more significantly, the tablets simultaneously occupied and did not occupy space. For a physical entity not to occupy space is miraculous but theoretically conceivable; for it to occupy space and at the same time *not* occupy space is inconceivable within the context of our perception.

Yet this is exactly what the physical eye saw inside the inner chamber of the Tabernacle, and the profound effect seeing it had on those who saw it is, for us, unimaginable: if we cannot even imagine such a thing, we obviously cannot imagine the enormity of the effect of seeing it. This incontrovertible manifestation of God's absolutely transcendence over nature surely overtook the beholder's consciousness and forever changed the way he "trusted" the façade of nature that seems to obscure Divinity so deftly.³¹

28. See below, 36:1; Rashi on 39:33; *Likutei Sichot*, vol. 11, p. 164. 29. *Tanya*, chapters 51-53. 30. *Bereishit Rabbah* 1:1. 31. Although only the high priest was allowed entry into the Holy of Holies, the doors leading into it were opened every pilgrim festival, and thus the entire nation could view this awesome phenomenon. See *Yoma* 54a.

— ONKELOS —

10 וַיַּעֲשׂוּ אֶרְוֶן עֲצֵי שִׁטִּים אֲמֹתַיִם וְחֹצֵי אֶרְבֹּה וְאִמָּה
תִּרְתִּין אֲמִין וּפְלָגָא אֶרְבֵּה וְאִמָּתָא
וּפְלָגָא פְתִיחָא וְאִמָּתָא וּפְלָגָא רִמָּה:

10 וַיַּעֲשׂוּ אֶרְוֶן עֲצֵי שִׁטִּים אֲמֹתַיִם וְחֹצֵי אֶרְבֹּה וְאִמָּה
וְחֹצֵי רֶחֱבּוֹ וְאִמָּה וְחֹצֵי קִמָּתוֹ:

— RASHI —

10 וַיַּעֲשׂוּ אֶרְוֶן. כְּמִין אֶרְוֶנוֹת שְׁעוֹשִׁים בְּלֹא רַגְלִים, עֲשׂוּיִם כְּמִין אֶרְגֹּז שְׁקוֹרִין אִישְׁקִרִי"ן,³⁹ יוֹשֵׁב עַל שׁוּלְיוֹ:

10. קֶסֶא.

— CHASIDIC INSIGHTS —

God tells us to make a sanctuary so He may dwell within us.³⁹ This refers first to the physical Tabernacle that we built in the desert, secondly, to the personal, inner sanctuary that we must each construct out of our lives and our sphere of influence in the world, and finally, to the world at large, which we as a people must transform into God's home.

In all three cases, however, the task is possible only because we are simply revealing the hidden, true nature of reality. The world at large and everything in it exist only because of the Divine energy pulsing through them—and indeed *are* nothing more than Divine energy that has assumed a material garb—so making the world into a place where Divinity can be revealed is simply a matter of removing the obstructions that becloud this reality. Similarly, the essence of every one of us is our Divine soul, so making our lives into a Tabernacle for God is nothing more than allowing our inner essence to shine through the excess material baggage we have accumulated during our journey through life.

For this reason, the holiness of the Tabernacle and the site of the Temple are permanent, even when the Temple is in ruins. And similarly, our inner essence—both as individuals and as a people—remains pure and intact despite the vicissitudes of life we may pass through.⁴⁰

As we will see, the Tabernacle was a tent-like structure comprising two chambers, an inner chamber containing the Ark of the Covenant and an outer chamber containing the Candelabrum, the Table of the Showbread, and the Inner Altar. This two-chambered structure was situated within a larger fenced-in Courtyard, where the Outer Altar and the Laver were situated.

Spiritually, these precincts of the Tabernacle compound and the furnishings within them allude to the states of Divine consciousness we are intended to reach and internalize as we make ourselves and our lives into a home for God. The Torah begins with the description of the highest state of consciousness and retraces, in reverse, the steps the aspiring individual follows on his or her path toward it. The order of this *parashah*, then (after the introductory section), is as follows:

1. The Tabernacle
 - a. The furnishings of the Tabernacle
 - i. The furnishings of the inner chamber (the Ark)
 - ii. The furnishings of the outer chamber (the Table and the Candelabrum⁴¹)
 - b. The Tabernacle itself
 - i. The coverings
 - ii. The walls
 - iii. The dividing veil
2. The Courtyard
 - a. The furnishings of the Courtyard (the Copper Altar⁴²)
 - b. The Courtyard itself

With regard to both the Tabernacle and the Courtyard, the furnishings are treated first, and only then the surrounding structure. Thus, the order here is clearly a descending one, proceeding outward from the inner point of Divine consciousness.

The principle tools we use to construct our inner Tabernacle are our study of the Torah and our observance of its commandments. The furnishings of the Tabernacle allude to the Torah, the soul's "nourishment," which sustains it and allows it to grow and develop, while the walls and coverings of the Tabernacle allude to the commandments, the soul's "garments," which allow it to express itself and creatively transform the world.

Specifically, the Ark housed the Tablets of the Covenant, the microcosm of the Torah; the Table displayed the showbread, alluding to the nourishing quality of the Torah;⁴³ and the Candelabrum spread light, which is a metaphor for the Torah,⁴⁴ the source of enlightenment.⁴⁵

10 They shall make an Ark: The highest level of Divine consciousness—that of total unity with God—is embodied in the inner chamber and its Ark of the Covenant. The Ark housed the Tablets of the Covenant, on which were engraved the Ten Commandments, which encapsulated the entire Torah. Eventually, a Torah scroll was placed inside the Ark, as well. This teaches us that a person can achieve this degree of intense unity with God only through Torah study. Specifically, it

39. This idea is quoted in *Shnei Luchot HaBrit* (Sha'ar HaOtiot, s.v. *lamed*) and *Reishit Chochmah* (2:6) in the name of the sages. See Overview. 40. *HaYom Yom*, 21 Tamuz. 41. The Inner Altar is described in the following *parashah*, *Tetzaveh*. 42. The Laver is described in the *parashah* after the following one, *Tisa*. 43. Proverbs 9:5. 44. Proverbs 6:23. 45. *Torah Or* 88bc.

The Ark

10 “They shall make an Ark of acacia wood, two and a half cubits long, one and a half cubits wide, and one and a half cubits high. It shall have no legs, but rest directly on the ground.

CHASIDIC INSIGHTS

makes clear that the Tabernacle was to be built by and depended on every, man, woman and child, regardless of their spiritual status.³³

This could only have been possible after the giving of the Torah, when the Jewish people were transformed into a new type of human being. In the opening words of the Ten Commandments, “I am God, your God,” God announced that He made His essence—which transcends the limitations of the natural order—the inner essence of every Jew. Even when we appear to be anything but focused on holiness, our inner essence remains true to its Divine origin. At this core, our truest and purest desire is to be one with God and fulfill His will. Thus, even a Jew whose superficial motives appear self-oriented is capable of building a dwelling for God and God alone. Every post-Sinai Jew has the capacity to transform physical matter—gold, silver, copper, cedar wood, etc.—into a place about which God can say: “I will dwell among you.”³⁴

They shall make Me a sanctuary: According to Rashi, God commanded the Jewish people to build the Tabernacle at the end of Moses’ third stay on Mt. Sinai, i.e., on the 10th of Tishrei, Yom Kippur. Moses communicated this instruction to the people the day after he descended the mountain.

In fact, however, there are three opinions about when the instruction to build the Tabernacle was given and when it was actually built:

- ♦ According to one opinion in the *Zohar*,³⁵ both the instruction and the construction took place immediately after the giving of the Torah, i.e., before the sin of the Golden Calf. (Hence, the Jews donated only their gold earrings for the Golden Calf, for that is all they had left after having given away the rest of their gold for the construction of the Tabernacle.)
- ♦ According to the Midrash³⁶—and this is the opinion Rashi adopts—the instruction was given *after* the sin of the Golden Calf, on Yom Kippur. By commanding the Jews to build Him a dwelling, God demonstrated that He had forgiven the sin of the Golden Calf.
- ♦ According to a second opinion in the *Zohar*,³⁷ Moses heard God’s instruction before the sin, but transmitted it to the Jewish people only after Yom Kippur.

On the physical plane, only one of these opinions can be correct. But on a deeper level, these three opinions

can coexist, addressing the three types of people God wants to build His Tabernacle—to make the world a Godly place—and who each imagine themselves to be exempt.

The holy mystic: According to the first opinion, God addresses Jews who are righteous and pure, having just experienced their rebirth at Sinai. Such a Jew may be unwilling to dirty his hands with gold and silver. He is addressed by the first opinion: “Despite your holiness, you are still human and physical. You are not exempt from fulfilling God’s purpose in putting your soul into its body: to sanctify physicality and transform the physical world into God’s dwelling place. Moreover, holy as you are, you still maintain at least a minimal relationship with physicality: you must eat, sleep, and so on. If you refuse to tangle with the world for the purpose of converting it to holiness, that minor but unrefined connection that you do have to the world will ultimately ensnare you.”

The returnee: According to the second opinion, God addresses Jews who have sinned and repented, who have worshipped the Calf and have now returned. Such a Jew agrees that a holy person needs to engage in sanctifying his physical involvement in the world, lest it ensnare him in its material orientation. *He*, the penitent, however, is immune to this danger. He has “been there, done that,” and knows better; he is untouchable. The second opinion is addressed to him: “The instruction to build the Tabernacle was given on Yom Kippur, the day of Atonement, after the Jews had returned to the right path and been forgiven. Know that your return is not complete until you have built Me a Tabernacle. It is not enough to renounce the enticements of materialism; you, especially, must transform the material world into God’s dwelling place.”

The sinner: According to the third opinion, God’s command applies even to sinners, to worshippers of a graven image. There is no mention of God rescinding the commandment to build the Tabernacle after the Jews had sinned, nor of re-instructing them to build it after they had been forgiven. Such a Jew, feeling tainted by his misdeeds, is convinced that the commandment to build the Tabernacle does not apply to him. He is addressed by the third opinion: although the instruction was given before the sin, it was not voided by it. God’s Tabernacle is to be built by every Jew, even those that are idol-worshippers.³⁸

They shall make Me a sanctuary so that I may dwell in their midst: Not “in *its* midst” but “in *their* midst”:

33. *Avot d’Rabbi Nathan* 11:1. 34. *Sefer HaSichot* 5752, vol. 2, p. 384. 35. 2:224a. 36. *Tanchuma, Terumah* 8. 37. 2:195a; Nachmanides, beginning of commentary on *parashat Vayakheil*. 38. *Likutei Sichot*, vol. 6, pp. 153-156.

ONKELOS

11 וְתַחֲפִי יָתֵה דְהָב דְּכִי מִגִּי
וּמִכָּרָא תַחֲפָנָה וְתַעֲבִיד עֲלוּהִי דִיר
דְּדָהָב סָחֹר סָחֹר: 12 וְתַחֲפִי לֵה
אַרְבַּע עֲזָקוֹן וְדָהָב וְתַתֵּן עַל אַרְבַּע
וְזִיתָה וְתַתֵּן עֲזָקוֹן עַל סִטְרָה חֶד
וְתַתֵּן עֲזָקוֹן עַל סִטְרָה תַנְיָנָא:

11 וְצִפִּיתָ אֹתוֹ זָהָב מִבֵּית וּמִחוּץ תִּצְפְּנוּ וְעִשִּׂיתָ
עָלָיו זָר זָהָב סָבִיב: 12 וְיִצְקָהָ לוֹ אַרְבַּע טַבַּעֲתֵי זָהָב
וְנִתְּנָה עַל אַרְבַּע פַּעֲמֹתָיו וּשְׁתֵּי טַבַּעֲתֵי עַל-צִלְעוֹ הָאַחַת
וּשְׁתֵּי טַבַּעֲתֵי עַל-צִלְעוֹ הַשֵּׁנִית:

RASHI

פַּעֲמֹתָיו. בְּתַרְגּוּמוֹ: "וְזִיתָה". וּבִזְיוֹת הָעֲלִיּוֹנוֹת סְמוּךְ
לְכַפֶּרֶת הָיוּ נְתוּנוֹם, שְׁתֵּים מִכָּאן וּשְׁתֵּים מִכָּאן לְרַחְבּוֹ
שֶׁל אֲרוֹן, וְהַבָּדִים נְתוּנוֹם בָּהֶם. וְאָרְכוֹ שֶׁל אֲרוֹן מִפְּסֶק
בֵּין הַבָּדִים אֲמִתִּים וְחֻצִי בֵּין בֶּד לְבַד, שֶׁהָיוּ שְׁנֵי כְּנֵי
אָדָם הַנּוֹשְׂאִין אֶת הָאֲרוֹן מִהִלְכֵּין בִּיגִיָּהֶם. וְכֵן מִפְּרֹשׁ
בַּמִּנְחֹת בִּפְרָק "שְׁתֵּי הַלֶּחֶם": "וּשְׁתֵּי טַבַּעֲתֵי עַל-צִלְעוֹ
הָאַחַת. הֵן הֵן הָאֲרַבַּע טַבַּעֲתֵי שֶׁבְּתַחֲלַת הַמִּקְרָא, וּפְרֹשׁ
לָהּ הֵיכָן הָיוּ. וְהָיוּ זֶה יָתֵהָ הֵיא, וּפְתָרוֹנוֹ כְּמוֹ "שְׁתֵּי
טַבַּעֲתֵי". וְיֵשׁ לָהּ לִישׁוּבָה כֵּן: וּשְׁתֵּים מִן הַטַּבַּעֲתֵי הָאֵלוּ
עַל צִלְעוֹ הָאַחַת: צִלְעוֹ. צִדּוֹ:

11 מִבֵּית וּמִחוּץ תִּצְפְּנוּ. שְׁלֹשָׁה אֲרוֹנוֹת עָשָׂה בְּצִלְאֵל:
שְׁנַיִם שֶׁל זָהָב וְאֶחָד שֶׁל עֵץ. אַרְבַּעָה כְּתָלִים וְשׁוּלָיִם
לְכָל-אֶחָד, וּפְתוּחִים מִלְּמַעְלָה. נִתֵּן שֶׁל עֵץ בְּתוֹךְ שֶׁל
זָהָב, וְשֶׁל זָהָב בְּתוֹךְ שֶׁל עֵץ, וְחִפָּה שִׁפְתּוֹ הָעֲלִיּוֹנָה
בְּזָהָב. נִמְצָא מִצְפָּה מִבֵּית וּמִחוּץ: זָר זָהָב. כְּמִין כְּתֹר
מִקִּיף לוֹ סָבִיב לְמַעְלָה מִשִּׁפְתּוֹ, שֶׁעָשָׂה הָאֲרוֹן הַחִיצוֹן
גְּבוּהָ מִן הַפְּנִימִי, עַד שֶׁעָלָה לְמוֹל עָבִי הַכַּפֶּרֶת וּלְמַעְלָה
הֵימָנוּ מִשְׁהוֹ, וּכְשֶׁהַכַּפֶּרֶת שׁוֹכֵב עַל עָבִי הַכְּתָלִים,
עוֹלָה הַיּוֹר לְמַעְלָה מִכָּל-עָבִי הַכַּפֶּרֶת כָּל-שְׁהוּא, וְהוּא
סִימָן לְכֹתֵר תּוֹרָה: 12 וְיִצְקָהָ. לְשׁוֹן הַתְּכָה, בְּתַרְגּוּמוֹ:

11. מנחות צח, ב.

CHASIDIC INSIGHTS

is the study of the inner dimension of the Torah—Kabbalah and Chasidic teachings—that enables a person to reach this level of consciousness.

This aspect of the Torah is alluded to by the two engraved tablets. When words are written *on* a certain material—parchment, for example—the ink and parchment remain two separate entities; the ink can be scraped off. Engraving, on the other hand, is a

much more intrinsic unity; the word and the medium become one.

For this reason, the inner dimension of the Torah is called "the tree of life"⁴⁶ ("life" meaning submersion in God-consciousness), whereas the exoteric facet of Torah (*nigleh*), if learned for egocentric purposes, can become "an elixir of death"⁴⁷ ("death" meaning submersion in self-consciousness). This is further alluded to by the fact that the tablets could be read from either side; they had no "back."⁴⁸ In the imagery of Kabbalah, the back of an entity signifies the aspect of it vulnerable to attack and subsequent collapse.

Once we are engaged in the study of the Torah's inner dimension, our study of the rest of Torah can become permeated with union with God.⁴⁹ This is alluded to by the presence of the Torah scroll (which indicates the exoteric aspect of the Torah) in the Ark as well.⁵⁰

According to the Talmud,⁵¹ the Ark contained both the second set of tablets as well as the broken remains of the first set. The first tablets (before they were broken) represent the Jew in his pristine state at Sinai, prior to the sin of the Golden Calf. The second tablets, which were given on Yom Kippur after the Jews had been forgiven for their sin, represent the Jew that has strayed and then returned to the Ark of Torah. There is also a third Jew, one who lacks the purity of the first tablets but who has not yet returned to the path of the Torah sufficiently to deserve receiving the second tab-

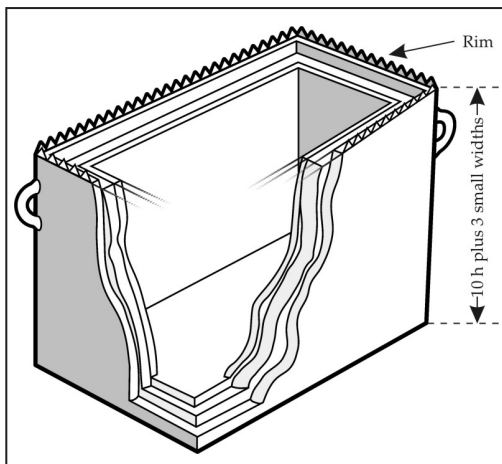


Figure 2: The Ark: three open boxes

46. Igeret HaKodesh 26; Introduction to Biurei HaZohar. 47. Yoma 72b. 48. See Kuntres Acharon 161a; Likutei Torah 3:18c, etc. 49. See at length, Kuntres Eitz Chaim, chapters 11 ff. 50. Reshimot 108. 51. Bava Batra 14a. Rashi (on Numbers 10:33) rejects this opinion in favor of that of the Sifrei (Behaalotecha 24), where it is stated that the broken tablets were placed in a different ark, which served as a "scout" for the Jews in their trek in the desert and that they took with them when they went out to battle.

11 You shall have them overlay it with pure gold: you shall have them overlay it inside and out by making two golden boxes, one slightly larger and one slightly smaller than the wooden ark, and placing the wooden ark in between them (see Figure 1). Have them make the outer, golden box a handbreadth higher than the other two boxes, in order to enclose the Cover that will be placed upon them (see Figure 2). In addition, **upon** the outer, golden box **you shall have them make a decorative gold rim all around**. This rim will signify the dignity that is due scholars of the Torah, for the Ark will house the tablets of the Torah.

12 You shall have them cast four gold rings for the Ark and place them on its four corners, two rings on one side and two rings on the other side.

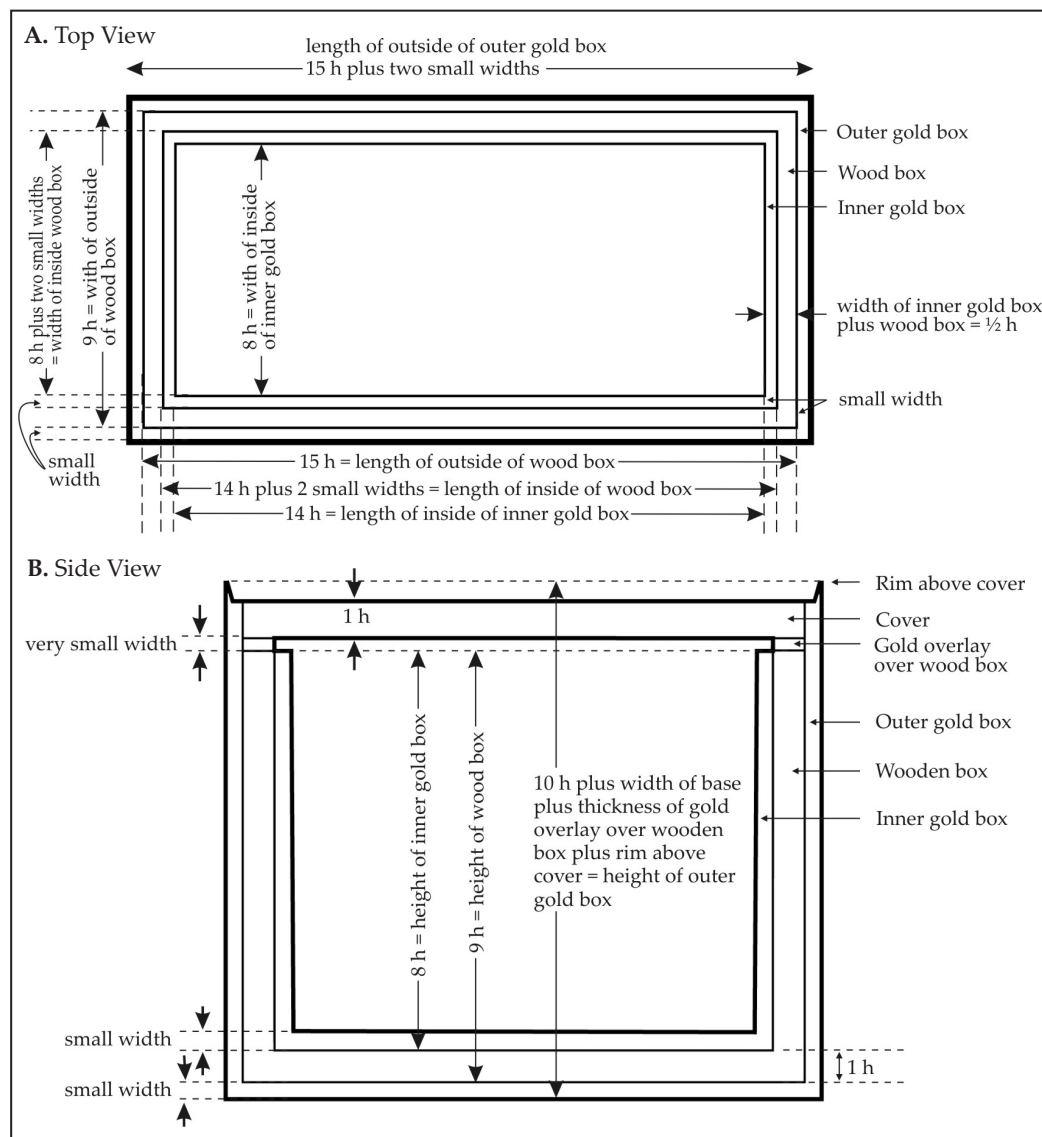


Figure 1: The Ark: three open boxes (note: 1 cubit = 6 handbreadths [h]).

— ONKELOS —

13 ותעביר אריחי דאעי שטין
ותחפי יתהון דהבא: 14 ותעיל
ית אריחא בעזקתא על סטרי
ארנא למטל ית ארנא בהון:
15 בעזקתא דארנא יהון
אריחא לא יעדון מנה: 16 ותמן
בארנא ית סהדותא די אתן לה:
17 ותעביר כפרתא דדהב דכי
תרתין אמין ופלגא ארבה ואמתא
ופלגא פתיה: 18 ותעביר תרין
כרובין דדהב נגיד תעביר יתהון
מתרין סטרי כפרתא:

13 וְעָשִׂיתָ בְּדֵי עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב:
14 וְהִבַּאתָ אֶת־הַכְּרֻבִּים בְּטַבַּעַת עַל צִלְעַת הָאָרֶץ
לְשֵׁאת אֶת־הָאָרֶץ בָּהֶם: 15 בְּטַבַּעַת הָאָרֶץ יִהְיוּ הַכְּרֻבִּים
לֹא יִסְרוּ מִמֶּנּוּ: 16 וְנָתַתָּ אֶל־הָאָרֶץ אֶת הָעֵדֻת אֲשֶׁר
אֵתָן אֱלֹהִי:

◆ שני 17 וְעָשִׂיתָ כַּפֶּרֶת זָהָב טָהוֹר אֲמָתִים וְחָצִי אַרְבֶּה
וְאֵמָה וְחָצִי רַחֲבָה: 18 וְעָשִׂיתָ שְׁנַיִם כְּרֻבִּים זָהָב מְקֻשָּׁה
תַּעֲשֶׂה אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֶּרֶת:

— RASHI —

רבותיני¹² שהיה עבירה טפח: 18 כְּרֻבִּים. דמות פרחון
תינוק להם: מְקֻשָּׁה תַּעֲשֶׂה. שלא תַעֲשֶׂם בפני עצמם
ותחברם בראשי הכפרת לאחר עשייתם, כמעשי
צורפים שקורין שולדי"ץ¹³, אלא הטל זָהָב הֶרְבֵּה
בתחלת עשיית הכפרת, והבד פפטיש ובקֶרֶס בִּאֲמָצֵעַ,
וראשין בולטין למעלה, וציר הכרובים בבליטת
קצותיו: מְקֻשָּׁה. בטידי"ץ בלעז¹⁴, כמו: "דא לְדא
נקשן"¹⁵: קְצוֹת הַכַּפֶּרֶת. ראשי הכפרת:

13 בְּדֵי. מוטות: 15 לֹא יִסְרוּ מִמֶּנּוּ. לעולם: 16 וְנָתַתָּ
אֶל־הָאָרֶץ. כמו "בארץ": הָעֵדֻת. התורה, שהיא לעדות
ביני וביניכם, שצויתי אתכם מצות הכתובות בה:
17 כַּפֶּרֶת. כסוי על הארון, שהיה פתוח מלמעלה,
ומניחו עליו כמין דף: אֲמָתִים וְחָצִי אַרְבֶּה. כארכו של
ארון, ורחבה כרחבו של ארון, ומונחת על עבי הכתלים
ארבעתם. ואף־על־פי שלא נתן שעור לעבירה, פִּרְשׁוּ

12. סוכה ה, א. 13. מלחמים. 14. עשוי בהקאה. 15. דניאל ה, ו.

— CHASIDIC INSIGHTS —

must be ready to hurriedly travel to a place in need of its light.⁵⁸

17 You shall make a Cover: As mentioned above,⁵⁹ the tablets housed in the Ark signify the union with God we achieve by studying the Torah, particularly its inner dimension. The Cover of the Ark signifies that, even if we are studying the Torah's inner dimension, we must still never lose sight of the fact that we require God's grace from above at all times in order to maintain Divine consciousness. God grants us this assistance in virtue of our intrinsic connection to Him, which transcends whatever connection we may forge through the study and observance of the Torah.

Protruding upward from the Ark-cover were the two cherubim, facing each other. Their face-to-face posture signified that, through learning Torah, we can transcend the Torah and ascend to our soul-root, allowing our consciousness to merge totally with God.⁶⁰

The infant-like faces of the cherubim signified that our intrinsic bond with God is akin to the essential bond between parent and child, which can never be sundered, despite any temporal fluctuations in their relationship.

This intrinsic bond is also alluded to by the fact that word for "Cover" (*kaporet*) is related to the word for "atonement" (*kaparah*). Atonement for sin is possible only when we invoke and evoke God's essential love for us, which overrides the deficiencies in our relationship to Him we cause when we disobey the Torah's instructions.⁶¹

18 You shall make two golden cherubim: The infant face of the cherubim also alludes to the fact that the Torah as we know it is a reduced, simplified version of the heavenly Torah, God's infinite wisdom. God contracted His infinite wisdom into a form we can understand and digest, much as an expert teacher has to contract his grasp of a subject in order to convey it to his pupils.⁶²

The fact that the cherubim's wings were spread protectively over the Ark alludes to the fact that the Torah-education of little children ensures the preservation and continuity of the transmission of the Torah. This recalls how, before the Giving of the Torah,⁶³ God accepted only the children as guarantors that the people would uphold the Torah.⁶⁴

58. *Likutei Sichot*, vol., 16, p. 334. 59. On v. 10. 60. *Reshimot* 108. 61. *Likutei Sichot*, vol. 26, pp. 180-182. 62. *Torah Or* 79d. 63. Above, on 19:17. 64. *Sichot Kodesh* 5741, vol. 2, pp. 395-397.

13 You shall have them make rods of acacia wood and overlay them with gold.

14 You shall have them insert the rods through the rings on the sides of the Ark, so that the Ark can be carried with them (see Figure 3).

15 The rods shall remain in the rings of the Ark; they may not be removed from it,⁵² even when the Ark is not being carried.

16 And in the Ark you shall place the Tablets⁵³ of the Testimony that I will give you. The tablets are called ‘Tablets

of the Testimony’ since they bear witness that I have commanded you all that is written on them.

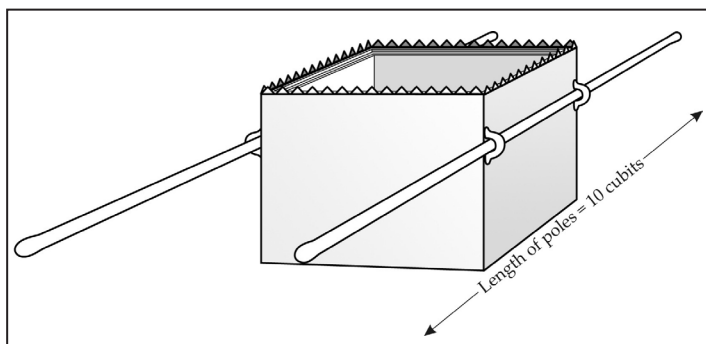


Figure 3: The rings and poles of the Ark

The Cover of the Ark

- ◆ **Second Reading 17** “You shall have them make for the Ark a Cover of pure gold, two and a half cubits long, one and a half cubits wide—these being the outer dimensions of the wooden Ark—and one handbreadth thick. Since it will be so heavy, it will require more than one person to lift it and place it on top of the Ark.⁵⁴

18 You shall have them make two golden cherubim: statuettes of angels with wings and infant faces. You shall have the craftsmen make them by hammering them out of the two ends of the Cover. Do not let them make the cherubim out of a separate piece of gold and then attach them to the Cover.

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lets. He, too, is represented in the Ark—in the broken pieces of the first tablets. Even when we are shattered and broken, we are worthy of a place in the Ark.⁵⁵

Two and a half cubits long, one and a half cubits wide, and one and a half cubits high: Unlike the other furnishings of the Tabernacle, the dimensions of the Ark were all incomplete units. Inasmuch as the Ark housed the Torah, this alludes to the idea that the Torah must “break” us; it must be learned in such a way that it breaks our ingrained habits and negative personality traits.⁵⁶

15 They may not be removed: One reason given for this prohibition is that if, at some point, it would be necessary to depart with the Ark hurriedly and there

were no designated rods, there would not be time to search for rods strong enough to bear the Ark’s weight. Permanently installed rods would preclude this concern.⁵⁷

The Ark housed the tablets, which represent the Torah. When a person immerses himself in the study of the Torah, he has “entered the Ark.” One may think: “While I study Torah, I must focus entirely on it and distance myself from anything else. The needs of another person cannot concern me at this time.” The message of the permanent rods is that an Ark must always be ready to travel. Even when the Ark is in the Holy of Holies, the holiest place in the world, it

52. Rashi on 28:32, below. 53. *Likutei Sichot*, vol. 9, p. 196, note 6. 54. *Likutei Sichot*, vol. 11, p. 164-165. This is why the commandment to make the Ark (v. 10) is in the plural. 55. *Likutei Sichot*, vol. 6, p. 156. 56. *Sefer HaMa’amaram Kuntresim*, vol. 1, p. 318. 57. *Sefer HaChinuch* 96.

— ONKELOS —

19 ועבד כרובא חד מסטרא
מכא וכרובא חד מסטרא מכא
מן כפרתא תעבדון ית כרוביא על
תרין סטרוהי: 20 ויהון כרוביא
פריסן גדיפיהון לעלא מטלין
בגדיפיהון על כפרתא ואפיהון חד
לקבל חד לקבל כפרתא יהון אפי
כרוביא: 21 ותמן ית כפרתא על
ארונא מלעלא ובארונא תמן ית
סהדווא די אמן לך: 22 ואמין
מימרי לך תמן ואמליל עמך
מעלוי כפרתא מבין תרין כרוביא
די על ארונא דסהדווא ית כל-
די אפקיד יתך לות בני ישראל:
23 ותעביד פתורא דאעזי שטין
תרתין אמין ארכה ואמתא פתיה
ואמתא ופלגא רומה:

19 וְעִשָּׂה כְּרוֹב אֶחָד מִקְצֵה מִזֶּה וּכְרוֹב אֶחָד מִקְצֵה
מִזֶּה מִן־הַכִּפֹּת תַּעֲשֶׂוּ אֶת־הַכְּרֹבִים עַל־שְׁנֵי קְצוֹתָיו:
20 וְהָיוּ הַכְּרֹבִים פְּרָשֵׁי כְנָפִים לְמַעַל סִבְכִּים
בְּכַנְפֵיהֶם עַל־הַכִּפֹּת וּפְנִיהֶם אִישׁ אֶל־אָחִיו אֶל־
הַכִּפֹּת יִהְיוּ פְּנֵי הַכְּרֹבִים: 21 וְנָתַתָּ אֶת־הַכִּפֹּת עַל־
הָאָרֶץ מְלַמְעָלָה וְאֶל־הָאָרֶץ תִּתֵּן אֶת־הָעֵדֻת אֲשֶׁר אֵתָן
אֵלֶיךָ: 22 וְנוֹעַדְתִּי לָךְ שֵׁם וּדְבַרְתִּי אִתְּךָ מֵעַל הַכִּפֹּת
מִבֵּין שְׁנֵי הַכְּרֹבִים אֲשֶׁר עַל־אָרוֹן הָעֵדֻת אֵת כָּל־אֲשֶׁר
אֲצִוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל: פ
23 וְעִשִּׂיתָ שִׁלְחָן עֲצֵי שִׁטִּים אֲמַתִּים אָרְכוֹ וְאַמָּה רָחְבּוֹ
וְאַמָּה וְחֻצִּי קִמְתּוֹ:

— RASHI —

מלמעלה: 22 וְנוֹעַדְתִּי. כְּשֶׁאֶקְבַּע מוֹעֵד לָךְ לְדַבֵּר
עִמָּךְ, אוֹתוֹ מְקוֹם אֶקְבַּע לְמוֹעֵד שֶׁאֲבֹא שָׁם לְדַבֵּר
אֵלֶיךָ: וּדְבַרְתִּי אִתְּךָ מֵעַל הַכִּפֹּת. וּבְמָקוֹם אֲחֵר הוּא
אוֹמֵר: "וְדַבֵּר ה' אֵלָיו מֵאֵהָל מוֹעֵד לְאֹמֶר" — זֶה
הַמָּשְׁכָּן מִחוּץ לַפֶּרֶכֶת. גִּמְצָאוֹ שְׁנֵי כְּתוּבִים מְכֻיָּשִׁים
זֶה אֶת זֶה. כָּא הַכְּתוּב הַשְּׁלִישִׁי וְהַקְּרִיעַ בִּינֵיהֶם: "וּבִבְבֹּא
מִשָּׁה אֶל־אֵהָל מוֹעֵד... וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֵלָיו
מֵעַל הַכִּפֹּת וְגו'": — מִשָּׁה הָיָה נִכְנָס לְמִשְׁכָּן, וְכִיוֵּן
שֶׁבֶא בְּתוֹךְ הַפֶּתַח קוֹל יוֹרֵד מִן הַשָּׁמַיִם לְבֵין הַכְּרוֹבִים,
וּמִשָּׁם יוֹצֵא וְנִשְׁמָע לְמִשָּׁה בְּאֵהָל מוֹעֵד: וְאֵת כָּל־אֲשֶׁר
אֲצִוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל. הָרִי וְיָוֹ זֶה יִתְּרָה וְטַפְלָהּ,
וְכַמוֹהֵי הַרְבֵּה בְּמִקְרָא. וְכֵּה תַפְתָּר: וְאֵת אֲשֶׁר אֲדַבֵּר
עִמָּךְ שָׁם אֵת כָּל־אֲשֶׁר אֲצִוֶּה אוֹתְךָ, אֶל־בְּנֵי יִשְׂרָאֵל
הוּא: 23 קִמְתּוֹ. גְּבֵה רָגְלָיו עִם עֲבֵי הַשִּׁלְחָן:

19 וְעִשָּׂה כְּרוֹב אֶחָד מִקְצֵה. שְׁלֹא תֹאמַר: שְׁנַיִם כְּרוֹבִים
לְכָל־קְצֵה וְקְצֵה, לָכֵף הַצֵּדָה לְפָרֶשׁ: כְּרוֹב אֶחָד מִקְצֵה
מִזֶּה: מִן־הַכִּפֹּת. עֲצֻמָּה תַעֲשֶׂוּ אֶת הַכְּרוֹבִים. זֶהוּ
פְּרוּשׁוֹ שֶׁל "מִקְשָׁה תַעֲשֶׂה אֹתָם" — שְׁלֹא תַעֲשֶׂם
בְּפָנֶי עֲצָמָם וְתַחֲבֹרֵם לַכִּפֹּת: 20 פְּרָשֵׁי כְנָפִים. שְׁלֹא
תַעֲשֶׂה כְּנָפֵיהֶם שׁוֹכְבִים, אֶלָּא פְּרוּשִׁים וְגִבּוֹהִים
לְמַעַל אֲצֵל רִאשֵׁיהֶם שֶׁיִּהְיָ עֲשָׂרָה טַפְחִים בְּחָלָל
שְׁבִין הַכְּנָפִים לַכִּפֹּת, כְּדֵאִיתָא בְּסֻכָּה: 21 וְאֶל־
הָאָרֶץ תִּתֵּן אֶת־הָעֵדֻת. לֹא יִדְעִתִּי לָמָּה נִכְפַּל, שֶׁהָרִי
בְּכָר נֶאֱמַר: "וְנָתַתָּ אֶל־הָאָרֶץ אֵת הָעֵדֻת" וַיֵּשׁ לוֹמַר,
שֶׁבֶא לְלַמֵּד, שֶׁבְּעוֹדוֹ אָרוֹן לְבָדוֹ בְּלֹא כִפֹּת, יִתֵּן תַּחֲלָה
הָעֵדוּת לְתוֹכוֹ וְאַחֵר כֵּף יִתֵּן אֵת הַכִּפֹּת עָלָיו. וְכֵן
מִצִּינוֹ, כְּשֶׁהִקִּים אֵת הַמִּשְׁכָּן נֶאֱמַר: "וַיִּתֵּן אֶת־הָעֵדֻת
אֶל־הָאָרֶץ", וְאַחֵר כֵּף "וַיִּתֵּן אֶת־הַכִּפֹּת עַל־הָאָרֶץ

16. לעיל פסוק יח. 17. סוכה ה, ב. 18. לעיל פסוק טו. 19. שמות מ, כ. 20. ויקרא א, א. 21. במדבר ז, פט.

— CHASIDIC INSIGHTS —

23 You shall make a Table: The three furnishings of the outer chamber of the Tabernacle (the Candelabrum, the Table, and the Inner Altar) signified the three components of the intellect. We are intended to use our intellect primarily to forge, enhance, and deepen our connection with God and His purposes in creating the world. Specifically, the Table signifies *binah* ("understanding"), the second component of the intellect, which processes new insight (*chochmah*), analyzes it, and integrates it into our already-existing

mental picture of reality. Metaphorically, then, *binah* transforms the brilliant but ephemeral insight into solid, substantial fare that we can "digest" and be nourished from. It is in this sense that it is signified by the Table and the bread placed on it.

The Table's placement in the north side of the outer chamber also alluded to its identification with the *sefirah* of *binah*: looking outward from the inner chamber, it was on the left, and *binah* is the primary *sefirah* of the left axis of the *sefirot*.⁶⁷

19 Have them **make one cherub from one end and one cherub from the other end; you shall have them make the cherubim from the Cover itself, at its two ends.** The cherubim shall be ten handbreadths tall.

20 The cherubim shall have their wings spread aloft to the level of their heads, so that their wings shield the Cover, ten handbreadths above it. They shall face one another, the faces of the cherubim being inclined downward towards the Cover (see Figure 4).

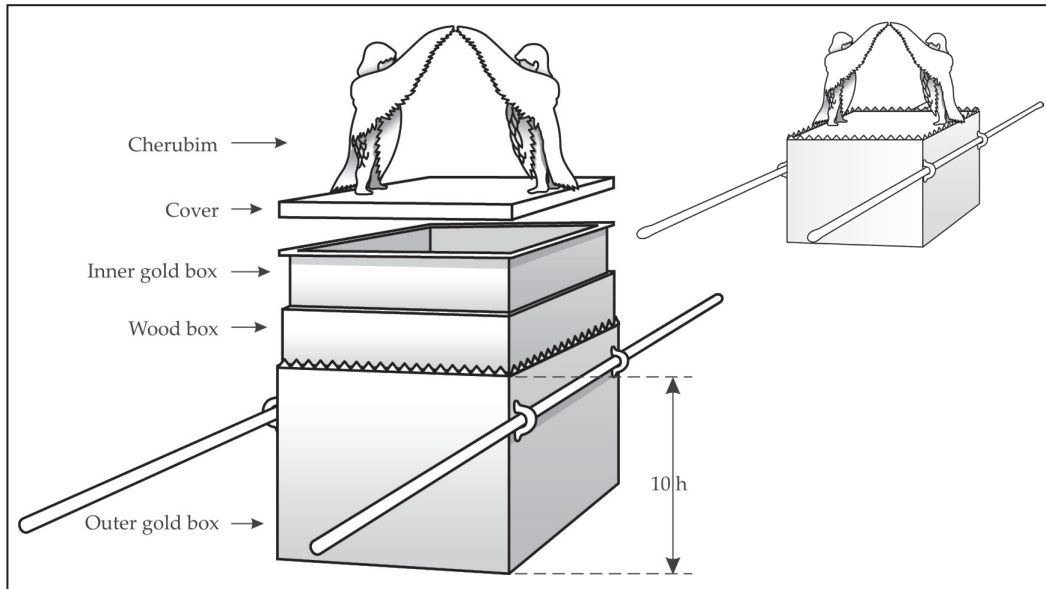


Figure 4: The Ark Cover

21 You shall have them place the Cover on top of the Ark after having placed in the Ark the Tablets of Testimony that I will give you.

22 This Cover is not just an accessory of the ark, but has its own, distinct purpose:⁶⁵ **I will convene with you there: I will speak to you from above the Cover.** Even though you will be standing on the opposite side of the partitioning Curtain between the inner and outer chambers of the Tabernacle,⁶⁶ My voice will issue **from between the two cherubim that are on the Ark of Testimony** and you will hear it where you will be standing. In this way I shall convey to you **everything that I shall command you concerning the Israelites.**

The Table

23 **"You shall have them make a Table of acacia wood, two cubits long, one cubit wide, and one and a half cubits high,** the latter measurement including the length of its legs and the thickness of the board.

65. *Likutei Sichot*, vol. 26, pp. 175 ff. 66. Below, 26:31. 67. *Reshimot* 108.

ONKELOS

24 ותחפי יתה דהב דכי ותעביד
 לה דיר דדהב סחור סחור:
 25 ותעביד לה גדנפא רומה
 פשפא סחור סחור ותעביד דיר
 דדהב לגדנפה סחור סחור:
 26 ותעביד לה ארבע עקן דדהב
 ותתן ית עוקתא על ארבע זייתא
 די לארבע רגלוי: 27 לקבל
 גדנפא תהוין עוקתא לאתרא
 לאריחיא למטל ית פתורא:
 28 ותעביד ית אריחיא דאעי
 שטין ותחפי יתהוין דהבא ויהוין
 נטלין בהוין ית פתורא:

24 וְעָפִיתָ אֹתוֹ זָהָב טָהוֹר וְעָשִׂיתָ לוֹ זָרָהָב סָבִיב:
 25 וְעָשִׂיתָ לוֹ מִסְגֶּרֶת טַפַּח סָבִיב וְעָשִׂיתָ זָרָהָב
 לְמִסְגֶּרְתּוֹ סָבִיב: 26 וְעָשִׂיתָ לוֹ אַרְבַּע מַבְעֵת זָהָב וְנָתַתָּ
 אֶת־הַמַּבְעֵת עַל אַרְבַּע הַפָּאֵת אֲשֶׁר לְאַרְבַּע רַגְלָיו:
 27 לַעֲמֹת הַמִּסְגֶּרֶת תַּהְיִין הַמַּבְעֵת לְבָתִּים לְבָדִים
 לְשֹׂאת אֶת־הַשֻּׁלְחָן: 28 וְעָשִׂיתָ אֶת־הַבָּדִים עֲצֵי שִׁטִּים
 וְעָפִיתָ אֹתָם זָהָב וְנִשְׂאָבָם אֶת־הַשֻּׁלְחָן:

RASHI

האמור למעלה, ופרש לך כאן שעל המסגרת היה:
 27 לעמדת המסגרת תהיון הטבעות. ברגלים תקועות,
 כנגד ראשי המסגרת: לבתים לבדים. אותן הטבעות
 יהיו בתים להכניס בהן הבדים: לבתים. לצורך בתים:
 לבדים. כתרגומו: "אתרא לאריחיא": ונשאבם. לשון
 נפעל — יהיה נשאבם את השלחן:

24 זר זָהָב. סימן לכתר מלכות, שהשלחן שם עשר
 וגדלה כמו שאומרים: "שלחן מלכים"²². 25 מסגרת.
 כתרגומו: "גדנפא". ונחלקו חכמי ישראל²³ בדבר —
 יש אומרים: למעלה היתה סביב לשלחן, כמו לבזבזין
 שבשפת שלחן שרים. ויש אומרים: למטה היתה תקועה,
 מרגל לרגל בארבע רוחות השלחן, ודף השלחן שוכב
 על אותה מסגרת: ועשית זרָהָב למסגרתו. הוא זר

22. עיין עבודה זרה סח, ב. 23. מנחות צו, ב.

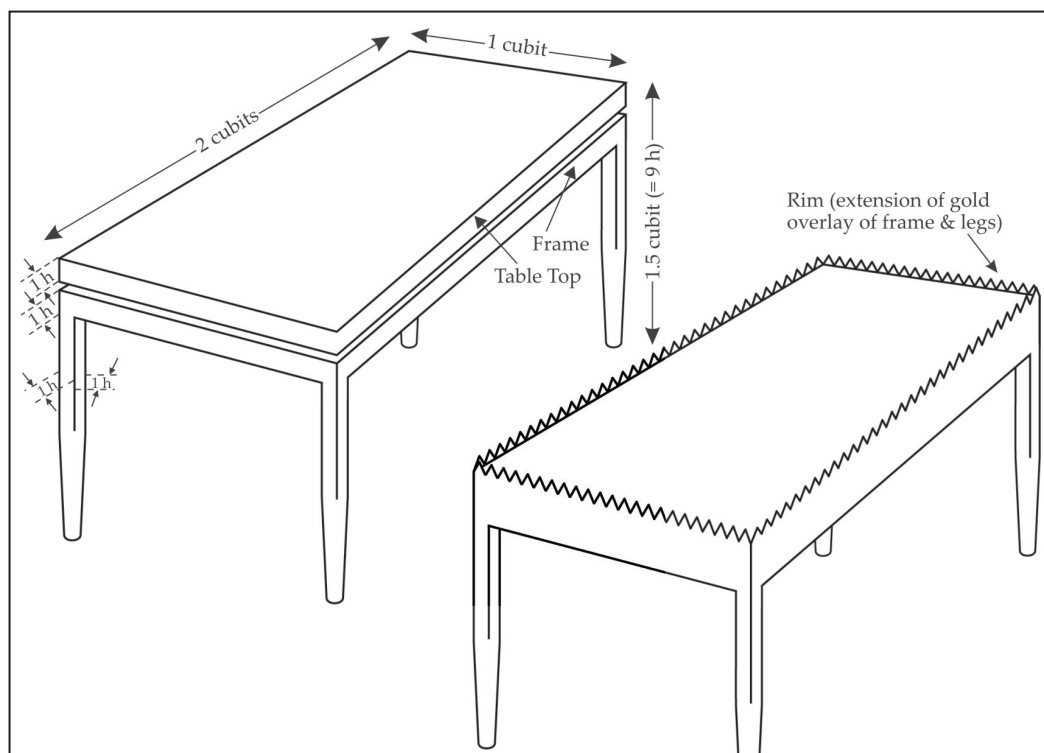


Figure 5b: The Table and its frame — second opinion

24 You shall have them overlay it with pure gold, and you shall have them make a decorative gold rim for it all around. This rim will signify the dignity that is due the office of the Jewish leader—which will eventually be vested in the king.⁶⁸

25 You shall have them make a frame for it all around, one handbreadth wide. This frame shall either rest on top of the table board (see Figure 5a) or, according to another opinion, connect the legs underneath the board (see Figure 5b). **You shall have them make a gold rim**—the same gold rim spoken of in the previous verse—to attach to the Table's **frame all around**.

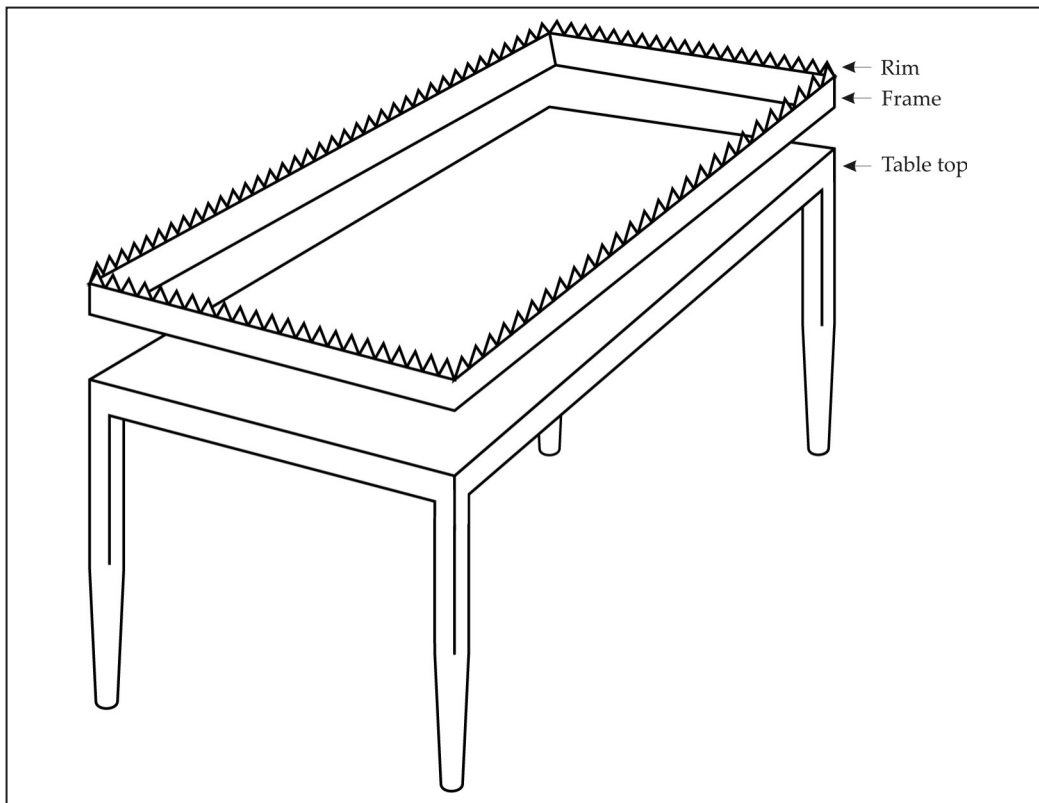


Figure 5a: The Table and its frame — first opinion

26 You shall have them make four gold rings for the Table, and you shall have them place the rings on the four corners of its four legs.

27 The rings shall be close to the frame, as holders for the rods with which the Table is carried.

28 You shall have them make the rods of acacia wood and overlay them with gold, and the Table will be carried with them.

68. Deuteronomy 17:14-20.

בְּהֵן זֶהב מְהוֹר תַּעֲשֶׂה אֹתָם:

29 וְעִשִּׂיתִי קִעְרָתִיו וּכְפָתָיו. "קִעְרָתִיו" — זֶה הַדְּפֹס שֶׁהָיָה עֲשׂוּי כְּדֹפּוֹס הַלְחָם, וְהַלְחָם הָיָה עֲשׂוּי כַּמִּין תְּבַהּ פְּרוּצָה מִשְׁתֵּי רוּחוֹתָיָהּ, שׁוֹלִים לוֹ לְמִטָּה וְקוֹפֵל מִכָּאן וּמִכָּאן בְּלִפִּי מַעֲלָה כַּמִּין בְּתָלִים, וְלִכְךָ קָרוּי "לְחָם הַפָּנִים", שֶׁיֵּשׁ לוֹ פָּנִים רֹאֲיִן לְכָאן וּלְכָאן לְצַדֵּי הַבַּיִת, מִזֶּה וּמִזֶּה, וְנוֹתֵן אֶרְכוֹ לְרוּחְבוֹ שֶׁל שֻׁלְחָן, וּכְתִלָּיו וְקוֹפִים כְּגֹדֶד שֹׁפֵת הַשֻּׁלְחָן. וְהָיָה עֲשׂוּי לוֹ דְּפֹס זָהָב וְדֹפּוֹס בְּרָזֶל, בְּשֵׁל בְּרָזֶל הוּא נֶאֱפָה, וּכְשֶׁמוֹצִיאֻ מִן הַתֵּנוֹר נֹתֵנוּ בְּשֵׁל זָהָב, עַד לְמַחֵר בְּשִׁבְתִּי שֶׁמִּסְדְּרוֹ עַל הַשֻּׁלְחָן, וְאוֹתוֹ הַדְּפֹס קָרוּי "קִעְרָה": **וּכְפָתָיו.** בְּזִיכִין שְׁנוֹתֵינִן בָּהֶם לְבוּנָה. שְׁתֵּים הֵיוּ, לְשֵׁנֵי קַמְצֵי לְבוּנָה שְׁנוֹתֵינִן עַל שְׁתֵּי הַמַּעְרְכוֹת, שֶׁנֶּאֱמָר: "וְנִתַּת עַל-הַמַּעְרֶכֶת לְבֹנָה וְזָה"²⁴: **וּקְשׁוֹתָיו.** הֵן כַּמִּין חֲצָאִי קָנִים חִלּוּלִים הַנִּסְדָּקִין לְאַרְבֵּן, דְּגִמְתָּן עֲשֵׂה שֶׁל זָהָב. וּמִסְדֵּר שְׁלֵשָׁה עַל רֹאשׁ כָּל-לְחָם, שֶׁיֵּשֵׁב לְחֵם הָאֶחָד עַל גְּבִי אוֹתָן הַקָּנִים, וּמִבְדִּילִין בֵּין לְחֵם לְלְחָם, כְּדִי שֶׁתִּכְנַס הָרוּחַ בֵּינֵיהֶם וְלֹא יִתְעַפְּשׂוּ. וּבִלְשׁוֹן עֲרַבִּי, כָּל-דָּבָר חִלּוּל קָרוּי קֶסֶף: **הַ וּמִנְקֻיָּתָיו.** תְּרֻגּוֹמוֹ: "וּמִכִּילִיתִיהָ",

24. ויקרא כד, ז. 25. ירמיה ו, יא. 26. מנחות צז, א. 27. במדבר ד, ז.

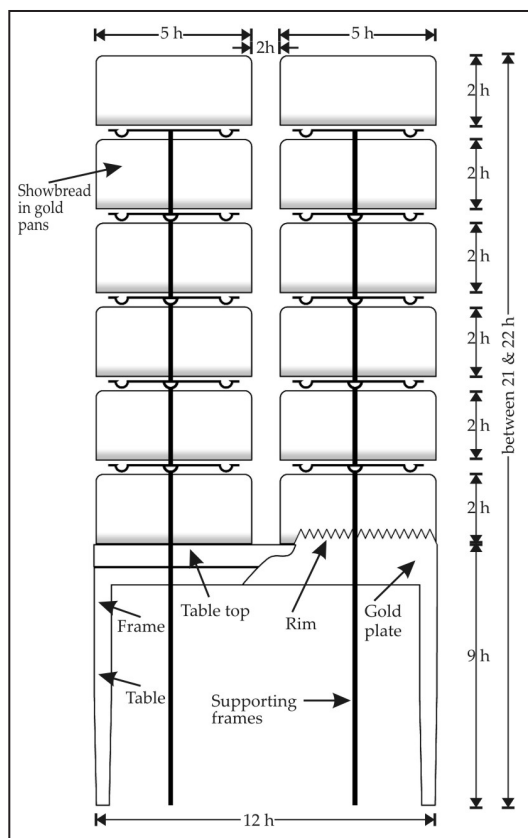


Figure 8b: The showbread resting on the frames and tubes (length)

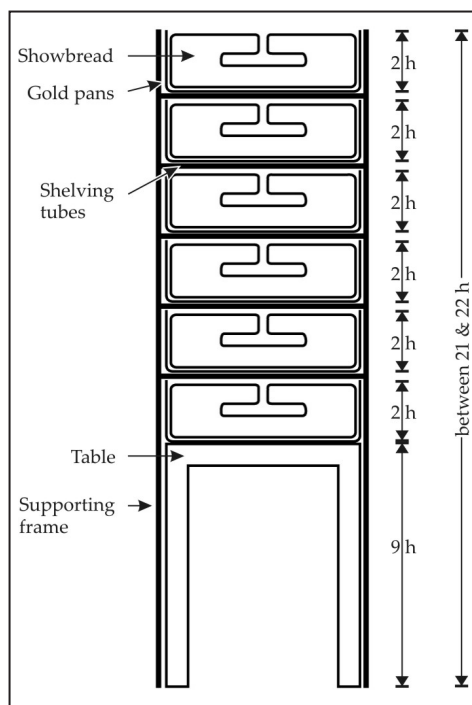


Figure 8c: The showbread resting on the frames and tubes (width)

29 The purpose of the Table will be to hold twelve loaves of special, unleavened bread. This bread is to be baked by forming a rectangle of dough five handbreadths by ten handbreadths (see Figure 6a) and attaching four cubes of dough at this rectangle's four corners (see Figure 6b). The lengthwise ends of the rectangle are then to be folded over so that the two sets of two cubes of dough "see" each other (see Figure 6c); it is therefore called 'showbread' (see Figure 6d). The twelve loaves will be baked in iron forms (see Figure 7a) and placed on gold forms (see Figure 7b). There will be two stacks of loaves in gold forms; the bottom gold form of each stack will rest directly on the table; the other five gold forms will rest on shelving half-tubes, which in turn will rest on supporting frames (see Figure 8a). Thus, the weight of the upper loaves and forms will not bear down on the lower ones (see Figure 8bc). In between the two stacks of bread loaves will be placed two spoons full of frankincense (see Figure 9, next page). Thus, **you shall have the artisans make its bread-forms, its spoons for the frankincense, its shelving tubes with which the bread will be covered, and its supporting frames for the tubes; all these you shall have them make of pure gold.**

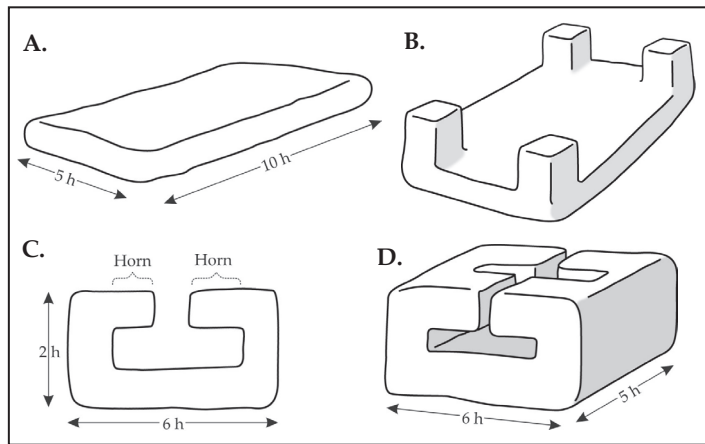


Figure 6: The showbread: A. The dough; B. Four "horns" added; C. Folded over; D. Folded over — perspective

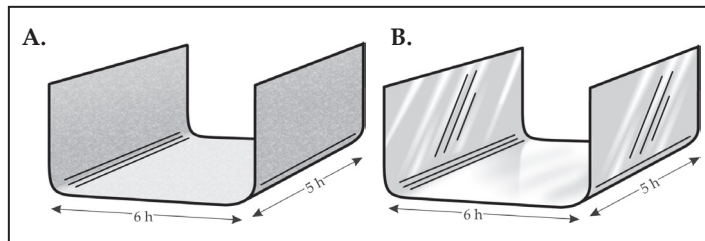


Figure 7: The forms of the showbread A. Iron Form; B. Gold Form

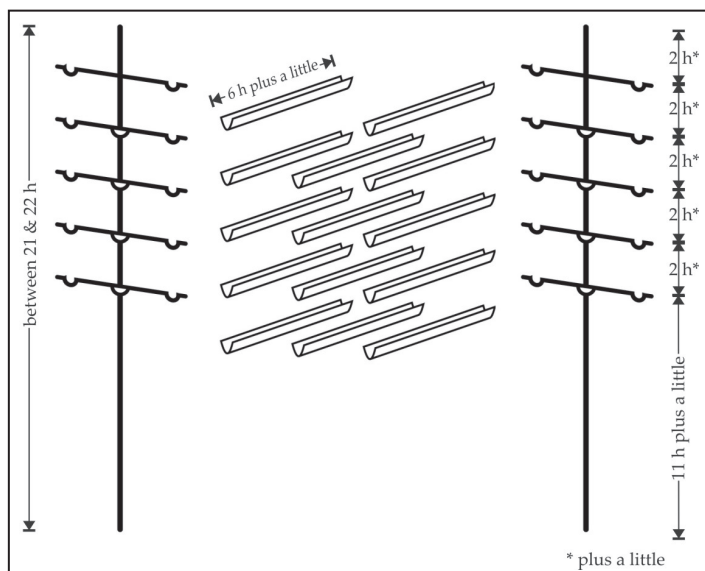


Figure 8a: Supporting frames and shelving tubes of the Table

ONKELOS

30 ותתן על השלח לחם פנים לפני תמיד: פ
שלישי 31 ועשית מנרת זהב טהור מקשה תיעשה
המנורה ירכה וקנה גביעה בפתייה ופתייה ממנה
יהיו: 32 וששה קנים יצאים מצדיה שלשה | קני
מנרה מצדה האחד ושלשה קני מנרה מצדה השני:

RASHI

ולמטה: וקנה. הקנה האמצעי שלה, העולה באמצע
הדרך וקוף כלפי מעלה, ועליו נר האמצעי עשוי כמין
בזוף, לצק השמן לתוכו ולתת הפתייה: גביעה. הן כמין
בוסות שעושין מזכוכית, ארכים וקצרים, וקורין להם
מדינין³³. ואלו עשוין מזהב, ובולטין ויוצאין מכל
קנה וקנה כמין שנתן בהם הכתוב, ולא היו בה אלא
לנוי: כפתייה. כמין תפוחים היו עגולין סביב, בולטין
סביבות הקנה האמצעי, בדרך שעושין למנורות שלפני
השרים, וקורין להם פומיל³⁴. ומנין שלהם כתוב
בפרשה, כמה כפתורים בולטין ממנה וכמה חלק שבין
כפתור לכפתור: ופתייה. ציורין עשויין בה כמין פרחים:
ממנה יהיו. הכל מקשה יוצא מתוך חתיכת העשת, ולא
יעשם לבדם וידיבקם: 32 יצאים מצדיה. לבאן ולבאן
באלכסון, נמשכין ועולין עד כנגד גבהה של מנורה,
שהוא קנה האמצעי, ויוצאין מתוך קנה האמצעי זה
למעלה מזה — המתחנן ארף, ושל מעלה קצר הימנו,
והעליון קצר הימנו, לפי שהיה גבה ראשיתו שנה לגובהו
של קנה האמצעי השביעי שממנו יוצאים הששה קנים:

28. לעיל פסוק כט. 29. ויקרא כד, חז. 30. להלחם. 31. עשוי בהקשה.
32. דינאל ה, ו. 33. גביעים. 34. כפתורים - כדורים לנוי משובב לקנה.

CHASIDIC INSIGHTS

each having its particular path in revealing Divinity based on one of the seven basic emotions:⁷⁷

emotion	inner dimension
chesed (lovingkindness)	love of God
gevurah (restraint)	awe of God
tiferet (beauty)	learning Torah
netzach (victory)	overcoming obstacles
hod (acknowledgment)	appreciating God's beneficence
yesod (loyalty)	pride in being God's emissary
malchut (royalty)	humility

31-32 Its stem, its goblets, its spheres, and its flowers....
Six branches shall extend from the sides: The stem of the Candelabrum alludes to the Written Torah, and the six branches that extend from it allude to the six orders of the Mishnah, the basic compendium of the Oral Torah. In this context, the spheres and flowers allude to the extra-mishnaic teachings of the sages. The goblets allude to the Torah's "wine," its inner dimension.⁷⁸

78. Torah Or 88b; Or HaTorah, Shemot, pp. 1491, 1486.

30 ונתת על השלח לחם פנים לפני תמיד: פ

שלישי 31 ועשית מנרת זהב טהור מקשה תיעשה

המנורה ירכה וקנה גביעה בפתייה ופתייה ממנה

יהיו: 32 וששה קנים יצאים מצדיה שלשה | קני

מנרה מצדה האחד ושלשה קני מנרה מצדה השני:

30 לחם פנים. שיש לו פנים, כמו שפרשת²⁸. ומנין
הלחם וסדר מערכותיו, מפרשים ב"אמר אל-
הכהנים"²⁹: 31 מקשה תיעשה המנורה. שלא יעשנה
חליות, ולא יעשה קנה ונרותיה אברים אברים ואחר
כך ידיבקם, בדרך הצורפים שקורין שולדי³⁰. אלא,
כלה באה מחתיכה אחת, ומקיש בקרנס וחותר בכלי
האמנות ומפריד הקנים אילך ואילך: מקשה. תרגומו:
"נגיד", לשון המשכה, שממשיך את האברים מן העשת
לבאן ולבאן בהקשת הקרנס. ולשון "מקשה" — מכת
קרנס. בטדי"ן בלעז³¹, כמו: "דא לדא נקשן"³²: תיעשה
המנורה. מאליה. לפי שהיה משה מתקשה בה, אמר לו
הקדוש ברוך הוא? השלף את הכפר לאור והיא נעשית
מאליה, לכה לא נכתב תעשה: ירכה. הוא הרגל של
מטה, העשוי כמין תבה. ושלשה רגלים יוצאין הימנה

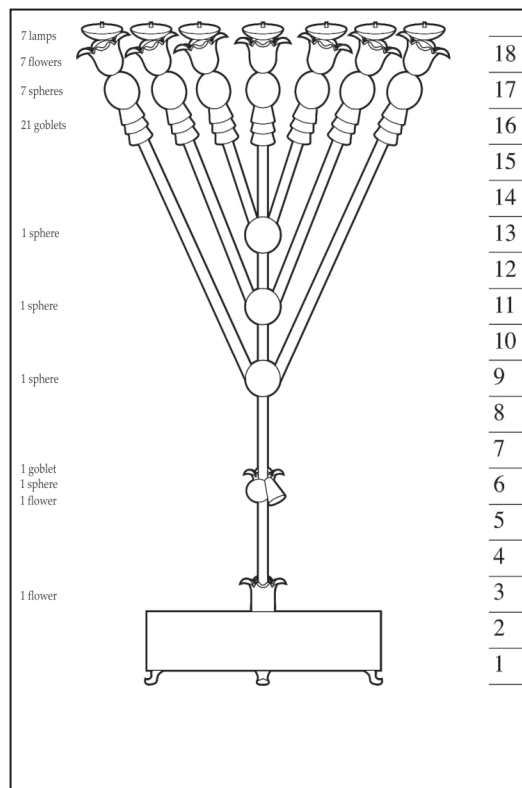


Figure 10: The Candelabrum

30 New loaves of showbread are to be baked every Friday and placed on the Table on the Sabbath, where they will remain until the following Sabbath, when they will be replaced by a newly-baked set of loaves. In this fashion, **you shall have them place showbread on the Table** such that it will remain **before Me at all times**. After the loaves have been replaced, the two spoonfuls of frankincense are to be burned on the copper altar and the old loaves—miraculously still fresh—are to be eaten by the priests.⁶⁹

The Candelabrum

- ◆ *Third Reading* 31 “You shall make a Candelabrum of pure gold. The Candelabrum shall be formed as if by hammering: its box-shaped, three-legged base, its stem, its decorative goblets, its apple-shaped spheres, and its flowers shall all be an integral part of the same ingot of gold. They will not be made from a separate piece of gold and then attached.

32 The Candelabrum will be eighteen handbreadths tall (see Figure 10). Six branches shall extend diagonally from out of the two sides, three branches of the Candelabrum on one side of it and three branches of the Candelabrum on its other side. The branches shall extend out of the main stem at the ninth, eleventh, and thirteenth handbreadth from the floor. They shall extend upwards to the height of the middle stem.

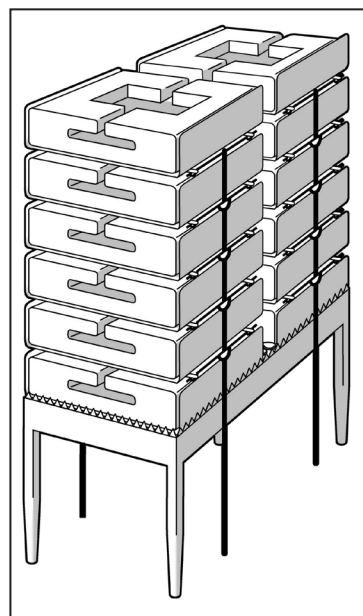


Figure 9: The Table, showbread, and frankincense

CHASIDIC INSIGHTS

31 **A Candelabrum:** The sages point⁷⁰ out that the purpose of the Candelabrum was not, as we might expect, to provide light in the windowless interior of the Tabernacle, for the Tabernacle was a source of spiritual illumination, and therefore of physical illumination, as well. As we have seen,⁷¹ it was for this reason that the Temple's windows were built wide on the outside,⁷² to spread its light outward.

Rather, as we shall see,⁷³ the miraculous way the Candelabrum's light shone was testimony to the world that the Divine Presence dwelt in the Tabernacle.

This is also why, according to Maimonides, the goblets were oriented upside down, as if pouring out their contents, even though the Torah generally specifies that the objects we use when performing commandments be held right-side up. When we perform any specific commandment, we are drawing Divine consciousness into ourselves, replenishing our inner storehouses of spiritual power. The Torah therefore specifies that the tools we use to perform the commandments be right-

side up. The purpose of the Tabernacle, however, was to express the general purpose of our Divine mission: not to store or conceal Divine consciousness, but rather to disseminate it to the outside world. The windows of the Temple were therefore designed to emit light, and the Candelabrum's goblets were oriented downward.⁷⁴

You shall make a Candelabrum: The Candelabrum, the source of light, signified *chochmah* (“wisdom”), the faculty of insight and enlightenment. The sudden and elusive manifestation of *chochmah* in the mind is similar to a bolt of lightning flashing across a dark sky.

The candelabrum was situated in the south side of the outer chamber; looking outward from the inner chamber, it was on the right. *Chochmah* is the primary *sefirah* of the right axis of the *sefirot*.⁷⁵

Every Divine soul is a source of Divine illumination; it is in this sense that the soul is metaphorically termed “the lamp of God.”⁷⁶ The seven lamps of the Candelabrum signify the seven basic types of souls,

69. *Menachot* 86b. 70. On Genesis 45:14. 71.1 Kings 6:4; *Menachot* 86b; *Vayikra Rabbah* 31:7. 72. See Leviticus 24:3. 73. *Likutei Sichot*, vol. 21, pp. 164-168. 74. Leviticus 24:5-9. 75. *Reshimot* 108. 76. Proverbs 20:27. 77. *Likutei Torah* 3:29b.

— ONKELOS —

33 תלתא כלידין מצירין בקניא
 חד חוזר ושושן ותלתא כלידין
 מצירין בקניא חד חוזר ושושן כן
 לשתא קנין דנפקין מן מנרתא:
 34 ובמנרה ארבעה ארבעה כלידין
 מצירין חזרהא ושושנהא:
 35 וחוזר תחות תרין קנין דמנה
 וחוזר תחות תרין קנין דמנה וחוזר
 תחות תרין קנין דמנה לשתא קנין
 דנפקין מן מנרתא: 36 חזריהון
 וקנייהון מנה יהון כלה נגידא
 קדא דדבב דכי: 37 ותעביר
 ית בוצינהא שבקא ותדליק ית
 בוצינהא ויהון מנחין לקבל
 אפהא: 38 וצבינהא ומחיתנהא
 דהב דכי:

33 שלשה גבעים משקדים בקנה האחד כפתור
 ופרח ושלשה גבעים משקדים בקנה האחד
 כפתור ופרח כן לששת הקנים היוצאים מן המנרה:
 34 ובמנרה ארבעה גבעים משקדים כפתוריה
 ופרחיה: 35 וכפתור תחת שני הקנים ממנה
 וכפתור תחת שני הקנים ממנה וכפתור תחת שני
 הקנים ממנה לששת הקנים היוצאים מן המנרה:
 36 כפתוריהם וקנתם ממנה יהיו כלה מקשה אחת
 זהב טהור: 37 ועשית את גרתייה שבעה והעלה את
 גרתייה והאיר על עבר פניה: 38 ומלקחיה ומחיתיה
 זהב טהור:

— RASHI —

שמונה עשר לששה קנים, שלשה לכל אחד ואחד,
 וארבעה בגופה של מנורה, הרי עשרים ושנים. ואחד
 עשר כפתורים: ששה בששת הקנים, ושלשה בגופה
 של מנורה, שהקנים יוצאים מהם, ושנים עוד במנורה,
 שנאמר: "משקדים כפתוריה" ³⁹ — ומעוט "כפתורים"
 שנים, האחד למטה אצל הירך והאחד בשלשה טפחים
 העליונים עם שלשת הגביעים. ותשעה פרחים היו
 לה: ששה לששת הקנים, שנאמר: "בקנה האחד כפתור
 ופרח" ⁴⁰, ושלשה למנורה, שנאמר: "משקדים כפתוריה
 ופרחיה" ⁴¹ — ומעוט "פרחים" שנים, ואחד האמור
 בפרשת "בהעלותך": "עד ירכה עד פרחה" ⁴². ואם
 תדקדק במשנה זו הכתובה למעלה, תמצאם כמנינם
 איש איש במקומו: 37 **את גרתייה**. כמין בויכין שנותנין
 בתוכן השמן והפתילות: **והאיר על עבר פניה**. עשה
 ששת הנרות שבראשי הקנים היוצאים מצדיה, מוסבים
 כלפי האמצעי, כדי שיהיו הנרות — כשתדליקם —
 מאירים אל עבר פניה, מוסב אורם אל צד פני הקנה
 האמצעי שהוא גוף המנורה: 38 **ומלקחיה**. הם ההצבתים,
 העשויין לקח בהם הפתילה מתוך השמן, לישבן ולמשכן
 בפי הנרות. ועל שם שלוקחים בהם, קרויים "מלקחים".
 "וצבינהא" שתרגם אונקלוס — לשון צבת, טיטיליש
 בלעז: ⁴³ **ומחיתיה**. הם כמין בויכין קטנים, שחותה בהן
 את האפר שבנר בבקר בבקר, כשהוא מטיב את הנרות
 מאפר הפתילות שדלקו הלילה וכבו. ולשון "מחיתה"
 — פוישידור"א בלעז ⁴⁴, כמו: "לחתות אש מיקוד" ⁴⁵.

33 **משקדים**. כתרגומו — מצירים היו, כדרך שעושין
 לכלי כסף וזהב, שקורין נייל"ר ³⁵: **ושלשה גבעים**.
 בולטין מכל קנה וקנה: **כפתור ופרח**. היה לכל קנה
 וקנה: 34 **ובמנרה ארבעה גבעים**. בגופה של מנורה
 היו ארבעה גביעים, אחד בולט בה למטה מן הקנים,
 והשלשה למעלה מן יציאת הקנים היוצאין מצדיה:
משקדים כפתוריה ופרחיה. זה אחד מחמשה מקראות
 שאין להם הכרע, שאין ידוע אם גביעים משקדים, או
 משקדים כפתוריה ופרחיה: 35 **וכפתור תחת שני הקנים**.
 מתוך הכפתור היו הקנים נמשכים משני צדיה אילך
 ואילך. כך שנינו במלאכת המשכן: ³⁶ גבהה של מנורה
 שמונה עשר טפחים, הרגלים והפרח שלשה טפחים, הוא
 הפרח האמור בירך, שנאמר: "עד ירכה עד פרחה" ³⁷.
 וטפחים חלק. וטפח שבו גביע מהארבעה גביעים,
 וכפתור ופרח משני כפתורים ושני פרחים האמורים
 במנורה עצמה, שנאמר: "משקדים כפתוריה ופרחיה" ³⁸.
 למדנו, שהיו בקנה שני כפתורים ושני פרחים לבד מן
 השלשה כפתורים שהקנים נמשכים מתוכם, שנאמר:
 "וכפתור תחת שני הקנים וגו'". וטפחים חלק. וטפח כפתור,
 ושני קנים יוצאים ממנו אילך ואילך, נמשכים ועולים
 כנגד גבהה של מנורה. וטפח חלק. וטפח כפתור, ושני
 קנים יוצאים ממנו. וטפח חלק. וטפח כפתור, ושני קנים
 יוצאים ממנו, ונמשכים ועולים כנגד גבהה של מנורה.
 וטפחים חלק. נשתירו שם שלשה טפחים, שבהם שלשה
 גביעים וכפתור ופרח. נמצאו גביעים עשרים ושנים:

35. לגפר - לבצע תעריב באמצעות גפרית. 36. פרק י. 37. במדבר ח, ד. 38. לעיל פסוק לד. 39. לעיל פסוק לו. 40. לעיל פסוק לד. 41. לעיל פסוק לו. 42. במדבר ח, ד. 43. צבת. 44. דלי, כלי שאיבה. 45. ישעיה ל, יד.

33 There shall be three engraved goblets, as well as a sphere and a flower, on the upper three handbreadths of one branch, and three engraved goblets, as well as a sphere and a flower, on the upper three handbreadths of the next branch; the same shall apply to all six branches extending from the stem of the Candelabrum.

34 On the stem of the Candelabrum there shall be four goblets: three in the upper three handbreadths, similar to the other six branches, and one in the sixth handbreadth from the floor, below the point where the branches begin to extend from the stem. The two spheres and flowers of the stem shall both be engraved. One sphere and one flower will be situated in the upper three handbreadths of the stem, similar to the other six branches, and the second sphere and flower will be situated next to the goblet at the sixth handbreadth. In addition, there will be one flower just above the base.⁷⁹ The base, its legs, and this flower together shall be three handbreadths tall.

35 Besides the spheres just mentioned, there shall be one sphere situated on the stem below the first two branches—that is, at the point on the stem where the branches extend from it; another sphere shall be situated below the next two branches—that is, at the point on the stem where they extend from it; and a third sphere shall be situated below the last two branches—that is, at the point on the stem where they extend from it. These three spheres will thus serve as base-points for all the six branches extending from the stem of the Candelabrum.

36 There will thus be 9 flowers, 11 spheres, and 22 goblets on the Candelabrum. Its spheres and branches shall be an integral part of the Candelabrum; it shall all be hammered out of a single ingot of pure gold.

37 You shall make seven lamps for it separately; these lamps will *not* be hammered out of the same single ingot of gold.⁸⁰ Fashion these lamps such that when the officiating priest kindles its lamps, they will shine towards its center.

38 Make its tongs, used for positioning the wicks and removing them after they have been used, and its scoops, used for raking out the ashes left after the wicks burn out, also out of pure gold.

INNER DIMENSIONS

[36] 9 flowers: The Candelabrum signifies *malchut*, the collective soul of the Jewish people. *Malchut* is emanated first as a single point, and is developed into a full *partzuf* by the 9 *sefirot* above it.

22 goblets: Goblets (which are larger than cups) signify an outpouring of Divine light from a higher level of consciousness. The 7 branches of the Candelabrum allude to the 7 emotions; these emotions must be infused with the guidance of the intellect. The three gob-

lets on each branch allude to the three components of the intellect (*chochmah*, *binah*, and *da'at*) descending into each emotion. The total of 22 goblets alludes to the 22 letters of the Hebrew alphabet, through which God expresses His intellect, the Torah.

11 spheres: These signify the ten *sefirot* together with the transcendent light of *keter* they elicit. The Candelabrum's components thus detail the process by which the Divine soul is fully developed.⁸¹

⁷⁹ This flower is not mentioned explicitly here, but it is alluded to in Numbers 8:4. ⁸⁰ *Likutei Sichot*, vol. 16, pp. 322 ff. ⁸¹ Or *HaTorah*, *Shemot*, pp. 1486-1488, 1493-6; *Sefer HaMa'amarim* 5639, vol. 2, pp. 433-434; *Hitva'aduyot* 5713, vol. 1, pp. 260-261.

ONKELOS

39 כִּכְרָא דְּהָב דְּכִי יַעֲבִיד יְתֵה
יְת כִּלְמִנְיָא הָאֵלִין: 40 וְחִזִּי
וְעָבִיד בְּדַמּוּתֵהוּן דִּי אֶת מִתְחִזִּי
בְּטוֹרָא: 26:1 וְיֵת מִשְׁכָּנָא תַּעֲבִיד
עֶשֶׂר יְרִיעָן דְּבוּץ שְׂזִיר וְתַכְלָא
וְאַרְגָּמָא וְצִבְעָה וְזוּרִי צוֹרֵת כְּרוֹבִין
עוֹבֵד אֲמֵן תַּעֲבִיד יְתֵהוּן: 2 אֲרַכָּא
דִּירֵיעָתָא חֲדָא עֶשְׂרִין וְתַמְנֵי אֲמִין
וּפְתִיָא אֲרַבְעָא אֲמִין דִּירֵיעָתָא חֲדָא
מִשְׁחָתָא חֲדָא לְכָל־יְרֵיעָתָא:

39 כִּכְרָא זָהָב מְהוֹר יַעֲשֶׂה אֶת כָּל־הַפְּלִים
הָאֵלֶּה: 40 וְרָאָה וַעֲשֶׂה בְּתַבְנִיתָם אֲשֶׁר־אַתָּה מְרָאָה
בָּהֶר: 8
26:1 וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מְשֻׁזָּר
וְתַכְלֵת וְאַרְגָּמָן וְתִלְעֵת שְׁנִי כְּרֻבִים מַעֲשֶׂה חֹשֶׁב תַּעֲשֶׂה
אֹתָם: 2 אֲרָךְ הִירֵיעָה הָאֶחָת שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה
וְרֹחַב אֲרַבְעֵ בָּאַמָּה הִירֵיעָה הָאֶחָת מִדָּה אֶחָת לְכָל־
הִירֵיעֹת:

RASHI

שְׁאֲחִירִים מְרָאִים לָךְ: 1 וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת.
לְהִיּוֹת לוֹ לָגֵג וְלִמְחִיצוֹת מְחוּץ לְקָרְשִׁים, שֶׁהִירֵיעוֹת
תְּלוּיּוֹת מֵאֲחֻזִּיקָהוֹן לְכַסּוֹתָן: שֵׁשׁ מְשֻׁזָּר וְתַכְלֵת וְאַרְגָּמָן
וְתִלְעֵת שְׁנִי. הָרִי אֲרַבְעָה מִיָּנִין יָחִיד בְּכָל־חוּט וְחוּט —
אֶחָד שֶׁל פְּשָׁתִים וְשֵׁלֶשָׁה שֶׁל צֶמֶר, וְכָל־חוּט וְחוּט כְּפֹל
שֵׁשֶׁה, הָרִי אֲרַבְעָה מִיָּנִין כְּשֶׁהֵן שְׁוֹרִין יָחִיד עֶשְׂרִים
וְאַרְבָּעָה כְּפָלִים לְחוּט: כְּרֻבִים מַעֲשֶׂה חֹשֶׁב. כְּרֻבִים הֵיוּ
מְצִירִין בָּהֶם בְּאַרְיָגָתָן, וְלֹא בְּרִקְמָה שֶׁהוּא מַעֲשֶׂה מַחֵט
אֶלָּא בְּאַרְיָגָה בְּשְׁנֵי כְּתָלִים, פְּרִצוֹף אֶחָד מִכָּאן וּפְרִצוֹף
אֶחָד מִכָּאן, אֲרִי מִצֵּד זֶה וְנִשֵּׁר מִצֵּד זֶה, כְּמוֹ שְׁאוּרְגִין
חֲגוּרוֹת שֶׁל מִשִּׁי שְׁקוֹרִין בְּלַעַז פִּישִׁי"ש⁸⁴:

39 כִּכְרָא זָהָב מְהוֹר. שְׁלֹא יִהְיֶה מִשְׁקָלָהּ עִם כָּל־פְּלִיָּה
אֶלָּא כִכְרָא, לֹא פָחוֹת וְלֹא יוֹתֵר. וְהַכִּכְרָא שֶׁל חָל — שְׁשִׁים
מָנֶה, וְשֶׁל קָדָשׁ הָיָה כְּפֹל — מֵאָה עֶשְׂרִים מָנֶה, וְהַמָּנֶה
הוּא לִיטְרָא שְׁשׁוּקְלִין בֶּה כֶּסֶף לְמִשְׁקָל קוֹלוֹנִי"א, וְהֵם
מֵאָה זָהָבִים עֶשְׂרִים וְחֲמִשָּׁה סָלְעִים, וְהַסָּלַע אֲרַבְעָה
זָהָבִים: 40 וְרָאָה וַעֲשֶׂה. רָאָה כָּאֵן בָּהֶר תַּבְנִית שְׁאֵנִי
מְרָאָה אוֹתָהּ. מְגִיד שֶׁנִּתְקַשָּׁה מִשָּׁה בְּמַעֲשֶׂה הַמְּנוּרָה,
עַד שֶׁהָרָאָה לוֹ הַקָּדוֹשׁ בְּרוּךְ־הוּא מְנוּרָה שֶׁל אֵשׁ: אֲשֶׁר־
אַתָּה מְרָאָה. כְּתַרְגוּמוֹ: "דָּאֵת מִתְחִזִּי בְּטוֹרָא". אֵלֹהִי הָיָה
נִקְוֵד "מְרָאָה" בְּפִתְחָהּ, הָיָה פְּתוּרָנוֹ: אֶתָּה מְרָאָה לְאַחֲרִים,
עֲבָשׁוֹ שְׁנִקְוֵד חֲטָף קִמְץ — פְּתוּרָנוֹ: "דָּאֵת מִתְחִזִּי" —

46. פְּסִים, רְצוּעוֹת.

CHASIDIC INSIGHTS

Scarlet wool is red, and therefore alludes to fire. The fire within our soul is the ardent love of God that results from contemplating His transcendent infinity. When we realize the extent to which God transcends creation and that He is the only true reality, we are overcome with a fiery, passionate desire to escape the limitations of the world in order to know Him and merge with Him.

Turquoise wool is the color of the sky, and alludes to our experience of God's majesty. In this experience, we also contemplate God's transcendent infinity, but focus on our own insignificance in comparison. This fills us with feelings of awe.

Purple wool is a blend of blue and red, of love and awe. It therefore alludes to pity, an emotion compounded of feelings of love and anger: love for the ideal, anger over how the ideal goes unfulfilled. Spe-

cifically, we pity our Divine soul when we consider its plight, having to live so spiritually distant from its sublime, natural home.

Linen is white, and therefore alludes to the soul's basic, essential love of God, which transcends reason, just as white is the background against which all other colors may be seen. The soul's basic, essential love for God is what makes us capable of self-sacrifice for God's honor, inasmuch as it expresses our unassailable bond with God.⁸⁴

type of thread	soul-power	emotion
scarlet wool	<i>chesed</i>	love
turquoise wool	<i>gevurah</i>	awe
purple wool	<i>tiferet</i>	pity
linen	supra-conscious <i>chesed</i>	self-sacrifice

84. *Sefer HaMa'amarim* 5708, pp. 138 ff.

39 It shall be made, together with all these utensils—excluding its lamps—**out of one talent** (about 48 kilograms or 106 pounds) **of pure gold** (see Figure 11)."

40 Moses did not understand all the details of the instructions how to make the Candelabrum, so God showed him the image of a fiery Candelabrum and its utensils. He then told him, **"Observe their forms that you are being shown on the mountain, and make them in that manner."** But it was still too complicated for Moses to envision, so God told him he would be able to simply throw the gold into the fire and it would assume the proper form.⁸²

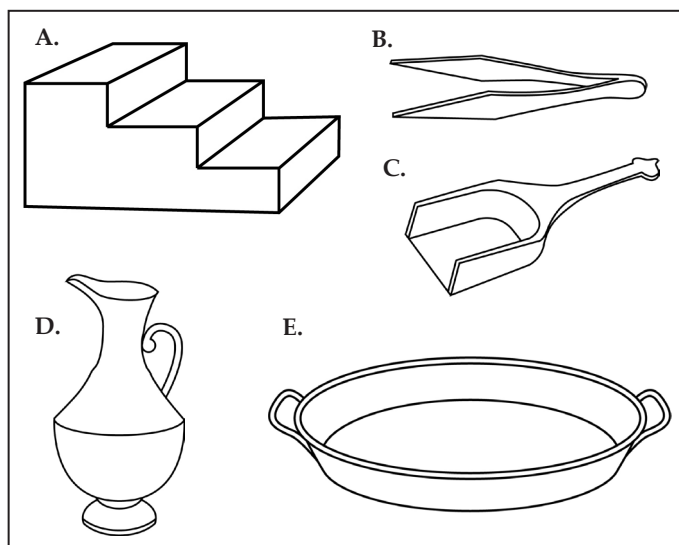


Figure 11: The equipment of the Candelabrum: A. stone steps; B. wick tongs; C. ash scoops; D. pitcher for oil; E. tray for utensils

The Coverings

26:1 God then gave Moses instructions concerning the coverings that formed the roof and external wall-coverings of the Tabernacle: **"You shall have them make the first cover of the Tabernacle out of ten tapestries.** These tapestries will be woven out of threads composed of 24 strands: six strands of **linen twined** together, six strands of **turquoise wool twined** together, six strands of **purple wool twined** together, **and** six strands of **scarlet wool twined** together. **You shall have them make them with a woven design of cherubim.** These cherubim will have the appearance of eagles on one side of the tapestries and of lions on the other.

2 The length of each tapestry shall be twenty-eight cubits and the width of each tapestry shall be four cubits, all the tapestries being of the same size.

✧ CHASIDIC INSIGHTS ✧

40 It was still too complicated: What Moses really found difficult to comprehend about the Candelabrum was how such a physical object could to spread the light of Divine consciousness to the outside world. God confirmed Moses' hesitations and declared that indeed, using physical objects to disseminate Divine awareness is impossible for us to do on our own. He therefore told Moses to cast the gold into the fire and that the Candelabrum would take form by itself.

Similarly, God requires us to transform all our material pursuits and possessions into sources of Divine illumination, but He also knows that we cannot do this on our own. All He asks is that we cast it all into the fire of our hearts—i.e., to let our love for Him permeate all we do—and He will do the rest.⁸³

1 Linen, turquoise wool, purple wool, and scarlet wool: These four types of thread allude to the four bases of our emotional relationship with God.

82. Rashi on v. 31, above. 83. *Likutei Sichot*, vol. 1, p. 174.

ONKELOS

3 חֲמִשׁ יָרִיעַת יְהוֹן מִלְפָּנֵי הָאֵשׁ וְחֲמִשׁ יָרִיעַת חֲבֶרֶת אֵשׁ אֶל־אֶחָתָהּ: 4 וְעִשִּׂיתָ לָּלֶאֱת תִּכְלֶלֶת עַל שַׁפַּת הַיָּרִיעָה הָאֶחָת מִקְצֵה בַּחֲבֶרֶת וְכֵן תַּעֲשֶׂה בְּשַׁפַּת הַיָּרִיעָה הַקִּיצוֹנָה בַּמַּחְבֶּרֶת הַשְּׁנִית: 5 חֲמִשִּׁים לָלֶאֱת תַּעֲשֶׂה בִּירִיעָה הָאֶחָת וְחֲמִשִּׁים לָלֶאֱת תַּעֲשֶׂה בִּקְצֵה הַיָּרִיעָה אֲשֶׁר בַּמַּחְבֶּרֶת הַשְּׁנִית מִקְבִּילַת הַלָּלֶאֱת אֵשׁ אֶל־אֶחָתָהּ: 6 וְעִשִּׂיתָ חֲמִשִּׁים קָרְסִי זָהָב וְחִבַּרְתָּ אֶת־הַיָּרִיעַת אֵשׁ אֶל־אֶחָתָהּ בִּקְרָסִים וְהָיָה הַמִּשְׁכָּן אֶחָד:

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[תַּעֲשֶׂה] לְמִקְצֵעַתָּה⁵⁰, הָרִי עֶשֶׂר. וּבִמְקוֹמָם אֶפְרָשִׁם לְמִקְרָאוֹת הַלָּלוּ. נֹתֵן הַיָּרִיעוֹת אֶרְכָּן לְרַחְבּוֹ שֶׁל מִשְׁכָּן עֶשֶׂר אַמּוֹת, אֲמִצְעִיּוֹת לִגְגַּל חָלָל רַחֵב הַמִּשְׁכָּן, וְאָמָה מִכָּאן וְאָמָה מִכָּאן לְעֵבִי רֹאשֵׁי הַקָּרָשִׁים שְׁעָבִים אָמָה, נִשְׁתַּיְרוּ שֵׁשׁ עֶשְׂרֵה אָמָה — שְׁמוֹנֶה לְצִפּוֹן וְשְׁמוֹנֶה לְדָרוֹם — מִכְסוֹת קוֹמַת הַקָּרָשִׁים שֶׁגָּבְהוּ עֶשֶׂר, נִמְצְאוּ שְׁתֵּי אַמּוֹת הַתַּחְתּוֹנוֹת מְזֻלוֹת. רַחְבּוֹן שֶׁל יָרִיעוֹת אֶרְבָּעִים אָמָה כְּשֶׁהֵן מַחְבְּרוֹת, עֶשְׂרִים אָמָה לְחוֹבֶרֶת, שְׁלִשִׁים מֵהֵן לִגְגַּל חָלָל הַמִּשְׁכָּן לְאֶרְכוֹ, וְאָמָה כְּנֶגֶד עֵבִי רֹאשֵׁי הַקָּרָשִׁים שְׁבַמְעָרָב, וְאָמָה לְכַסּוֹת עֵבִי הָעֲמוּדִים שְׁבַמְזָרָח, שְׁלֹא הָיוּ קָרָשִׁים בַּמְזָרָח אֲלָא אֶרְבָּעָה עֲמוּדִים שֶׁהִמָּסֵף פְּרוֹשׁ וְתִלּוּי בֹוּיִן שְׁבָהוּ כְּמִין וִילּוֹן, נִשְׁתַּיְרוּ שְׁמוֹנֶה אַמּוֹת הַתִּלּוּיִין עַל אַחֲרֵי הַקָּרָשִׁים שְׁבַמְעָרָב, וְשְׁתֵּי אַמּוֹת הַתַּחְתּוֹנוֹת מְזֻלוֹת. זֶה מִצְאָתִי בְּבִרְיָתָא דְּאֶרְבָּעִים וְתִשְׁעַת מִדּוֹת. אֲבָל בְּמִסְכַּת שַׁבְּתִי⁵¹: אֵין הַיָּרִיעוֹת מִכְסוֹת אֶת עֲמוּדֵי הַמְזָרָח, וְתִשְׁעַת אַמּוֹת תִּלּוּיֹת אַחֲרֵי הַמִּשְׁכָּן. וְהַכְּתוּב מְסַבֵּר: "וְנִתְּתָ אֶת־הַפְּרָכֶת תַּחַת הַקָּרָשִׁים"⁵², וְאִם כְּדִבְרֵי הַבִּרְיָתָא הַזֹּאת, נִמְצְאוֹת פְּרָכֶת מְשׁוּכָּה מִן הַקָּרָשִׁים וְלִמְעָרָב — אָמָה: 6 קָרְסִי זָהָב. פִּירְמִייל"ץ בְּלַעֲזוֹ⁵³. וּמִכְנִיסִין רֹאשֵׁן אֶחָד בְּלוּלָאוֹת שְׁבַחוֹבֶרֶת זֶה, וְרֹאשֵׁן אֶחָד בְּלוּלָאוֹת שְׁבַחוֹבֶרֶת זֶה, וּמִחְבְּרִין בִּדְקִין:

3 חֲמִשׁ הַיָּרִיעַת תִּהְיֶינָה חֲבֶרֶת אֵשׁ אֶל־אֶחָתָהּ וְחֲמִשׁ יָרִיעַת חֲבֶרֶת אֵשׁ אֶל־אֶחָתָהּ: 4 וְעִשִּׂיתָ לָּלֶאֱת תִּכְלֶלֶת עַל שַׁפַּת הַיָּרִיעָה הָאֶחָת מִקְצֵה בַּחֲבֶרֶת וְכֵן תַּעֲשֶׂה בְּשַׁפַּת הַיָּרִיעָה הַקִּיצוֹנָה בַּמַּחְבֶּרֶת הַשְּׁנִית: 5 חֲמִשִּׁים לָלֶאֱת תַּעֲשֶׂה בִּירִיעָה הָאֶחָת וְחֲמִשִּׁים לָלֶאֱת תַּעֲשֶׂה בִּקְצֵה הַיָּרִיעָה אֲשֶׁר בַּמַּחְבֶּרֶת הַשְּׁנִית מִקְבִּילַת הַלָּלֶאֱת אֵשׁ אֶל־אֶחָתָהּ: 6 וְעִשִּׂיתָ חֲמִשִּׁים קָרְסִי זָהָב וְחִבַּרְתָּ אֶת־הַיָּרִיעַת אֵשׁ אֶל־אֶחָתָהּ בִּקְרָסִים וְהָיָה הַמִּשְׁכָּן אֶחָד:

47. שְׁמוֹת כה, כ. 48. שְׁרוּכִים. 49. ע"פ להלן פסוק יח. 50. להלן פסוקים כבכ. 51. צח, ב. 52. להלן פסוק לג. 53. סָגְרִים.

will cover the 32 cubits of the Tabernacle's length and the top eight cubits of the outside of the back wall (see Figure 15, next page). The loops and clasps will be on the underside of the tapestries, visible from inside the Tabernacle.⁸⁵

85. Shabbat 99a; Ma'aseh Choshevo 4:2, s.v. Kakochav.

3 Five tapestries shall be attached to one another by sewing, and the other five shall likewise be attached to one another by sewing. Thus, there will be two sets of tapestries, each set measuring twenty-eight cubits by twenty cubits (see Figure 12).

4 You shall have them make loops of turquoise wool along the edge of the tapestry at the end of the first set, and you shall have them do the same along the edge of the endmost tapestry of the second set.

5 You shall have them make fifty loops on the one tapestry, and you shall have them make fifty loops along the edge of the tapestry of the second set, each loop being exactly opposite its counterpart.

6 You shall have them make fifty golden clasps, and you shall join the two sets of tapestries to each other with the clasps (see Figure 13), so that the cover of the Tabernacle will become one (see Figure 14). The two sets of joined tapestries will thus be 28 cubits wide and 40 cubits long. As will be explained further, the Tabernacle itself is 12 cubits wide, 32 cubits

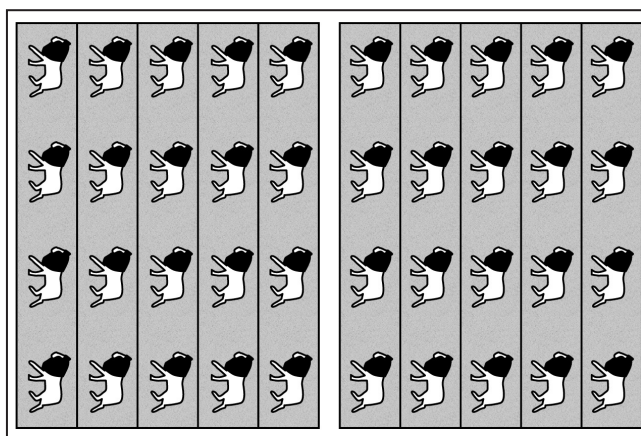


Figure 12: The two sets of tapestries

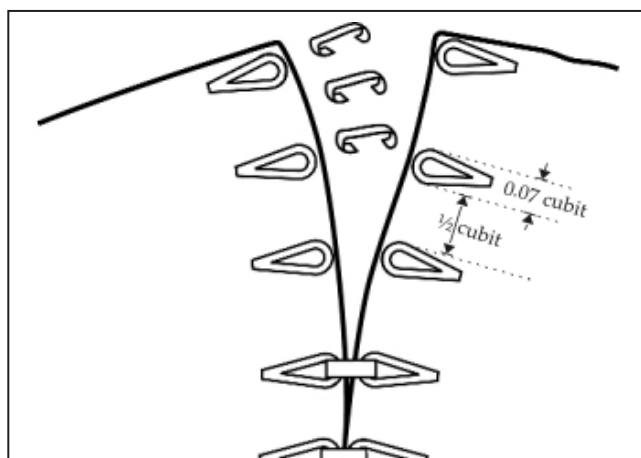


Figure 13: The loops and clasps for the tapestries

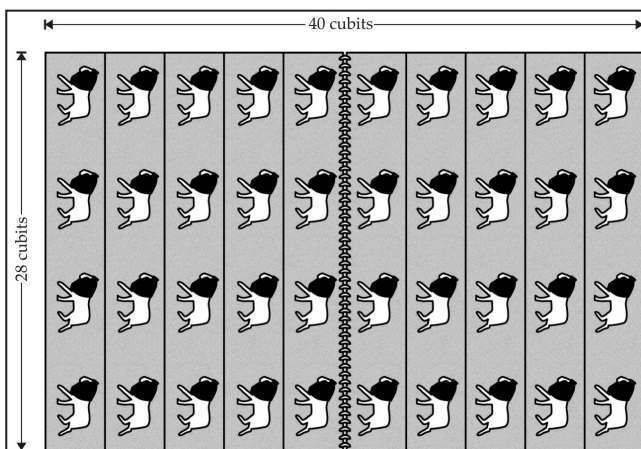


Figure 14: The tapestries joined into one cover

long, and 10 cubits high. Thus, when you spread this cover over the Tabernacle, leaving the front entrance uncovered, its width will cover the 12 cubits of the Tabernacle's width and the top eight cubits of the outside of each side wall. Its length

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7 ותעביד יריען דמעץ לפרסא
על משכנא חדא עשרי יריען
תעביד יתהון: 8 ארכא דיריעתא
חדא תלתין באמין ופתיא ארבע
באמין דיריעתא חדא משחתא
חדא לחדא עשרי יריען:
9 ותלפיף ית חמש יריען לחוד
וית שית יריען לחוד ותעוף ית
יריעתא שתייתא לקבל אפי
משכנא: 10 ותעביד חמשין
ענובין על שפתא דיריעתא חדא
בסטרדא דבית לופי וחמשין ענובין
על שפתא דיריעתא דבית לופי
תנינא:

7 וְעָשִׂיתָ יְרִיעֵת עֲזִים לְאַהֲל עַל־הַמִּשְׁכָּן עֲשִׂיתִי־עֲשֶׂרָה
יְרִיעֵת תַּעֲשֶׂה אֹתָם: 8 אָרְךָ | הַיְרִיעָה הָאֶחָת שְׁלֹשִׁים
בָּאַמָּה וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מְדָה אֶחָת
לְעֲשִׂיתִי עֲשֶׂרָה יְרִיעֹת: 9 וַחֲבֵרָתָּ אֶת־חֲמֵשׁ הַיְרִיעֹת
לְבָד וְאֶת־שֵׁשׁ הַיְרִיעֹת לְבָד וּכְפַלְתָּ אֶת־הַיְרִיעָה
הַשְּׁשִׁית אֶל־מֹול פָּנֵי הָאֹהֶל: 10 וְעָשִׂיתָ חֲמִשִּׁים לְלָאֵת
עַל שֹׁפֵת הַיְרִיעָה הָאֶחָת הַקִּיצָנָה בַּחֲבֵרֶת וְחֲמִשִּׁים
לְלָאֵת עַל שֹׁפֵת הַיְרִיעָה הַחֲבֵרֶת הַשְּׁנִית:

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הַיְרִיעָה מְכֻסָּה אוֹתוֹ, הִיא הָאֹמָה הַתְּחוּבָה בְּקֶבֶב הָאֶדָן,
שֶׁהָאֶדָנִים גְּבוּהֵן אֹמָה: 9 וּכְפַלְתָּ אֶת־הַיְרִיעָה הַשְּׁשִׁית.
הַעֲדֹפֶת בָּאֵלוֹ הַעֲלִיּוֹנוֹת יוֹתֵר מִן הַתְּחוּבוֹנוֹת: אֶל־מֹול
פָּנֵי הָאֹהֶל. חֲצִי רֹחְבָּהּ הִיָּה תְלוּי וְכַפּוּל עַל הַמִּסְכָּה
שֶׁבְּמִזְרָח, כְּנֶגֶד הַפֶּתַח. דּוֹמָה לְכֵלָּה צְנוּעָה הַמְּכֻסָּה
בְּצַעֲיָה עַל פָּנֶיהָ:

7 יְרִיעֵת עֲזִים. מְנוּצָה שֶׁל עֲזִים: לְאַהֲל עַל־הַמִּשְׁכָּן.
לְפָרֵשׁ אוֹתָן עַל הַיְרִיעוֹת הַתְּחוּבוֹנוֹת: 8 שְׁלֹשִׁים
בָּאַמָּה. שֶׁבְּשֹׁנוֹת אָרְכָן לְרוֹחַב הַמִּשְׁכָּן, כְּמוֹ שֶׁנֶּתַן
אֶת הָרָאשׁוֹנוֹת, נִמְצְאוּ אֵלּוֹ עֲדוֹפוֹת אֹמָה מְכָאן
וְאֹמָה מְכָאן, לְכִסּוֹת אֶחָת מִהַשְּׁתֵּי אֲמוֹת שֶׁנִּשְׁאַרוּ
מִגְלוֹת מִן הַקֶּרְשִׁים. וְהָאֹמָה הַתְּחוּבָה שֶׁל קֶרֶשׁ, שְׁאִין

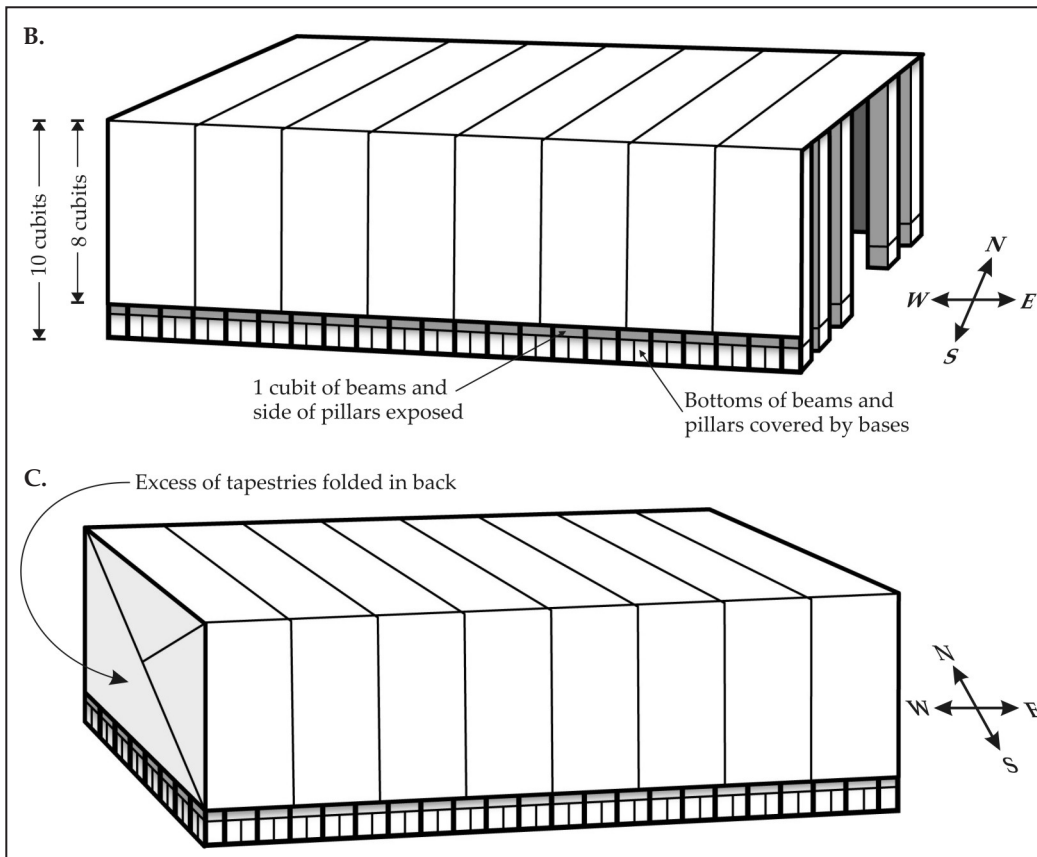


Figure 15: How the tapestries covered the Tabernacle: B. front perspective; C. rear perspective

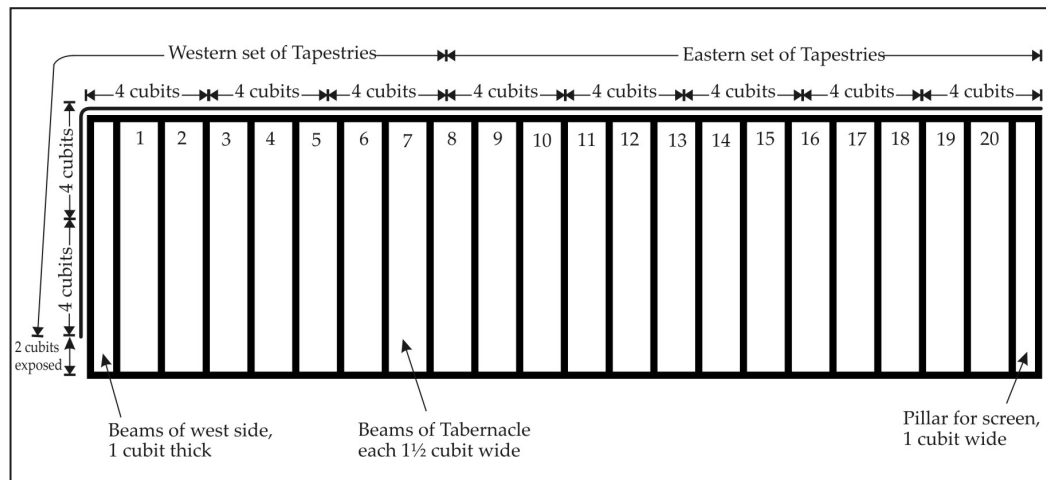


Figure 15a: How the tapestries covered the Tabernacle - side view

7 For the second cover, **you shall have them make sheets of goat hair as a Tent to spread over the tapestries** that form the first cover of the Tabernacle; **you shall have them make not ten, as was the case with the tapestries, but eleven such sheets.**

8 **The length of each sheet shall be thirty cubits and the width of each sheet shall be four cubits, all eleven sheets being of the same size.**

9 **You shall have the artisans attach five of the sheets by themselves by sewing, making a set 30 cubits long and 20 cubits wide, and attach the other six sheets by themselves by sewing, making a set 30 cubits long and 24 cubits wide (see Figure 16).** When you spread the goat hair cover over the Tabernacle, **you shall fold half of the sixth sheet** of this second set—that is, two cubits of this cover—**over the front of the Tent**—that is, the Tabernacle—as will be explained presently.

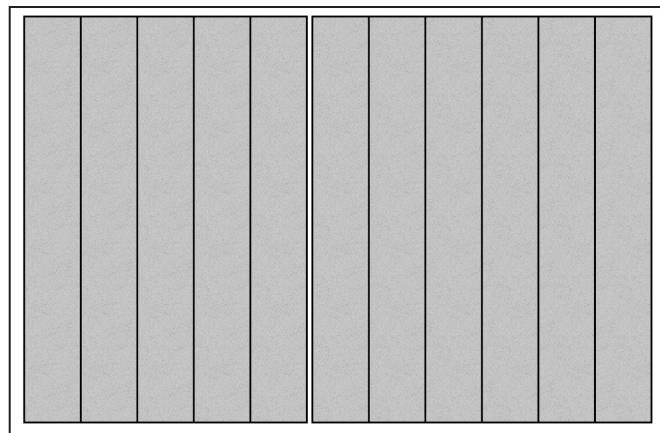


Figure 16: The two sets of sheets of goat hair

10 **You shall have the artisans make fifty loops of goat hair⁸⁶ along the edge of the endmost sheet of the first set, and fifty loops of goat hair along the edge of the endmost sheet of the second set.**

86. Ma'aseh Choshev et al.

ONKELOS

11 ותעביד פורפין דנחשא חמשינ
ותעיל ית פורפיא בענוכיא ותלפי
ית משכנא ויהי חד: 12 וסרחא
דיתיר ביריעת משכנא פלגות
יריעתא דיתירא תסרח על אחרי
משכנא: 13 ואמתא מכא ואמתא
מכא בדיתיר בארף יריעתא
דמשכנא יהי סריח על סטרי
משכנא מכא ומכא לכסיותה:

11 וְעִשִּׂיתָ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים וְהִבַּאתָ אֶת־
הַקַּרְסִים בְּלִלְאֵת וְחִבַּרְתָּ אֶת־הָאֹהֶל וְהָיָה אֶחָד:
12 וְסָרַח הָעֹדֶף בִּירֵיעַת הָאֹהֶל חֲצִי הִירֵיעָה הָעֹדֶפֶת
תִּסְרַח עַל אַחֲרֵי הַמִּשְׁכָּן: 13 וְהָאֲמָה מִזָּה וְהָאֲמָה מִזָּה
בְּעֹדֶף בָּאֲרֹךְ יִרְיעַת הָאֹהֶל וְהָיָה סְרוּיָה עַל־צַדֵּי הַמִּשְׁכָּן
מִזָּה וּמִזָּה לְכַסּוֹתָּ:

RASHI

עודף על רוחב התחתונות: תסרח על אחרי המשכן.
לכסות שתי אמות שקיו מגלות בקרשים: אחרי המשכן.
הוא צד מערבי, לפי שהפתח במזרח שהן פניו, וצפון
ולדרום קרויין "צדדין" לימין ולשמאל: 13 והאמה מזה
והאמה מזה. לצפון ולדרום: בעדף בארף יריעת האהל.
שהן עודפות על ארף יריעות המשכן, שתי אמות: ויהיה
סרויח על צדי המשכן. לצפון ולדרום, כמו שפרשתי
למעלה. למדה תורה דרך ארץ, שיהא אדם חס על הדיקה:

12 וסרח העדף ביריעת האהל. על יריעות המשכן.
יריעות האהל הן העליונות של עזים, שקרוים "אהל",
כמו שכתוב בהן: "לאהל על-המשכן". וכל-אהל
האמור בהן, אינו אלא לשון גג, שמאחילות ומסככות על
התחתונות. והן היו עודפות על התחתונות, חצי היריעה
למערב, שהחצי של יריעה אחת-עשרה היתרה היה
נכפל אל מול פני האהל, נשארו שתי אמות רוחב-חצייה

54. לעיל פסוק ז.

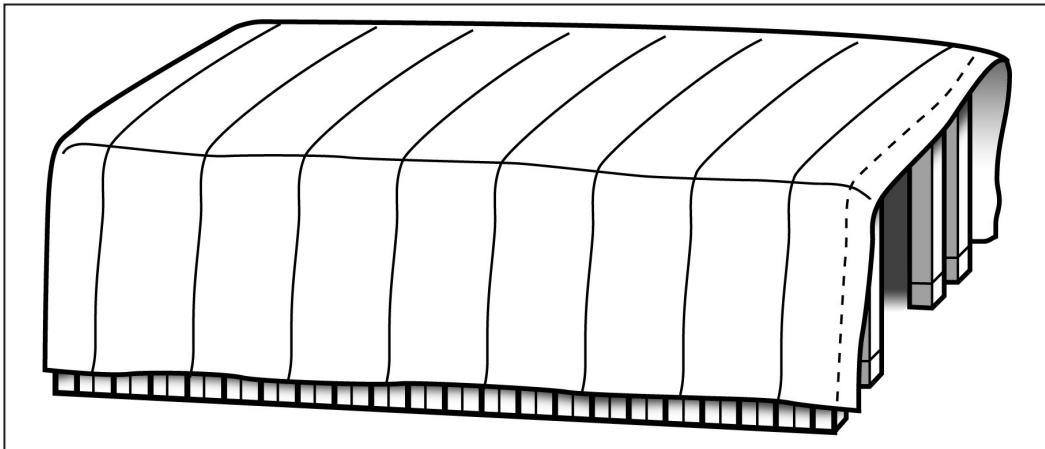


Figure 19a: How the sheets of goat hair covered the Tabernacle - perspective

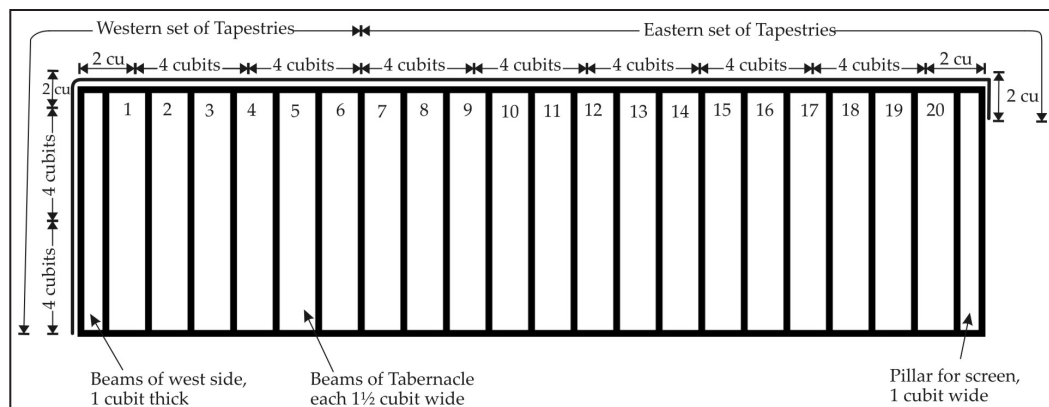


Figure 19b: How the sheets of goat hair covered the Tabernacle - side view

11 You shall have them make fifty copper clasps, and you shall have them insert the clasps into the loops (see Figure 17), thus coupling the goat hair Tent together and making it one cover, 30 cubits wide and 44 cubits long (see Figure 18). Of these 44 cubits, 32 will cover the Tabernacle's length, two will hang over the front entrance, as just stated, and 10 will cover the back wall completely. The loops and clasps will be on the topside of the sheets.⁸⁷

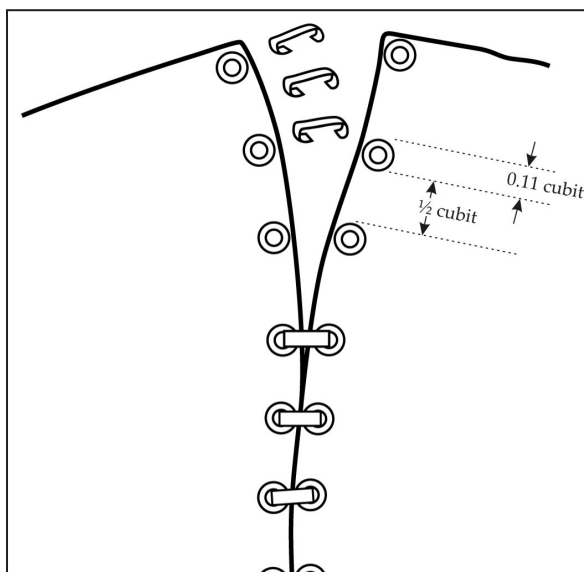


Figure 17: the loops and clasps for the sheets of goat hair

12 Thus, with regard to the overlapping remainder of the sheets of the goat hair Tent in excess of the tapestries, one extra half sheet shall overhang the entrance of the Tabernacle and the other extra half sheet shall overhang beyond the tapestries covering over the back of the Tabernacle.

13 As for the extra two cubits in the width of this cover, beyond the width of the tapestries, the extra cubit at either end of the length of the sheets of the goat hair Tent shall hang down over the two sides of the lower cover of the Tabernacle, to cover it. Thus, the back of the Tabernacle will be completely covered, while a cubit at the bottom of the sidewalls will remain exposed (see Figures 19a and b). Since the tapestries are more expensive and intricate than the goat hair cover, it is appropriate that the former be hidden by the latter.⁸⁸

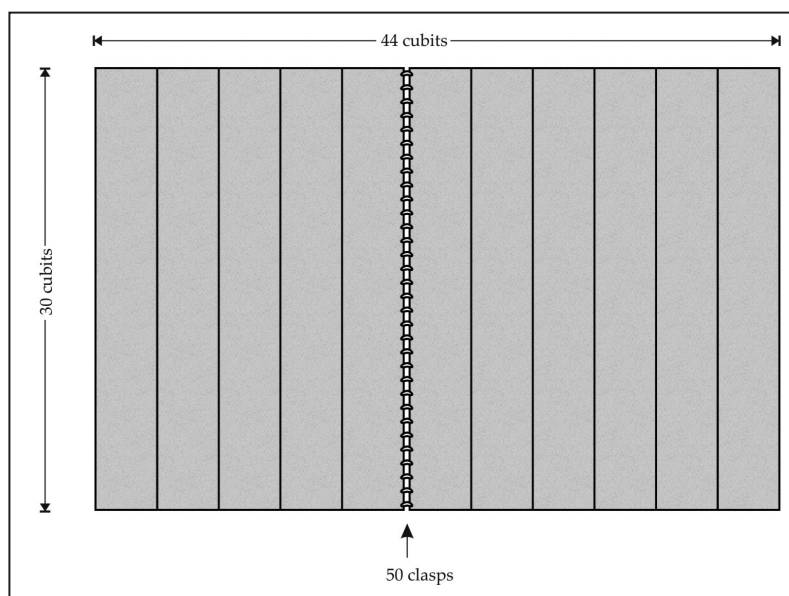


Figure 18: The sheets of goat hair joined into one cover

87. Ibn Ezra on 26:11, above, s.v. *veha-ohel*. 88. See *Likutei Sichot*, vol. 31, p. 138, note 29.

— ONKELOS —

14 וְתַעֲבִיד חוֹפָאָה לְמִשְׁכְּנָא
דְּמִשְׁכֵּי דְדִכְרִי מִסְמְקִי וְחוֹפָאָה
דְּמִשְׁכֵּי סִטְגוֹנָא מְלַעֲלָא:
15 וְתַעֲבִיד יֵת דְּפִיא לְמִשְׁכְּנָא
דְּאֵעִי שְׁטִין קִימִין: 16 עֶשֶׂר אַמִּין
אַרְבָּא דְּדָפָא וְאַמְתָּא וּפְלָגִית
אַמְתָּא פְתִיא דְּדָפָא חָד:

14 וְעָשִׂיתָ מִכְסֵּה לְאַהֲל עֶרְת אֵילִם מְאָדָּמִים וּמִכְסֵּה
עֶרְת תַּחֲשִׁים מְלַמְעָלָה: פ

רביעי 15 וְעָשִׂיתָ אֶת־הַקֶּרָשִׁים לְמִשְׁכָּן עֲצֵי שֹׁטִים
עֲמֻדִים: 16 עֶשֶׂר אַמּוֹת אַרְדֹּךְ הַקֶּרֶשׁ וְאַמָּה וַחֲצֵי הָאַמָּה
רֹחַב הַקֶּרֶשׁ הָאֶחָד:

— RASHI —

ברוך־הוא אוֹתֵן לַעֲשׂוֹת מִשְׁכָּן בַּמִּדְבָּר מַעֲצֵי
שֹׁטִים, רָאוּ שֶׁהָיוּ מְזֻמָּנִים בְּיָדָם. הוּא שֶׁיִּסְדֵּר הַבְּבִלִי⁵⁵
בְּפִיּוֹט שְׁלוֹ: "טַס מְטַע מְזֻזִּים, קוֹרוֹת בְּתִינוּ אֲרוֹזִים"⁵⁶.
שֶׁנִּזְדָּרוּ לְהִיּוֹת מוֹכְנִים בְּיָדָם מִקֶּדֶם לְכֵן: **עֲצֵי שֹׁטִים**
עֲמֻדִים. אִישְׁטַנְטִיבִי"ש בְּלַעֲזוֹ⁵⁷. שֶׁיִּהְיֶה אַרְדֹּךְ הַקֶּרָשִׁים
זָקוּף לְמַעַלָּה בְּקִירוֹת הַמִּשְׁכָּן, וְלֹא תַעֲשֶׂה הַכְּתָלִים
בְּקֶרֶשִׁים שׁוֹכְבִּים, לְהִיּוֹת רֹחַב הַקֶּרָשִׁים לְגוֹבָה הַכְּתָלִים
קֶרֶשׁ עַל קֶרֶשׁ: **עֶשֶׂר אַמּוֹת אַרְדֹּךְ הַקֶּרֶשׁ**. לְמַדְנֹה גְּבָהוּ
שֶׁל מִשְׁכָּן עֶשֶׂר אַמּוֹת: **וְאַמָּה וַחֲצֵי הָאַמָּה רֹחַב**. לְמַדְנֹה
אַרְבֹּעַ שֶׁל מִשְׁכָּן לְעֶשְׂרִים קֶרֶשִׁים, שֶׁהָיוּ בְּצִפּוֹן וּבְדֶרֶם
מִן הַמְּזוּרָח לְמַעַרְב, שְׁלֹשִׁים אַמָּה:

14 **מִכְסֵּה לְאַהֲל**. לְאוֹתוֹ גַּג שֶׁל יְרִיעוֹת עֲזִים עָשִׂה עוֹד
מִכְסֵּה אֶחָד שֶׁל עוֹרוֹת אֵילִם מְאָדָּמִים, וְעוֹד לְמַעַלָּה
מִמֶּנּוּ מִכְסֵּה עוֹרוֹת תַּחֲשִׁים. וְאוֹתֵן מִכְסָּאוֹת לֹא הָיוּ
מִכְסִּין אֶלָּא אֶת הַגַּג, אַרְבֵּן שְׁלֹשִׁים וָרֹחֶב עֶשֶׂר. אֵלּוּ
דְּבָרֵי רַבִּי נִחְמִיָּה. וְלִדְבָרֵי רַבִּי יְהוֹדָה: מִכְסֵּה אֶחָד
הָיָה, חֲצִיו שֶׁל עוֹרוֹת אֵילִם מְאָדָּמִים, וְחֲצִיו שֶׁל
עוֹרוֹת תַּחֲשִׁים: 15 **וְעָשִׂיתָ אֶת־הַקֶּרָשִׁים**. הָיָה לוֹ לוֹמַר
"וְעָשִׂיתָ קֶרֶשִׁים", כְּמֹה־שֶׁנֶּאֱמַר בְּכָל־דָּבָר וְדָבָר, וּמֵהוּ
"הַקֶּרָשִׁים"? מֵאוֹתֵן הָעוֹמְדִין וּמִיּוֹחֲדִין לָכֶּה. יַעֲקֹב אָבִינוּ
נָטַע אֲרוֹזִים בְּמִצְרַיִם, וּכְשָׁמַת — צִוָּה לְבָנָיו לְהַעֲלוֹתָם
עִמָּהֶם בְּשִׁי־צֹאוֹ מִמִּצְרַיִם, וְאָמַר לָהֶם שֶׁעֲתִיד הַקְּדוֹשׁ

55. שלמה הקטן ברבי יהודה הבבלי. 56. בפיט לפסח יום א', לברכת יוצר אור, ד"ה אור ישע מאושרים. 57. עומדות, ערוכות בעמידה.

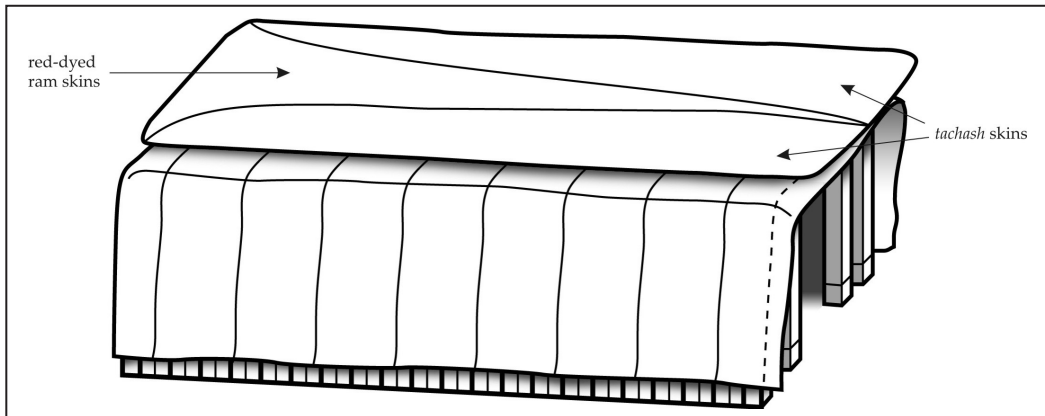


Figure 20b: The roof of red rams skins and tachash skins – second opinion

— CHASIDIC INSIGHTS —

ish" for holy purposes. We can thereby turn this often negative character trait into a positive force in our lives, enabling us to reach levels of dedication to God and union with Him that we would not be able to reach otherwise.

Similarly, the word for "plank" (קֶרֶשׁ) is a permutation of the words for "connection" (קֶשֶׁר) and "lie" (שָׁקֵר). As material creatures, we all initially relate to the world through a predominantly material perspective. As we

mature and the Torah's Divine perspective takes more and more control of our consciousness, we realize that our initial, material perspective was a deception and our conviction of its truth was a hindrance to spiritual growth.

By devoting ourselves to our Divine calling, we can sever our "connection" to the "lie" of materialism and transform our material lives into the spiritual "planks" of our Divine sanctuary.⁹¹

91. Sefer HaMa'amarim 5710, pp. 114, 119, 124.

14 You shall also have them **make** a third cover, to act as a **roof over the goat hair Tent, out of red-dyed ram skins**. It shall measure 30 by 10 cubits, and thus just cover the top of the Tabernacle, not the sides. In addition, have them also make a fourth cover, **a roof of tachash skins above the roof of ram skins**. It shall also measure 30 by 10 cubits. The *tachash* skins are to be placed highest because they are the most beautiful of all the skins, and because their beauty is intrinsic to the hide rather than added to it by dying (see Figure 20a).⁸⁹ According to another opinion, however, the ram skins and *tachash* skins were combined into one roof-cover (see Figure 20b).

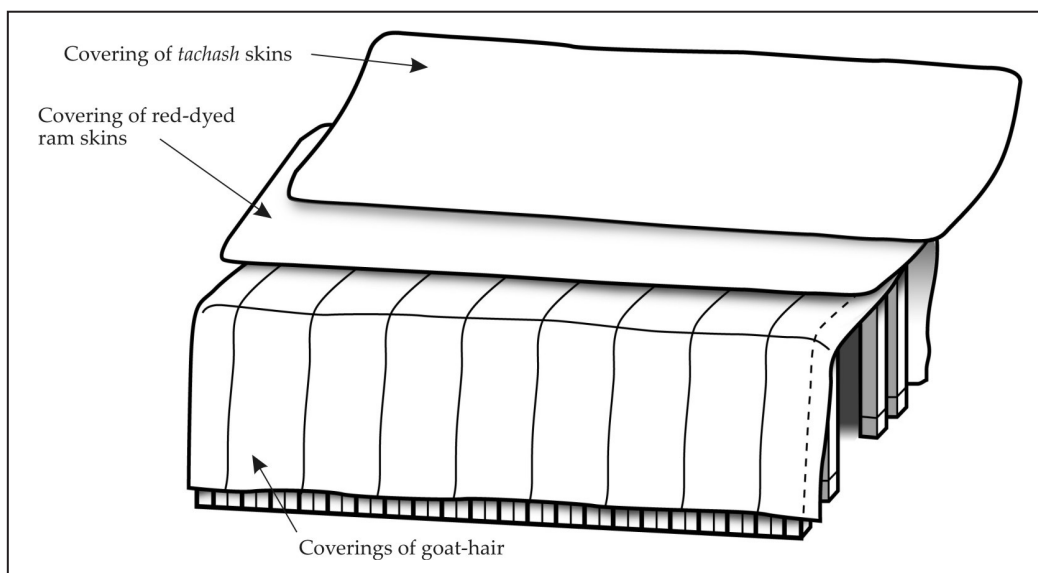


Figure 20a: The roof of red rams skins and *tachash* skins – first opinion

The Building

- ◆ **Fourth Reading 15** God then gave Moses the instructions for constructing the Tabernacle building itself. **“You shall have the artisans make the planks for the Tabernacle out of acacia wood.** These planks shall be placed **vertically**, side-by-side, to form the three walls of the Tabernacle.

16 The length of each plank shall be ten cubits, and thus the height of the Tabernacle will be ten cubits. **The width of each plank shall be one and a half cubits** and the breadth of each will be one cubit.

CHASIDIC INSIGHTS

15 Acacia wood...placed vertically: The Hebrew word for “acacia” (*shitah*) means “bending.” The acacia tree is called the “bending” tree because it tends to spread or bend to the side as it grows, rather than growing straight up. The word for “foolishness” (*shetut*) is another form of this word; foolishness can be considered an act of “bending” from the path dictated by logic.

Foolishness can be either holy or holy. Unholy foolishness is the illogical thinking that leads us to go against God’s will. Holy foolishness is our willingness to go beyond the strict requirements of the Torah in fulfilling our Divine mission or in refining ourselves.

Allegorically, then, placing the “bending” acacia planks *vertically* means using our power to be “fool-

89. *Likutei Sichot*, vol. 31, p. 138.

— ONKELOS —

17 תרין צירין לדפא חד משלבין
חד לקבל חד כן תעביד לכל דפי
משכנא: 18 ותעביד ית דפיא
למשכנא עשרין דפין לרוח עיבר
דרומא: 19 וארבעין סמכין דכסף
תעביד תחות עשרין דפין תרין
סמכין תחות דפא חד לתרין
צירוהי ותרין סמכין תחות דפא
חד לתרין צירוהי:

17 שְׁתֵּי יָדוֹת לְקֶרֶשׁ הָאֶחָד מִשְׁלָבֹת אִשָּׁה אֶל־
אֶחָתָהּ כֵּן תַּעֲשֶׂה לְכָל קֶרֶשׁ הַמִּשְׁכָּן: 18 וְעִשִּׂיתְ
אֶת־הַקֶּרָשִׁים לְמִשְׁכָּן עֶשְׂרִים קֶרֶשׁ לַפֶּאֶת נִגְבָּה
תִּימָנָה: 19 וְאַרְבָּעִים אֲדָנֵי־כֶסֶף תַּעֲשֶׂה תַּחַת
עֶשְׂרִים הַקֶּרֶשׁ שְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד
לְשְׁתֵּי יָדָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד
לְשְׁתֵּי יָדָיו:

— RASHI —

הידות, כדי שיתחברו הקרשים זה אצל זה: **משלבות**.
עשויות כמין של יבנות סלם, מבדלות זו מזו, ומשפין
ראשיהם לכנס בתוך חלל האדן, כשליכה הנכנסת
בנקב עמודי הסלם: **אשה אל-אחתה**. מכונות זו
בנגד זו, שהיו חריציהם שוים זו כמות זו, כדי שלא
יהיו שתי ידות זו משוכה לצד פנים וזו משוכה לצד
חוץ, בעיבי הקרש שהוא אמה. ותרגום של "ידות"
— "צירין", לפי שדומות לצירי הדלת הנכנסים בחורי
המפתח: 18 **לפאת נגבה תימנה**. אין פאה זו לשון
מקצוע, אלא כל-הרוח קרויה "פאה", כתרגומו: "לרוח
עיבר דרומא":

17 שְׁתֵּי יָדוֹת לְקֶרֶשׁ הָאֶחָד. היה חורץ את הקרש מלמטה
באמצעו בגובה אמה, ומניח רביע רחבו מכאן ורביע
רחבו מכאן, והן הן הידות. והחריץ חצי רוחב הקרש
באמצע. ואותן הידות מכנים באדנים שהיו חלולים,
והאדנים גבהן אמה, ויושבים רצופים ארבעים זה
אצל זה, וידות הקרש הנכנסות בחלל האדנים חרוצות
משלשת צדיהן, רחב החריץ בעיבי שפת האדן, שיכסה
הקרש את כל-ראש האדן, שאם לא-כן נמצא רוח בין
קרש לקרש בעיבי שפת שני האדנים שיפסיקו ביניהם,
וזהו שנאמר: "ויהיו תאמם מלמטה"⁵⁸, שיחרוץ את צדי

58. להלן פסוק כד.

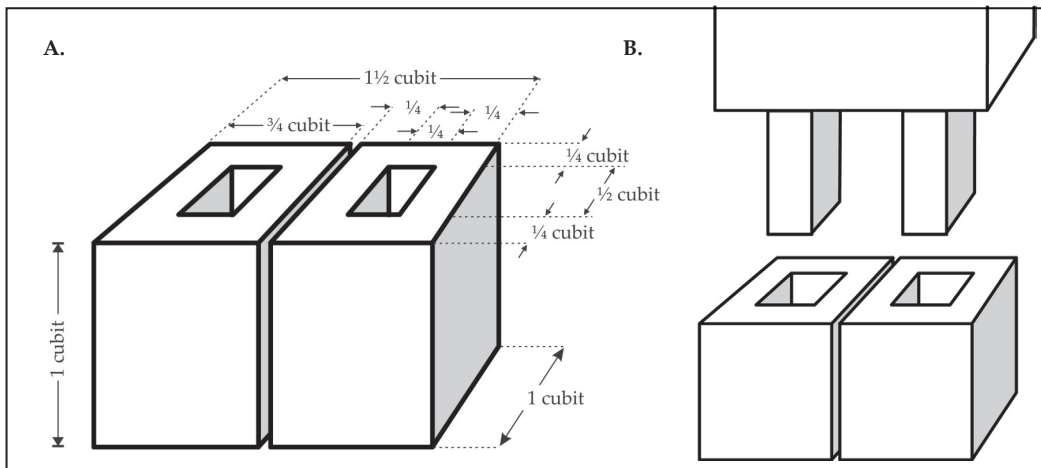


Figure 22: The bases and the tenons: A. The bases; B. How the tenons fit into the bases

— CHASIDIC INSIGHTS —

19 **Silver bases:** As we have seen,⁹² the bases were made out of the silver collected in the half-shekel tax, which was the same for everyone, whereas the rest of the Tabernacle's components were made out of the

materials that everyone donated according to their individual ability and desire to give.

The reason for this distinction is that the bases were the foundation of the Tabernacle, which kept the

92. Above, 25:2.

17 Have the artisans whittle the bottom of **each plank** so as to leave **two tenons**, each one cubit long, half a cubit wide, and a quarter of a cubit broad, **parallel to each other**; **you shall** have them **do the same for all the planks of the Tabernacle**. Have them leave half of a cubit between the two tenons of each plank (see Figure 21).

18 **You shall** have them **make the following number of planks for the Tabernacle: twenty planks for the southern side**. The length of the Tabernacle will thus be 30 cubits, since each plank is a cubit and a half wide.

19 **You shall** have them **make forty silver bases**, each one cubit tall, one cubit wide, and a cubit and a half thick. These 40 bases will be placed **under the twenty planks, two bases under one plank**. Each base will be hollowed out to accommodate **the two tenons** protruding from the plank above it. Similarly, there will be **two bases under each following plank**, each base hollowed out to accommodate **the two tenons** protruding from the plank above it (see Figure 22).

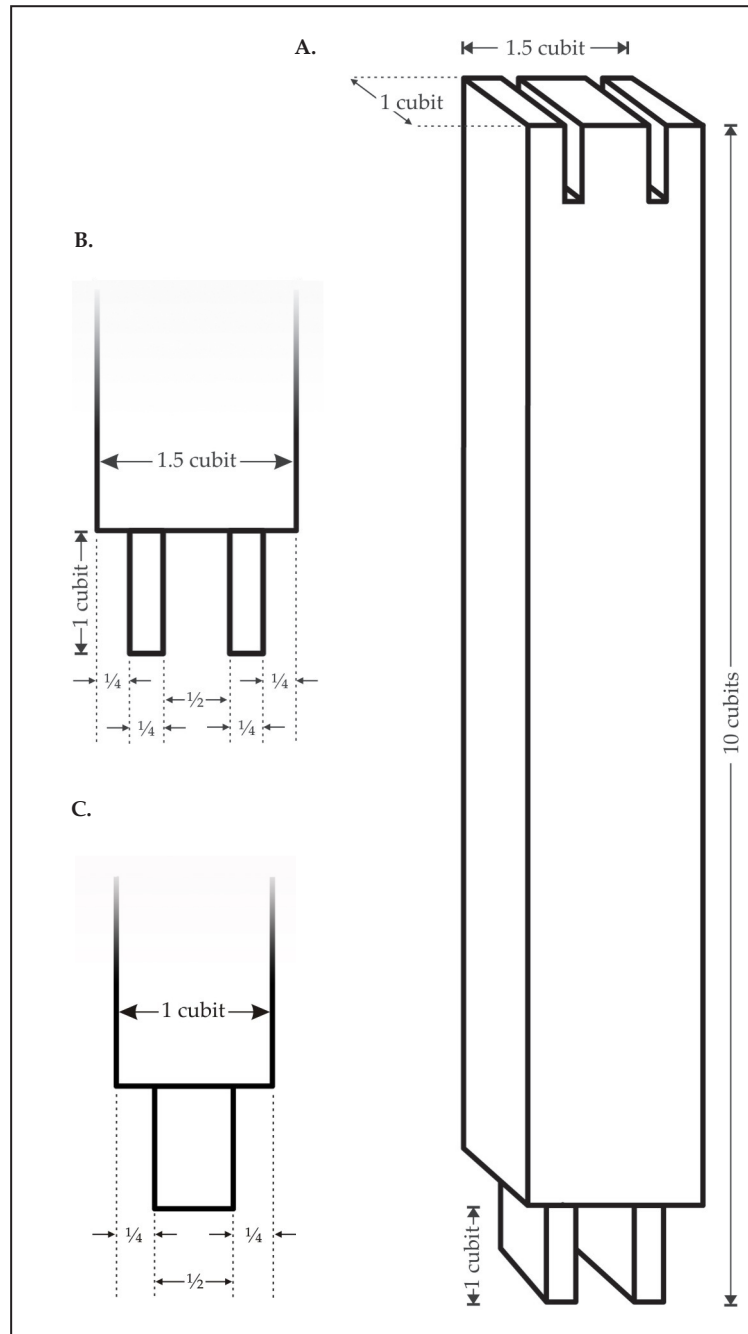


Figure 21: A plank and its tenons: A. perspective; B. width; C. breadth

— ONKELOS —

20 וְלִסְטֵר מִשְׁכָּנָא תְּנִינָא לְרוּחַ צְפוֹנָא עֲשִׂרִין דְּפִין: 21 וְאַרְבָּעִין סְמִכִּיהוֹן דְּכֶסֶף תְּרִין סְמִכִין תְּחוֹת דְּפָא חֹד וְתִרְיָן סְמִכִין תְּחוֹת דְּפָא חֹד: 22 וְלִסְפִי מִשְׁכָּנָא מְעַרְבָא תַעֲבִיד שְׁתָּא דְּפִין: 23 וְתִרְיָן דְּפִין תַעֲבִיד לְזוּיָת מִשְׁכָּנָא בְּסוֹפִיהוֹן: 24 וְיָהוֹן מְכוּנִין מְלָרַע וּבְחֻדָּא יָהוֹן מְכוּנִין עַל יְרִישָׁה לְעֻזְקָתָא חֻדָּא פִין יְהִי לְתִרְיָהוֹן לְתִרְיָן וְזוּן יָהוֹן:

20 וְלִצְלַע הַמִּשְׁכָּן הַשְּׁנִית לַפֶּאֱת צִפּוֹן עֲשָׂרִים קָרֶשׁ: 21 וְאַרְבָּעִים אֲדָנִיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקָּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקָּרֶשׁ הָאֶחָד: 22 וְלִירְכָתִי הַמִּשְׁכָּן יָמָּה תַעֲשֶׂה שְׂשָׁה קָרָשִׁים: 23 וּשְׁנֵי קָרָשִׁים תַעֲשֶׂה לַמִּקְצַעַת הַמִּשְׁכָּן בִּירְכָתִים: 24 וְיִהְיוּ תֵאֵמָּה מִלְמָטָה וְיִחָדּוּ יִהְיוּ תַמִּים עַל־רֹאשׁוֹ אֶל־הַטַּבַּעַת הָאֶחָת בֶּן יִהְיֶה לְשְׁנֵיהֶם לְשְׁנֵי הַמִּקְצַעַת יִהְיוּ:

— RASHI —

הַקָּרֶשׁ, לְכֶסֶת אֶת שְׁפַת הָאֶדָן, וְכֵן הַקָּרֶשׁ שְׁאֲצִלוֹ, וְנִמְצָאוּ תוֹאֲמִים זֶה לָזֶה. וְקָרֶשׁ הַמִּקְצַעַת שֶׁבְּסִדֵּר הַמְעַרְב, חָרוּץ לְרַחְבּוֹ בְּעֵבֶיז כְּנֶגֶד חָרוּץ שֶׁל צֶד קָרֶשׁ הַצְפוֹנִי וְהַדְרֹמִי, כְּדִי שֶׁלֹּא יִפְרִידוּ הָאֲדָנִים בֵּינֵיהֶם: וְיִחָדּוּ יִהְיוּ תַמִּים. כִּמּוֹ "תוֹאֲמִים": עַל־רֹאשׁוֹ. שֶׁל קָרֶשׁ: אֶל־הַטַּבַּעַת הָאֶחָת. כָּל־קָרֶשׁ וְקָרֶשׁ הָיָה חָרוּץ מִלְמַעְלָה בְּרַחְבּוֹ שְׁנֵי חָרִיצִין בְּשְׁנֵי צִדָּיו, כְּדִי עֲבִי טַבַּעַת, וּמְכַנִּסוּ בְּטַבַּעַת אֶחָת, נִמְצָא מִתְאִים לְקָרֶשׁ שְׁאֲצִלוֹ. אֲבָל אוֹתָן טַבַּעוֹת, לֹא יָדַעְתִּי אִם קְבוּעוֹת הֵן אִם מְטֻלְטְלוֹת. וּבְקָרֶשׁ שְׁבַמְקָצוֹעַ, הִיָּתָה טַבַּעַת בְּעֵבִי הַקָּרֶשׁ הַדְרֹמִי וְהַצְפוֹנִי, וְרֹאשׁ קָרֶשׁ הַמִּקְצַעַת שֶׁבְּסִדֵּר מְעַרְב נִכְנָס לְתוֹכוֹ, נִמְצָאוּ שְׁנֵי הַפְּתָלִים מְחֻבְּרִים: פֶּן יִהְיֶה לְשְׁנֵיהֶם. לְשְׁנֵי הַקָּרָשִׁים שְׁבַמְקָצוֹעַ, לְקָרֶשׁ שֶׁבְּסוֹף צִפּוֹן וְלְקָרֶשׁ הַמְעַרְבִי, וְכֵן לְשְׁנֵי הַמִּקְצַעוֹת:

22 וְלִירְכָתִי. לְשׁוֹן סוֹף, כְּתִירוֹמוֹ "וְלִסְפִי". וְלִפִּי שֶׁהִפְתַּח בְּמִזְרָח, קְרוֹי מִזְרָח "פְּנִים" וְהַמְעַרְב "אֲחוּרִים", וְזֶהוּ סוֹף, שֶׁהִפְנִים הוּא הָרֹאשׁ: תַעֲשֶׂה שְׂשָׁה קָרָשִׁים. הָרִי תַשֵּׁעַ אֲמוֹת רוּחָב: 23 וּשְׁנֵי קָרָשִׁים תַעֲשֶׂה לַמִּקְצַעַת. אֶחָד לַמִּקְצַעַת צְפוֹנִית מְעַרְבִית, וְאֶחָד לַמְעַרְבִית דְּרֹמִית. כָּל־שְׁמֹנֶה קָרָשִׁים בְּסִדֵּר אֶחָד הֵן, אֲלֹא שְׁאֲלוּ הַשְּׁנִים אֵינָן בְּחֻלָּל הַמִּשְׁכָּן, אֲלֹא חֲצִי אֶמָּה מִזוֹ וְחֲצִי אֶמָּה מִזוֹ נִרְאוֹת בְּחֻלָּל, לְהַשְׁלִים רַחְבּוֹ לְעֶשֶׂר. וְהָאֶמָּה מִזָּה וְהָאֶמָּה מִזָּה בָּאוֹת כְּנֶגֶד אֲמוֹת עֲבִי קָרָשִׁי הַמִּשְׁכָּן הַצְפוֹן וְהַדְרֹם, כְּדִי שֶׁיִּהְיֶה הַמִּקְצַעַת מְבֻחוּץ שׁוֹה: 24 וְיִהְיוּ. כָּל־הַקָּרָשִׁים "תוֹאֲמִים" זֶה לָזֶה "מִלְמָטָה", שֶׁלֹּא יִפְסִיק עֲבִי שְׁפַת שְׁנֵי הָאֲדָנִים בֵּינֵיהֶם לְהַרְחִיקָם זֶה מִזֶּה. וְזֶהוּ שֶׁפִּרְשְׁתִּי⁹³ שֶׁיִּהְיוּ צִירֵי הַיָּדוֹת חָרוּצִים מְצֻדָּהוֹן, שֶׁיִּהְיֶה רוּחָב הַקָּרֶשׁ בּוֹלֵט לְצִדּוֹ חוּץ לִיד

59. לעיל פסוק יז

— CHASIDIC INSIGHTS —

whole structure standing firmly. The other components of the Tabernacle allegorically signify the aspects of our personalities that differ from person to person: the planks were ten cubits high, corresponding to the three facets of the intellect and the seven emotions, and the coverings allude to the enveloping powers of will and delight. The bases, in contrast, allude to our humility and the accompanying ability to enforce the Torah's code of behavior upon ourselves. These are certainly the lowest rungs on the ladder of self-refinement, since self-enforced behavior is merely an act of discipline, devoid of any feeling or intellect. Nonetheless, this discipline is the foundation of the rest of the character-structure we build out of our lives, for without this basic commitment to carry out God's will, the higher levels of our personalities will lack their requisite stability and strength.

This precedence of humility before further character

development is reflected in our daily prayers: we begin our day with the humble acknowledgement that we owe our entire lives to God; only then do we climb the rungs of Divine knowledge embodied in the ensuing stages of meditative prayer.

Later, at the end of the *Amidah*, the apex of our spiritual ascent, we first ask God, "Let my soul be as dust to all," and only then, "Open my heart to Your Torah, and let my soul eagerly pursue Your commandments."

Inasmuch as the norms of religious behavior ensured by self-imposed discipline are the same for everyone, the bases were made out of the one contribution everyone gave equally. In contrast, we all relate to God differently via our delight, will, intellect, and emotions, so the components of the Tabernacle that allude to these aspects of our personalities were made out of the contributions the people gave according to their individual means and desires.⁹³

93. *Likutei Sichot*, vol. 1, pp. 162 ff.

20 For the second side of the Tabernacle, to the north, there shall likewise be twenty planks

21 with their forty silver bases: two bases under one plank, and two bases under each following plank.

22 For the back of the Tabernacle, to the west, you shall have them make six planks, each of whose one-and-a-half-cubit width will be fully exposed inside the Tabernacle,

23 and you shall have them make another two planks for the back corners of the Tabernacle. One cubit of each of these corner planks will be covered by the breadth of the planks forming the northern and southern walls, and therefore only a half a cubit of each corner plank will be exposed inside the Tabernacle. Thus, the inside width of the Tabernacle will be 10 cubits (see Figure 23).

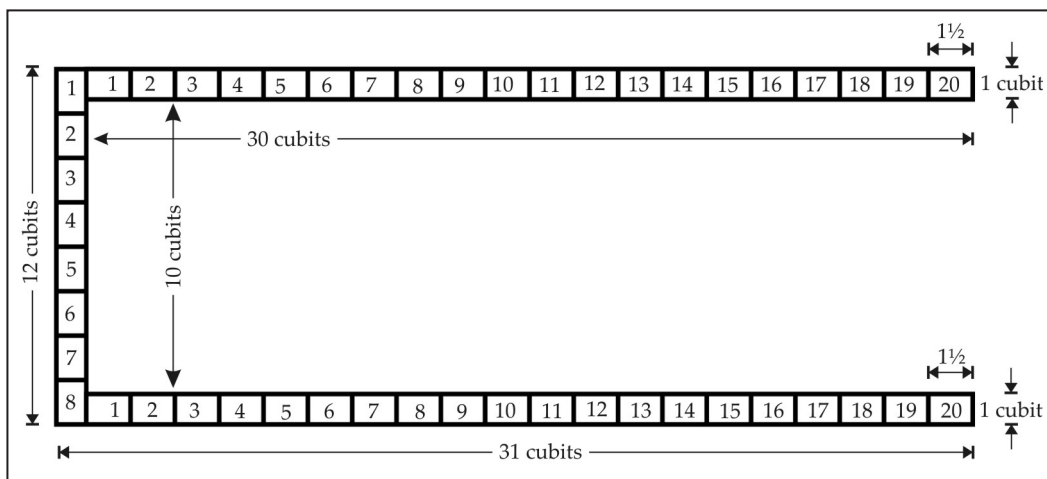


Figure 23: The walls

24 All the planks shall be flush against each other at the bottom. This shall be accomplished by shaving the perimeter of the lower cubit of each plank so that its tenons fit snugly into the bases underneath them, and thus the outsides of the bases will be flush with the planks and the planks flush against each other. The planks shall also be flush against each other at the top. This shall be accomplished by notching the tops of the planks so that every pair of adjoining planks can be fitted together into a square ring (see Figure 24). This shall also be done with the two planks on the two corners (see Figure 25).

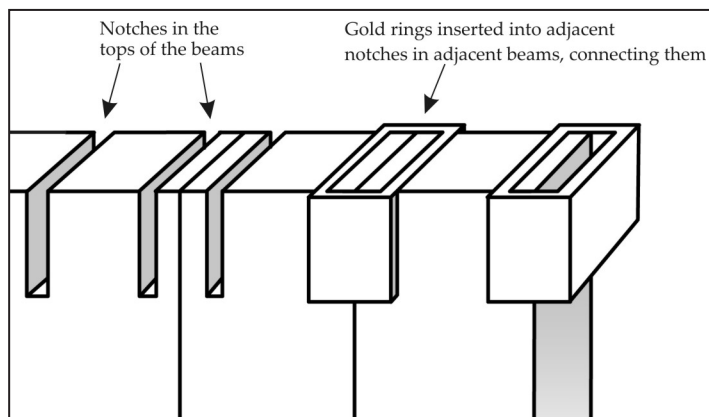


Figure 24: The rings

ONKELOS

25 ויהיו שמנה קרשים ואדניהם כסף יששה עשר
אדנים שני אדנים תחת הקרש האחד ושני אדנים
תחת הקרש האחד: 26 ועשית בריחם עצי שמים
חמשה לקרשי צלע המשכן האחד: 27 וחמשה
בריחם לקרשי צלע המשכן השנית וחמשה בריחם
לקרשי צלע המשכן לירכתים ימה: 28 והברית התיכן
בתוך הקרשים מבדלת מן הקצה אל הקצה:

RASHI

הקרש, חלק אחד מן הטבעת העליונה ולמעלה, וחלק
אחד מן התחתונה ולמטה, וכל חלק הוא רביע ארץ
הקרש, ושני חלקים בין טבעת לטבעת, כדי שיהיו כל
הטבעות מכונות זו כנגד זו. אבל לברית התיכון אין
טבעות, אלא הקרשים נקובין בעבון, והוא נכנס בהם
דרך הנקבים, שהם מכונין זה מול זה, והוא שנאמר:
"בתוך הקרשים"⁶⁰. הברית העליונה והתחתונה
שבצפון ושבדרום, ארץ כל אחת חמש עשרה אמה,
והתיכון ארכו שלשים אמה. והיו "מן הקצה אל"
הקצה — מן המזרח ועד המערב. וחמשה בריחים
שבמערב, ארץ העליונה והתחתונה שש אמות,
והתיכון ארכו שלשים עשרה, כנגד רוחב שמנה קרשים.
כך היא מפרשת במלאכת המשכן⁶¹:

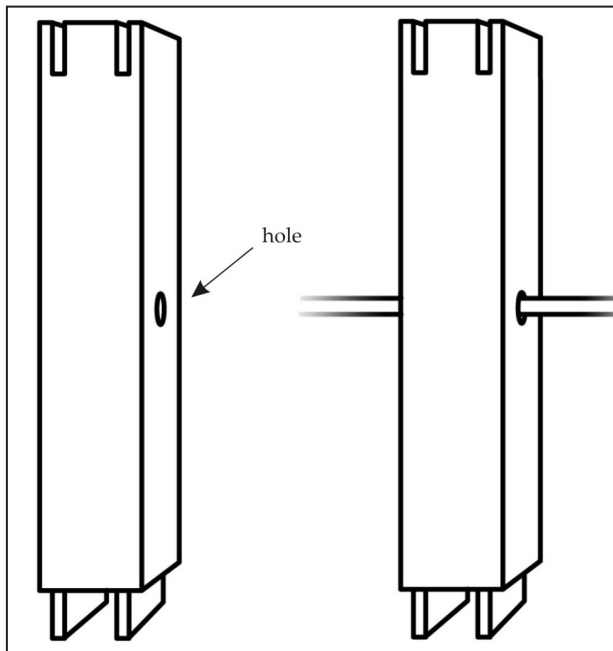


Figure 27: The full-length crossbar

25 ויהיו שמנה קרשים. הן האמורות למעלה: "תעשה
ששה קרשים, ושני קרשים תעשה למקצעות"⁶⁰.
נמצאו שמנה קרשים בסדר מערבי. כך שנויה במשנה
מעשה סדר הקרשים במלאכת המשכן⁶¹: היה עושה
את האדנים חלולים, וחורץ את הקרש מלמטה, רביע
מכאן ורביע מכאן, והחריץ חציו באמצע, ועשה לו
שתי ידות במין שני חמוקין, ולי נראה שהגרסא: "במין
שני חוקין" — במין שתי שליבות סלם המבדלות זו
מזו, ומשפות להכנס בחלל האדן בשליבה הנכנסת
בנקב עמוד הסלם, והוא לשון "משלבות"⁶² — עשויות
במין שליבה, ומכניסן לתוך שני אדנים, שנאמר: "שני
אדנים... ושני אדנים". וחורץ את הקרש מלמעלה,
אצבע מכאן ואצבע מכאן, ונותן לתוך טבעת אחת

של זהב, כדי שלא יהיו נפרדין זה מזה,
שנאמר: "ויהיו תאמם מלמטה וגו'"⁶³.
כך היא המשנה, והפירוש שלה הצעתי
למעלה בסדר המקראות: 26 בריחם.
בתרגומי: "עברין", ובלעז אישבר"ש⁶⁴:
חמשה לקרשי צלע המשכן. אלו חמשה
— שלשה הן, אלא שהברית העליונה
והתחתונה עשוי משתי חתיכות, זה מכריח
עד חצי הכתל וזה מכריח עד חצי הכתל,
זה נכנס בטבעת מצד זה וזה נכנס בטבעת
מצד זה, עד שמגיעין זה לזה, נמצאו
שעליון ותחתון שנים שהן ארבעה. אבל
האמצעי, ארכו כנגד כל הכתל, ומכריח
מקצה הכתל ועד קצהו, שנאמר: "והברית
התיכון וגו' מברח מן הקצה אל הקצה"⁶⁵,
שהעליונים והתחתונים היו להן טבעות
בקרשים להכנס לתוכן שתי טבעות לכל
קרש, משלשים בתוך עשר אמות של גבה

60. פסוקים כבכג. 61. פרק א. 62. לעיל פסוק יז. 63. לעיל פסוק כד.
64. מוטרות. 65. להלן פסוק כח. 66. שם. 67. פרק א.

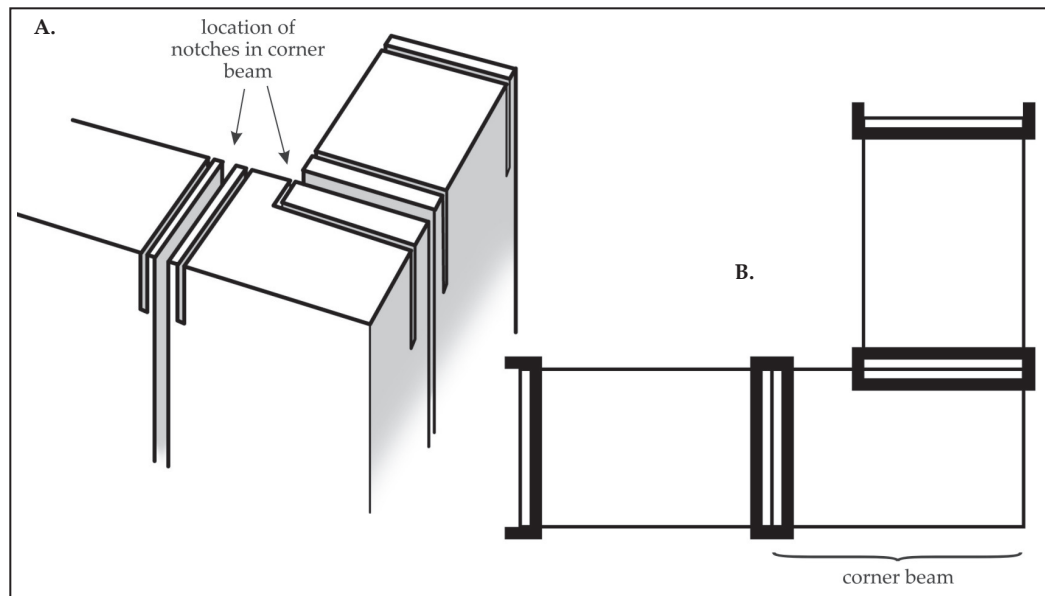


Figure 25: The corner rings and notches: A. perspective; B. top view

25 Thus, on the west side, **there will be a total of eight planks with their silver bases—sixteen bases: two bases under one plank, and two bases under each following plank.**

26 As for how these planks will be held together, **you shall have them make cross-bars out of acacia wood: five for the planks of one long side of the Tabernacle,**
 27 **five crossbars for the planks of the other long side of the Tabernacle, and five crossbars for the planks of the back wall of the Tabernacle, to the west.** Have them make four of each wall's crossbars half as long as the wall, and one crossbar the wall's full length (see Figure 26). Two of the half-length crossbars will traverse the wall at a height of seven and a half cubits, and the other two half-length crossbars will traverse the wall at a height of two and a half cubits. The full-length crossbar will traverse the wall at the wall's mid height, i.e., five cubits from the ground.

28 **The full-length crossbar at the wall's mid height shall penetrate holes drilled through the planks, from one end of the Tabernacle to the other** (see Figure 27).

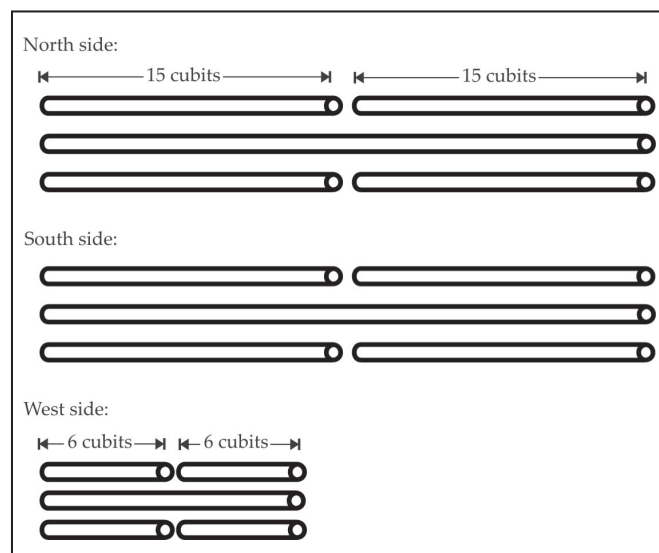


Figure 26: The crossbars

— ONKELOS —

29 וְיִתְּ דַפְיָא תַּחְפִּי דְהָבָא וְיִתְּ
עֲזָקְתָּהוּן תַּעֲבִיד דְהָבָא אֲתָרָא
לְעַבְרִיא וְתַחְפִּי יֵת עַבְרִיא דְהָבָא:
30 וְתַקִּים יֵת מִשְׁכָּנָא כְּהִלְכָתָהּ
דִּי אֲתַחְזִיתָא בְּטוֹרָא: 31 וְתַעֲבִיד
פְּרָכְתָּא תַּכְלָא וְאַרְגָּנָא וְצִבְעָא
וְזוּרִי וּבּוּץ שְׂזִיר עוֹבֵד אֲמֵן יַעֲבִיד
יְתָה צוֹרֵת כְּרוֹבִין: 32 וְתַתֵּן יְתָה
עַל אֲרָבְעָה עֲמוּדֵי שְׁטִין מִחֲפֹן
דְּהָבָא וְיִהְיוּ דְהָבָא עַל אֲרָבְעָה
סַמְכִין דְּכֶסֶף:

29 וְאֶת־הַקֶּרָשִׁים תַּצְפֶּה זָהָב וְאֶת־טַבַּעְתֵּיהֶם
תַּעֲשֶׂה זָהָב בָּתִּים לְבָרִיחֵם וְצִפִּיתָ אֶת־הַבָּרִיחִם זָהָב:
30 וְהִקְמַתָּ אֶת־הַמִּשְׁכָּן כַּמִּשְׁפָּטוֹ אֲשֶׁר הָרָאִיתָ
בְּהָר: 8
◆ חֲמִישִׁי 31 וַעֲשִׂיתָ פָּרְכָתַת תַּכְלֵת וְאַרְגָּמָן וְתוֹלַעַת
שָׁנִי וְשֵׁשׁ מְשֹׁר מַעֲשֶׂה חֹשֶׁב יַעֲשֶׂה אֹתָהּ כְּרָבִים:
32 וְנָתַתָּה אֹתָהּ עַל־אַרְבָּעָה עֲמוּדֵי שְׁטִים מְצִפִּים זָהָב
וְיִהְיֶה זָהָב עַל־אַרְבָּעָה אֲדָנֵי־כֶסֶף:

— RASHI —

וְאֶנְקְלִיּוֹת קְבוּעִין בְּהֵן עֲקוּמִין לְמַעְלָה, לְהוֹשִׁיב עֲלֵיהֶן
כְּלוֹנֶס שְׂרָאשׁ הַפְּרָכַת כְּרוֹךְ בָּהּ. וְהָאֶנְקְלִיּוֹת הֵן הַוּוּיִן,
שֶׁהָרִי כְּמִין וּוּיִן הֵן עֲשׂוּיִים. וְהַפְּרָכַת אֲרָבָה עֲשָׂר אַמּוֹת
לְרֹחְבוֹ שֶׁל מִשְׁכָּן, וְרֹחְבָהּ עֲשָׂר אַמּוֹת כְּגִבְהֹן שֶׁל קֶרֶשִׁים,
פְּרוּסָה בְּשִׁלְשִׁית שֶׁל מִשְׁכָּן, שֶׁיְהִיָּה הִמָּנָה וּלְפָנִים עֲשָׂר
אַמּוֹת, וְהִמָּנָה וְלַחוּץ עֲשָׂרִים אַמָּה. נִמְצָא, בֵּית קֹדֶשׁ
הַקֶּדְשִׁים עֲשָׂר עַל עֲשָׂר, שְׁנָאֵמָר: "וְנָתַתָּה אֶת־הַפְּרָכַת
תַּחַת הַקֶּרָשִׁים" הַמְּחַבְּרִים אֶת שְׁתֵּי חוֹבְרוֹת שֶׁל
יְרֵיעוֹת הַמִּשְׁכָּן. רֹחַב הַחוֹבֶרֶת עֲשָׂרִים אַמָּה וְכִשְׁפָּרְשָׁהּ
עַל גַּג הַמִּשְׁכָּן מִן
הַפֶּתַח לַמַּעֲרָב, כְּלַתָּהּ
בְּשָׁנֵי שְׁלִישֵׁי הַמִּשְׁכָּן.
וְהַחוֹבֶרֶת הַשֵּׁנִית
כְּסֻתָּהּ שְׁלִישֹׁ שֶׁל
מִשְׁכָּן, וְהַמּוֹתֵר תְּלוּי
לְאַחֲרָיו לְכִסּוֹת אֶת
הַקֶּרָשִׁים:

68. לעיל פסוק א ד"ה כרובים.
69. להלן פסוק לג.

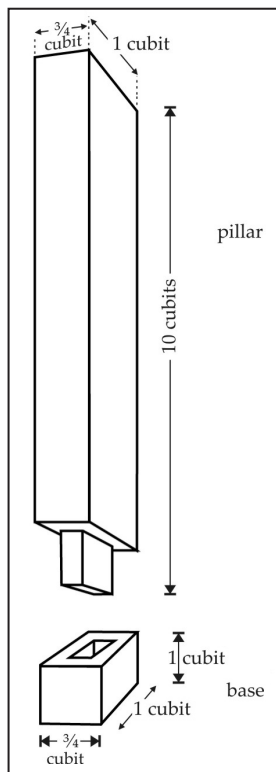


Figure 29: The pillars for the Curtain

29 בָּתִּים לְבָרִיחֵם. הַטַּבַּעוֹת שֶׁתַּעֲשֶׂה בָּהֶן, יִהְיוּ בָתִּים
לְהַכְנִיס בָּהֶן הַבָּרִיחִים: וְצִפִּיתָ אֹתָּ הַבָּרִיחִים זָהָב. לֹא
שָׁהִיָּה הַזָּהָב מִדְּבַק עַל הַבָּרִיחִים, שְׂאִין עֲלֵיהֶם שׁוּם
צִפּוּי, אֲלָא בִקְרָשׁ הָיָה קוֹבֵעַ כְּמִין שְׁנֵי פִיפּוּיֹת שֶׁל זָהָב,
כְּמִין שְׁנֵי סֻדְקֵי קֶנֶה חִלּוּל, וְקוֹבֵעֵן אֲצֵל הַטַּבַּעוֹת לְכָאן
וּלְכָאן. אֲרָכָן מִמּוֹלָא אֶת רֹחַב הַקֶּרֶשׁ מִן הַטַּבַּעַת לְכָאן,
וּמִמָּנָה לְכָאן, וְהַבָּרִיחַ נִכְנָס לְתוֹכּוֹ, וּמִמָּנָה לַטַּבַּעַת, וּמִן
הַטַּבַּעַת לְפָה הַשְּׁנִי. נִמְצָאוּ הַבָּרִיחִים מְצִפִּים זָהָב כְּשֶׁהֵן
תְּחוֹבִין בִּקְרָשִׁים. וְהַבָּרִיחִים הִלְלוּ מִבְּחוּץ הָיוּ בּוֹלְטוֹת,
וְהַטַּבַּעוֹת וְהַפִּיפּוּיֹת לֹא הָיוּ נִרְאוֹת בְּתוֹךְ הַמִּשְׁכָּן, אֲלָא
כֹּל־הַכְּתָל חָלַק מִבְּפָנִים: 30 וְהִקְמַתָּ אֶת־הַמִּשְׁכָּן. לְאַחַר
שִׁיגְמַר הַקִּימוֹה: הָרִאשִׁית בְּהָר. קֶדֶם לָכֵן, שְׂאִנִּי עֲתִיד
לְלַמֶּדְךָ וּלְהִרְאוֹתְךָ סֵדֵר הַקְּמָתוֹ: 31 פְּרָכָתַת. לְשׁוֹן מַחִיצָה
הוּא. וּבְלִשׁוֹן חֲכָמִים "פְּרָגוּד" — דְּבַר הַמַּבְדִּיל בֵּין הַמָּלָךְ
וּבֵין הָעָם: תַּכְלֵת וְאַרְגָּמָן. כֹּל־מִין וּמִין הָיָה כְּפּוֹל בְּכָל־
חוּט וְחוּט שֶׁשֶׁה חוּטִין: מַעֲשֶׂה חֹשֶׁב. כָּכָר פְּרָשְׁתִּי"ש שׁוּ
הִיא אֲרִיגָה שֶׁל שְׁתֵּי קִירוֹת, וְהַצִּיּוּרִין שֶׁמִּשְׁנֵי עֲבָרֶיהָ
אֵינָן דּוּמִין זֶה לָזֶה: כְּרָבִים. צִיּוּרִין שֶׁל בְּרִיּוֹת יַעֲשֶׂה
בָּהּ: 32 אֲרָבְעָה עֲמוּדֵי. תְּקוּעִים בְּתוֹךְ אֲרָבְעָה אֲדָנִים,

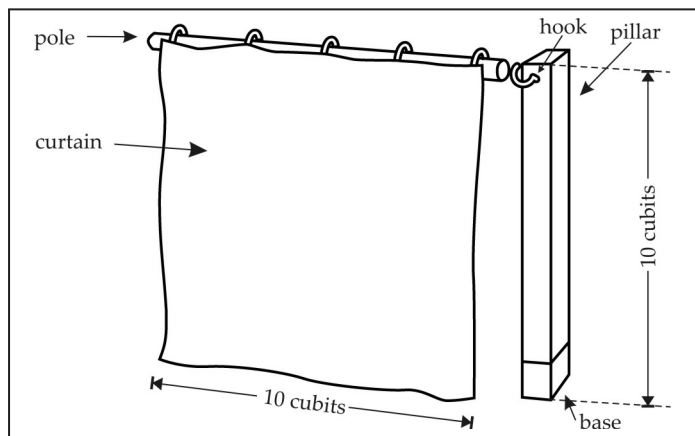


Figure 30: The Curtain hanging on the pole

29 You shall have the artisans **overlay the planks with gold**. The half-length crossbars, unlike the full-length crossbar, will be affixed to the planks externally, on the outside perimeter of the walls: **You shall** have the artisans **make gold rings** for the planks, affixed to their outer surface, **to hold the half-length crossbars** at the correct height, and gold half-tubes to cover the crossbars over the rest of the width of the planks, **and** thereby the artisans will, in effect, **overlay the crossbars with gold** (see Figure 28). Since all the crossbars will be either inside the planks or on their outside surface, none of them will be visible from the inside of the Tabernacle.

30 When you erect the Tabernacle for the purpose of installing the priests in their service, you may be assisted by others. When, however, it is time to erect the Tabernacle for its ongoing use,⁹⁴ **you shall erect the Tabernacle in its proper order yourself,**⁹⁵ **as you will have been shown by Me on the mountain."**

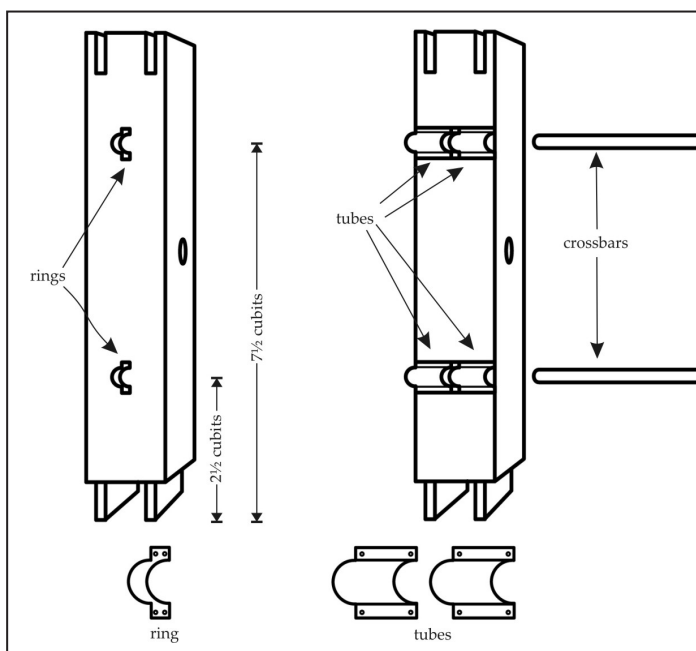


Figure 28: The rings and tubes for the half-length crossbars

The Curtain

- ◆ **Fifth Reading 31** God then instructed Moses how to divide the inside of the Tabernacle into two chambers. **"You shall** have the artisan **make a partitioning**⁹⁶ **Curtain** woven **out of** the same material as the lower cover of the Tabernacle: threads composed of six strands each of **turquoise, purple, and scarlet wool, and twined linen**. Just like that cover, **he shall make it with a woven design of cherubim** having the appearance of eagles on one side and lions on the other. The Curtain will be ten cubits tall, ten cubits wide, and a handbreadth thick.⁹⁷

32 You shall have them **hang it on four acacia pillars**, each of which will be ten cubits tall, one cubit thick, and three quarters of a cubit wide.⁹⁸ These pillars will be **overlaid with gold and** will be equipped **with hooks of gold**. Have the artisans whittle the bottom of each pillar so as to leave one tenon, one cubit long, half a cubit wide, and a quarter of a cubit broad, just like the tenons of the Tabernacle planks. By means of these tenons, the four pillars will be **set in four bases of silver**, each of which will have the same form and dimensions as the bases under the planks of the Tabernacle (see Figure 29).⁹⁹ They shall suspend the Curtain from a horizontal pole that rests on the hooks that project out of the four pillars (see Figure 30).

⁹⁴ *Likutei Sichot*, vol. 12, p. 58 ff, vol. 31, pp. 220-221. ⁹⁵ *Likutei Sichot*, vol. 11, p. 183. ⁹⁶ *Likutei Sichot*, vol. 36, p. 140, footnote 39. ⁹⁷ *Midrash Tanchuma*, Vayakheil 6 (regarding the Curtain's thickness). ⁹⁸ *Ma'aseh Chosheiv*. ⁹⁹ *Ma'aseh Chosheiv*.

ONKELOS 33 וְתָמְנוּ יֵת פִּרְכָּתָא תַּחוּת פּוֹרְפִיָּא וְתַעֲיִל תַּמָּן מִגּוֹ לְפִרְכָּתָא יֵת אַרְוֵנָא דְסִדְהוּתָא וְתַפְרֵשׁ פִּרְכָּתָא לְכוּן בֵּין קֹדֶשׁ וּבֵין קֹדֶשׁ קֹדֶשׁ: 34 וְתָמְנוּ יֵת כַּפְרָתָא עַל אַרְוֵנָא דְסִדְהוּתָא בְּקֹדֶשׁ קֹדֶשׁ:

33 וְנִתְּתָה אֶת־הַפִּרְכָּתָּ תַּחַת הַקְּרָסִים וְהִבֵּאתָ שָׁמָּה מִבֵּית לַפִּרְכָּתָּ אֶת אֲרוֹן הָעֵדוּת וְהִבְדִּילָהּ הַפִּרְכָּתָּ לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקְּדוּשִׁים: 34 וְנִתְּתָה אֶת־הַכַּפְרָתָּ עַל אֲרוֹן הָעֵדוּת בְּקֹדֶשׁ הַקְּדוּשִׁים:

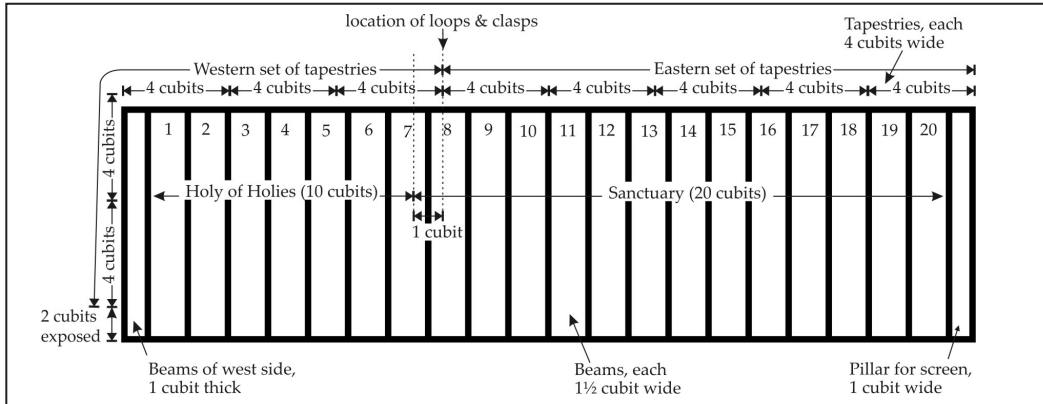


Figure 31: The position of the curtain under the tapestries — side view

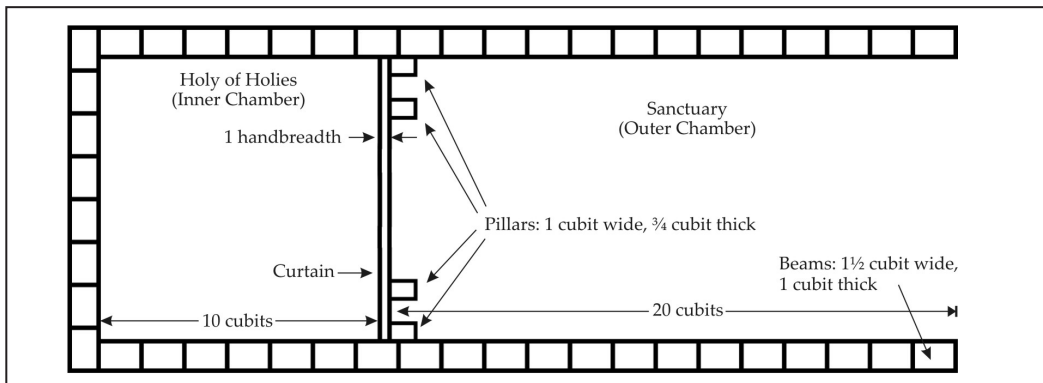


Figure 32a: The outer and inner chambers of the Tabernacle — top view

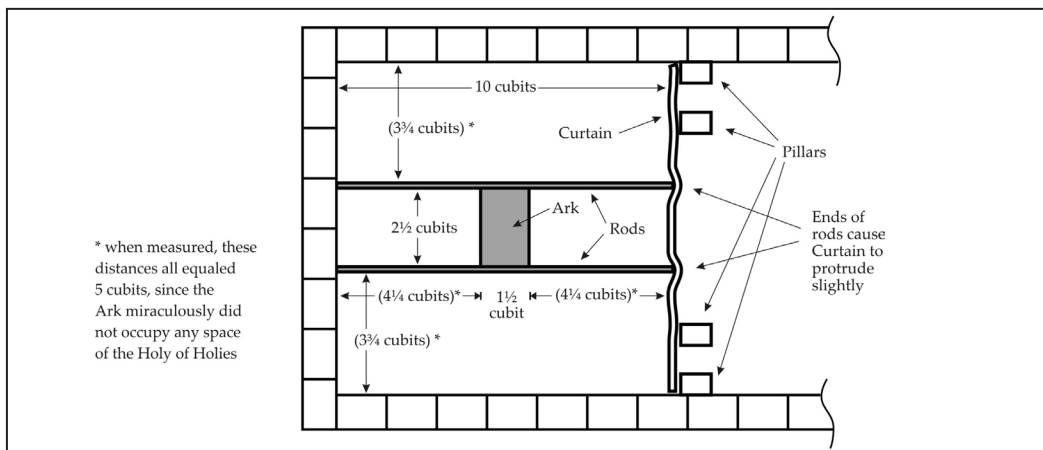


Figure 33: The Ark in the Holy of Holies

33 You shall have them position the Curtain one cubit west of the point directly **under the clasps** that couple the two sets of lower tapestries, that is, ten cubits from the west wall (see Figure 31). **There, on the inner side of the Curtain, you shall bring the Ark of Testimony.** The Curtain will thus **separate for you between** the outer chamber of the Tabernacle, known as **the Sanctuary**, and its inner chamber, **the Holy of Holies** (see Figure 32ab).

34 You shall then have them place the Cover on the Ark of Testimony, in the Holy of Holies. The Ark and its Cover are to be the only furnishings in the Holy of Holies (see Figure 33).

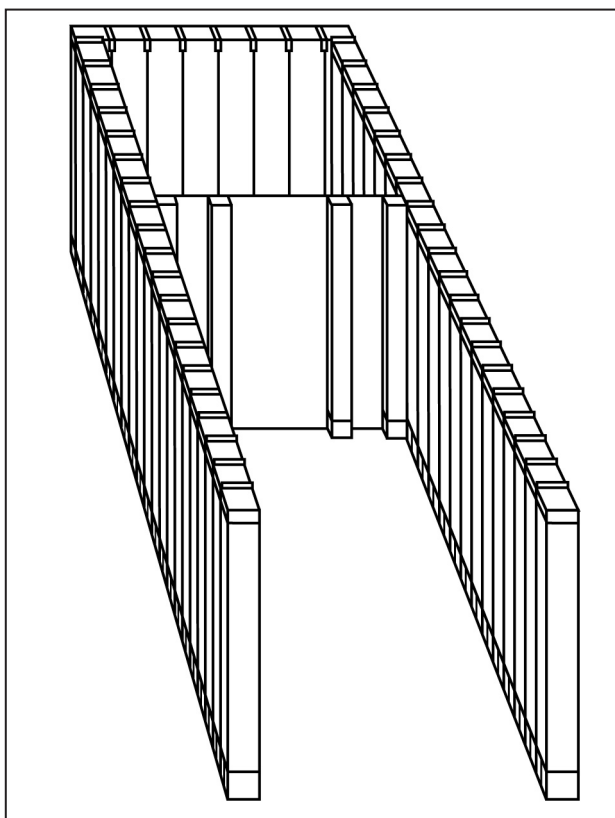


Figure 32b: The outer and inner chambers of the Tabernacle — perspective

CHASIDIC INSIGHTS

33 The Curtain will separate for you between the Sanctuary and the Holy of Holies: As will be explained further on, the Courtyard signifies the preliminary stage in our spiritual development, in which we work on renouncing and sublimating our animal nature. This is the basic prerequisite to spiritual growth. In contrast, the Tabernacle proper signifies the next stage of spiritual growth, in which we set about actively achieving Divine consciousness. We enter the Tabernacle's outer chamber in order to begin to orient our consciousness towards Divinity, and thereby align ourselves with our Divine soul.

Although both the animal soul and the Divine soul comprise both intellectual and emotional attributes, the Divine soul is primarily governed by its intellect while the animal soul is primarily governed by its emotions. Therefore, as was explained above,¹⁰⁰ the three furnishings found in the outer chamber signify the three facets of the intellect. By focusing our intellect on God—studying and meditating upon His essence, His self-manifestation in creation, and His will

as He has revealed it to us in the Torah—we can indeed transform our lives into Godly lives and identify fully with our Divine selves.

But this is still not the ultimate level available to us. Once we have realigned our consciousness with that of our Divine soul, we can proceed to the next rung of consciousness, the supra-rational. The intellect is indeed a powerful tool, but even the intellect of the Divine soul is limited to *intellectual* experience.

Transcendent Divine experience is the consciousness of the inner chamber of the Tabernacle and the Ark contained within it.¹⁰¹ The area of the inner chamber was ten cubits square and (like the rest of the Tabernacle) ten cubits high. Inasmuch as the number ten signifies the complete array of all ten *sefirot* and/or soul-powers, ten cubed signifies this complete array as manifest in all facets (i.e., dimensions) of our consciousness or reality.¹⁰² At this level, we and our ten soul-powers are totally engulfed in Divine consciousness. We have reached the level described in the liturgy¹⁰³ as being “one with Your Oneness.”¹⁰⁴

¹⁰⁰. On 25:23 and 25:31. ¹⁰¹. See above, on 25:10. ¹⁰². See *Sefer HaArachim - Chabad, Ma'arechet Otivot HaTorah, Alef*, pp. 89 ff, p. 96, p. 108. ¹⁰³. *Hosha'anot* for the third day of Sukot. ¹⁰⁴. *Reshimot* 108.

— ONKELOS —

35 ותשוי ית פתורא מברא
לפרכתא וית מנרתא לקבל פתורא
על סטר משכנא דרומא ופתורא
תתן על סטר צפונא: 36 ותעביד
פרסא לתרע משכנא תכלא
וארגנא וצבע ודורי ובוץ שזיר
עובד ציר: 37 ותעביד לפרסא
חמשא עמודי שטין ותחפי יתהון
דהבא וניהון דהבא ותתיף להון
חמשא סמכין דנחשא:

35 וְשִׁמַּתְּ אֶת־הַשְּׁלֶחֶן מִחוּץ לַפֶּרֶכֶת וְאֶת־הַמִּנְרָה
נֹכַח הַשְּׁלֶחֶן עַל צֵלַע הַמִּשְׁכָּן תִּימָנָה וְהַשְּׁלֶחֶן תִּתֵּן
עַל־צֵלַע צָפוֹן: 36 וְעָשִׂיתָ מִסָּד לַפֶּתַח הָאֹהֶל תְּכַלֵּת
וְאֲרָגְמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר מַעֲשֵׂה רֶקֶם:
37 וְעָשִׂיתָ לַמִּסָּד חֲמִשָּׁה עַמּוּדֵי שֹׁטִים וְצִפִּיתָ אֹתָם
זָהָב וְזָהָב וְיִצְקֶתָ לָהֶם חֲמִשָּׁה אֲדָנֵי נְחֹשֶׁת: 8

— RASHI —

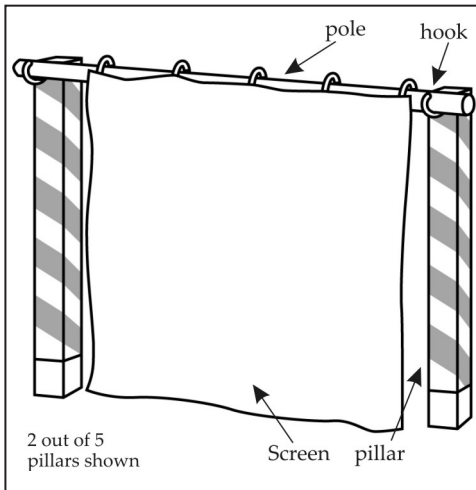


Figure 36a: The Screen — perspective

35 וְשִׁמַּתְּ אֶת־הַשְּׁלֶחֶן. שְׁלֶחֶן בַּצָּפוֹן מִשּׁוּף מִן הַכֶּתֶל
הַצָּפוֹנִי שְׁתֵּי אַמּוֹת וּמִחֻצָּה, וּמִנּוֹרָה בְּדָרוֹם מְשֻׁכָּה מִן
הַכֶּתֶל הַדְּרוֹמִי שְׁתֵּי אַמּוֹת וּמִחֻצָּה, וּמִזְבֵּחַ הַזֹּהֵב נִתּוֹן כְּנֶגֶד
אֹיֹר שְׁבִין שְׁלֶחֶן לַמִּנְרָה, מִשּׁוּף קִמְעָא כְּלָפֵי הַמִּנּוֹרָה, וְכֻלָּם
נִתּוּנִים מִן חֲצֵי הַמִּשְׁכָּן וְלִפְנֵימֵי. כִּי־צֵד? אַרְף הַמִּשְׁכָּן מִן
הַפֶּתַח לַפֶּרֶכֶת — עֲשָׂרִים אַמָּה, הַמִּזְבֵּחַ וְהַשְּׁלֶחֶן וְהַמִּנּוֹרָה
מְשֻׁכִּים מִן הַפֶּתַח לְצֵד מַעֲרֵב עֲשָׂר אַמּוֹת: 36 וְעָשִׂיתָ מִסָּד.
וּלְלוֹן, שֶׁהוּא מִסָּד כְּנֶגֶד הַפֶּתַח, כְּמוֹ: "שָׂכֶת בַּעֲדוֹ"⁷⁰, לְשׁוֹן
מִגֵּן: מַעֲשֵׂה רֶקֶם. הַצּוּרוֹת עֲשׂוּיֹת בּוֹ מַעֲשֵׂה מִחֻט, כְּפָרְצוֹף
שֶׁל עֵבֶר זֶה כִּף פָּרְצוֹף שֶׁל עֵבֶר זֶה: רֶקֶם. שֵׁם הָאֶמֶן וְלֹא
שֵׁם הָאֶמְנוּת. וְתִרְגּוּמוֹ: "עוֹבֵד צִיר" וְלֹא "עוֹבֵד צִיּוֹר". מִדַּת
הַמִּסָּד כְּמִדַּת הַפֶּרֶכֶת — עֲשָׂר אַמּוֹת עַל עֲשָׂר אַמּוֹת:

70. אייב א, י.

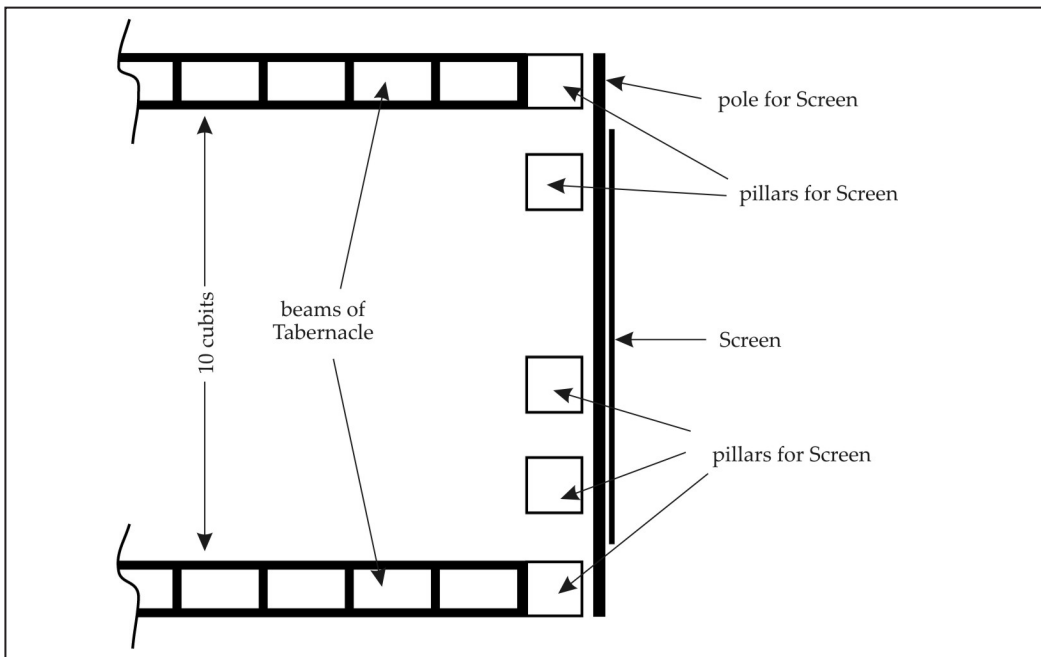


Figure 36b: The Screen — top view

35 You shall have them place the Table outside the Curtain, and the Candelabrum opposite the Table on the south side of the Tabernacle, two and a half cubits from the south wall, and you shall have them place the Table on the north side, two and a half cubits from the north wall. There will be a third article in the outer chamber as well—the Golden Altar, on which the incense will be burned—but the directions for its construction will be given later¹⁰⁵ (see Figure 34).

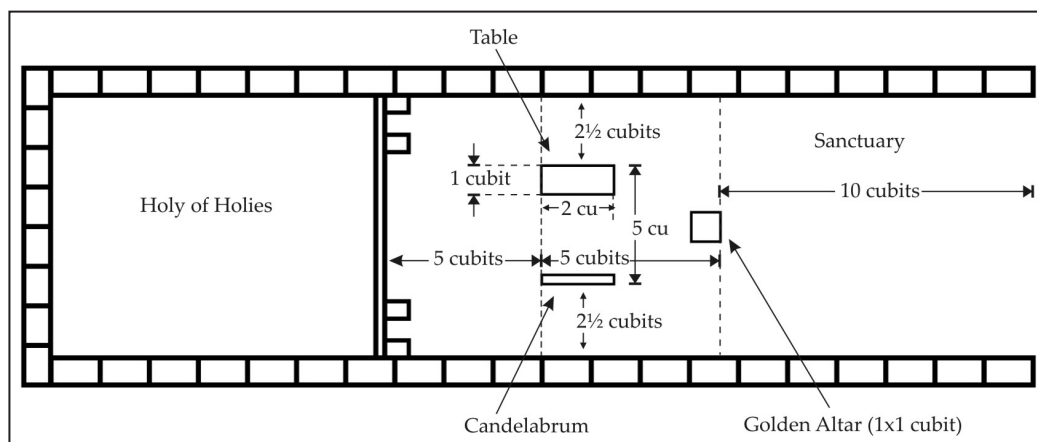


Figure 34: The furnishings in the Sanctuary

The Screen

36 You shall have them make a Screen for the entrance of the Tent, i.e., of the Tabernacle, out of the same material as the Curtain: threads composed of six strands each of turquoise, purple, and scarlet wool, and twined linen. Have them **embroider** it—not weave it—with figures of eagles and lions, the same figures appearing on both sides of the cloth. The Screen, like the Curtain, shall be ten cubits tall and ten cubits wide.

37 You shall have the artisans make five acacia pillars for the Screen: The Screen will be suspended from a horizontal pole that will rest on hooks projecting from the pillars. These pillars shall be ten cubits tall, one cubit wide, and one cubit thick.¹⁰⁶ **You shall have them overlay** these pillars and their tops¹⁰⁷ **with gold** and affix decorative, gold-overlaid bands around them.¹⁰⁸ Equip the pillars with **their hooks, which shall also be of gold.** Have the artisans whittle the bottom of each pillar so as to leave a tenon one cubit long. **You shall have the artisans cast five copper bases for them, one cubit tall, one cubit wide, and one cubit thick** (see Figure 35 and Figures 36a and b)."

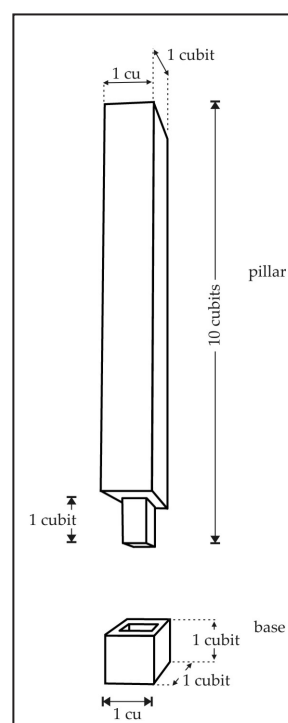


Figure 35: The pillars for the Screen

105. Below, 30:1-6. 106. Rashi on 26:5, above; *Yalkut Shimoni*, *Pekudei* 422. 107. Below, 36:38. 108. *Ibid.*

— ONKELOS —

27:1 וְתַעֲבִיד יֵת מִדְּבַחָא דְאָעִי
שְׁטִין חֲמֵשׁ אַמִּין אַרְבָּא וְחֲמֵשׁ
אַמִּין פְּתִיא מְרַבַּע יְהִי מִדְּבַחָא
וְתֵלֶת אַמִּין רֹמְהָ: 2 וְתַעֲבִיד
קַרְנוֹהִי עַל אַרְבַּע זְוִיתָהּ מִנְּהָ יְהוֹיִן
קַרְנוֹהִי וְתַחֲפִי יְתֵה נְחֹשֶׁת:

◆ שִׁשִּׁי 27:1 וְעָשִׂיתָ אֶת־הַמִּזְבֵּחַ עֲצֵי שִׁטִּים חֲמֵשׁ אַמּוֹת
אָרְךְ וְחֲמֵשׁ אַמּוֹת רֹחַב רְבֹוע יְהִיָּה הַמִּזְבֵּחַ וְשָׁלֹשׁ
אַמּוֹת קָמָתוֹ: 2 וְעָשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פְּנֵתָיו מִמָּגֶנֶז
תַּהֲיֶינָה קַרְנֹתָיו וְצִפִּיתָ אֹתָם נְחֹשֶׁת:

— RASHI —

מִקְנִים "וְשָׁלֹשׁ אַמּוֹת קָמָתוֹ"? מִשְׁפַּת סוֹבֵב וּלְמַעַלָּה:
מִמָּגֶנֶז תַּהֲיֶינָה קַרְנֹתָיו. שְׁלֹא יַעֲשֶׂם לְבָדָם, וַיַּחֲבֵרם בּוֹ:
וְצִפִּיתָ אֹתָם נְחֹשֶׁת. לְכַפֵּר עַל עֲוֹנוֹת מִצַּח, שֶׁנֶּאֱמַר:
"וּמִצָּחָךְ נְחוֹשֶׁת"⁷²:

1 וְעָשִׂיתָ אֶת־הַמִּזְבֵּחַ וְגו' וְשָׁלֹשׁ אַמּוֹת קָמָתוֹ. דְּבָרִים
בְּכַתְּבָן, דְּבָרֵי רַבִּי יְהוּדָה. רַבִּי יוֹסִי אוֹמֵר: נֶאֱמַר כָּאֵן
"רְבֹוע", וְנֶאֱמַר בְּפָנִימִי "רְבֹוע"⁷¹, מִה־לְהֵלֶן גָּבְהוּ פִּי
שְׁנַיִם כְּאַרְבֹּו, אֵף כָּאֵן גָּבְהוּ פִּי שְׁנַיִם כְּאַרְבֹּו. וּמִה־אֵנִי

71. שְׁמוֹת ל, ב. 72. יְשַׁעִיָּה מַח, ד.

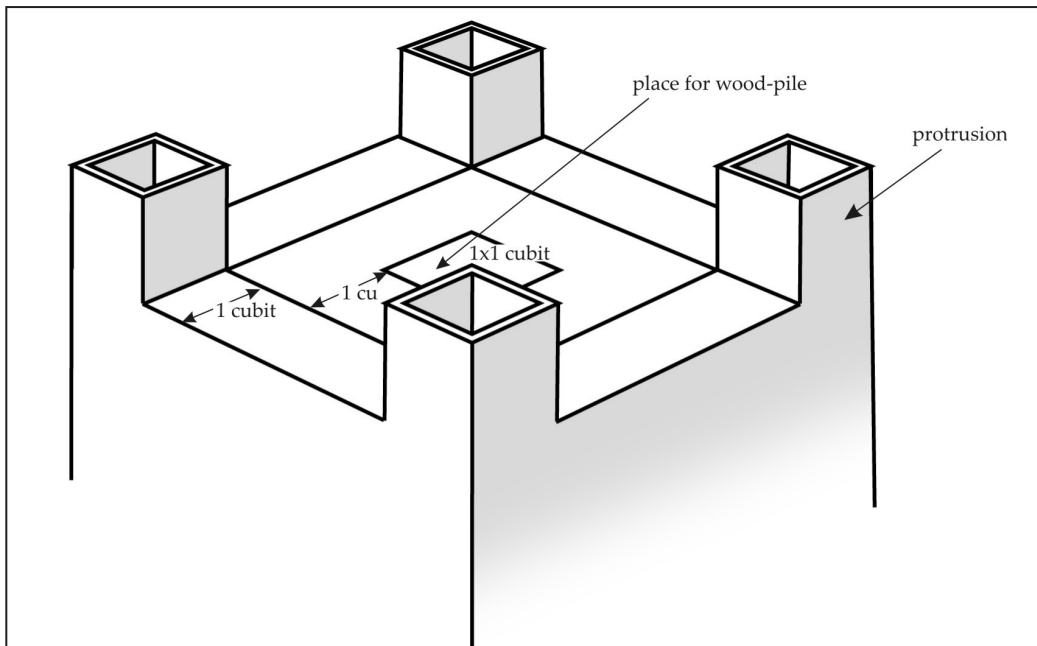


Figure 37b: The copper Altar - top view

— CHASIDIC INSIGHTS —

slaughter — i.e., renounce — our animalistic orientation toward life. Sprinkling the blood and placing the fat of the slaughtered animal on the Altar alludes to how we re-orient our enthusiasm (warm blood) and sense of delight (fat) to Godliness. Burning the animal by fire on the Altar alludes to the consumption of our animal nature by Divinity.

The Altar for animal sacrifices was situated outside

the Tabernacle itself, in the Courtyard, indicating that sublimation of the animal nature is prerequisite to entrance into the realm of holiness and Divine consciousness embodied in the Tabernacle itself.¹¹¹ When we enter the Tabernacle, we encounter the three furnishings that allude to the process of rectifying the three components of our intellect: the Candelabrum, signifying *chochmah*;¹¹² the Table, signifying *binah*;¹¹³ and the Inner Altar, signifying *da'at* and *keter*.¹¹⁴

111. *Reshimot* 108. 112. See above, on 25:31. 113. See above, on 25:23. 114. See below, on 30:1.

The Outer Altar

- ◆ **Sixth Reading 27:1** God then instructed Moses concerning the furnishings outside the Tabernacle, in the Courtyard. “**You shall have the artisans make the Outer Altar out of panels of acacia wood, assembled into a hollow box five cubits long and five cubits wide—the Altar shall be square—and ten cubits tall. It will be three cubits high above its Border, as will be described presently.**

2 You shall have them make protrusions for it on the top, at its four corners, the protrusions being of one piece with it. The protrusions will each be one cubit tall, one cubit long, and one cubit wide. The space between these protrusions, plus an additional cubit inward, will serve as space for the priests to walk on the top of the Altar when they burn the offerings. This will leave one square cubit in the center of the Altar’s top for the woodpile (see Figure 37).¹⁰⁹ Although most of the other furnishings of the Tabernacle are to be overlaid with gold, **you shall overlay this Altar with copper.** This is because the word for “copper” (*nechoshet*) is similar to the word for “stubbornness” (*nachush*),¹¹⁰ and the sacrifices offered on this altar atone for inadvertent sins, which a person generally commits as a result of his stubborn deference to the animal side of his personality.

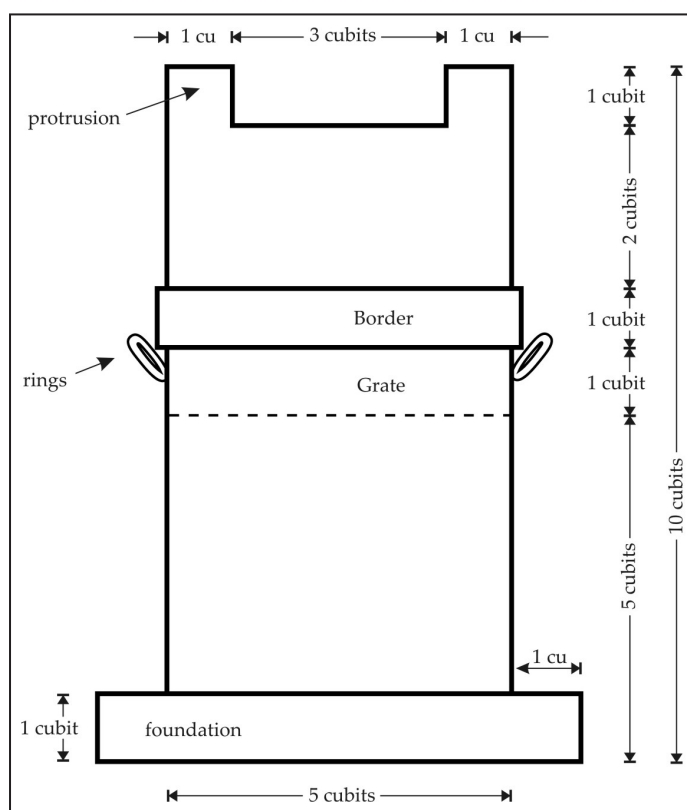


Figure 37a: The copper Altar - side view

CHASIDIC INSIGHTS

1 You shall make the Altar: The Outer Altar was used for offering animal sacrifices. Animal sacrifices allude to the sublimation of our animal soul. Three types of animals could be offered on the Altar—oxen, sheep, and goats. These allude to the three varieties of animal soul: The ox corresponds to the confrontational type, who is always seeking to oppose the directives of the

Divine soul. The sheep corresponds to the conformist-type, who follows the crowd and is too weak to assert his Divine nature if it entails going against the tide. The goat corresponds to the stubborn type, who brazenly refuses to budge from the preconceived notions inculcated into him by his animal soul.

Slaughtering the animal alludes, of course, to how we

¹⁰⁹. Rashi on 27:5, below. ¹¹⁰. See Isaiah 48:4.

ONKELOS

3 ותעביד פסכתרתה למספי קטמה ומגורפיתה ומזרקיה וענוריתה ומחתיתה לכל-מנוהי תעביד נחשא: 4 ותעביד לה סרדא עובר מצדא דנחשא ותעביד על מצדא ארבעה עזון דנחשא על ארבעה סטרוה: 5 ותמן יתה תחות סוכבא דמדבא מלרע ותהי מצדא עד פלגות מדבא: 6 ותעביד אריחא למדבא אריחי דאעי שטין ותחפי יתהון נחשא:

3 ועשית סירתיו לדשנו ויעיו ומזרקתיו ומזלגתיו ומחתתיו לכל-כליו תעשה נחשת: 4 ועשית לו מכבר מעשה רשת נחשת ועשית על-הרשת ארבע טבעת נחשת על ארבע קצותיו: 5 ונתתה אתה תחת כרכב המזבח מלמטה והיתה הרשת עד חצי המזבח: 6 ועשית בדים למזבח בדי עצי שטים וצפית אתם נחשת:

RASHI

אמה בדפנו לנוי, והוא לסוף שש אמות של גבהו, בדברי האומר גבהו פי שנים כארכו. הא, מה אני מקים "ושלש אמות קמתו"⁸⁰? משפת סוכב ולמעלה. אבל "סוכב" להלוח הכהנים, לא היה למזבח הנחשת, אלא על ראשו לפנים מקרנותיו. וכן שנינו בזבחים⁸¹: איזהו כרכב? בין קרן לקרן, והיה רוחב אמה, ולפנים מהן אמה של הלוח רגלי הכהנים, שתי אמות הללו קרויים "כרכב". ודקדקנו שם: והכתוב: "תחת כרכב המזבח מלמטה", למדנו שהכרכב בדפנו הוא, ולבוש המכבר תחתיו: ותרץ המתירן: תרי הו: חד לנוי, וחד לכהנים דלא שתרגו. זה שבדפן לנוי היה, ומתחתיו הליבוש המכבר, והגיע רחבו עד חצי המזבח. נמצא שהמכבר רחב אמה, והוא היה סימן לחצי גבהו, להבדיל בין דמים העליונים לדמים התחתונים. וכנגדו עשו למזבח בית עולמים, דוגמת חוט הסקרא באמצעו. וכבש שהיו עולין בו, אף-על-פי שלא פרוש בענין זה, כבר שמענו בפרשת: "מזבח אדמה תעשה לי...לא-תעלה במעלות"⁸² — לא תעשה לו מעלות בכבש שלו, אלא בכבש חלק. למדנו שהיה לו כבש. כך שנינו במכילתא⁸³. ומזבח אדמה הוא מזבח הנחשת, שהיו ממלאין חללו אדמה במקום חנייתו. והכבש היה בדרום המזבח, מבדל מן המזבח מלא חוט השערה, ורגליו מגיעין עד אמה סמוך לקלעי החצר שבדרום, בדברי האומר: עשר אמות קומתו. ולדברי האומר: דברים ככתבן, שלש אמות קומתו — לא היה ארץ הכבש אלא עשר אמות. כך מצאתי במשנת ארבעים ותשע מדות⁸⁴. וזה שהיה מבדל מן המזבח מלא החוט, במסכת זבחים⁸⁵ למדוהו מן המקרא:

3 סירתיו. כמין יורות: לדשנו. להסיר דשנו לתוכם, והוא שתרגם אונקלוס: "למספי קטמה" — לספות הדשן לתוכם. כי יש מלות בלשון עברית, מלה אחת מתחלפת בפתרון לשמש בגין וסתירה, כמו: "ותשרש שרשיה"⁷³, "איל משריש"⁷⁴. וחלופו: "ובכל-תבואתי תשרש"⁷⁵. וכמוהו: "בסעפיה פריה"⁷⁶. וחלופו: "מסעף פארה"⁷⁷ — מפשח סעפיה. וכמוהו: "וזה האחרון עצמו"⁷⁸ — שבר עצמותיו, וכמוהו: "ויסקלהו באבנים"⁷⁹. וחלופו: "סקלו מאבן"⁸⁰ — הסירו אבניה, וכן "ויעזקהו ויסקלהו"⁸¹, אף כאן: "לדשנו" — להסיר דשנו. ובלעז אישצידרר"⁸²: ויעיו. בתרגומו, מגרפות שנוטל בהם הדשן, והן כמין כסוי הקדרה של מתכת דק ולו בית יד. ובלעז ודי"⁸³: ומזרקתיו. לקבל בהם דם הזבחים: ומזלגתיו. כמין אנקליות כפופים, ומכה בהם בבשר ונתחבים בו, ומתהפכין בהן על גחלי המערכה, שהיא ממחר שרפתן. ובלעז קרוצינ"ש⁸⁴. ובבלשון חכמים: "צנוריות": ומחתתיו. בית קבול יש להם, לטל בהן גחלים מן המזבח, לשאתם על מזבח הפנימי לקטרת. ועל-שם חתיתן קרויים "מחתות", כמו: "לחתות אש מיקוד"⁸⁵, לשון שאיבת אש ממקומה, וכן "היחתה איש אש בחיקו"⁸⁶: לכל-כליו. כמו "כל-כליו": 4 מכבר. לשון כברה שקורין קריבל"א, כמין לבוש עשוי לו למזבח עשוי חורין חורין כמין רשת. ומקרא זה מטרס, ובה פתרונו: ועשית לו מכבר נחשת מעשה רשת: 5 כרכב המזבח. סוכב. כל-דבר המקיף סביב בעגול, קרוי "כרכב", כמו ששנינו ב"הכל שוחטין"⁸⁷: אלו הן גולמי כלי עץ, כל-שעתיד לשוף ולכרכב. והוא כמו שעושים חריצין עגולין בקרשי דפני התבות וספסלי העץ. אף למזבח עשה חריץ סביבו, והיה רחבו

73. תהלים פ, י. 74. איוב ה, ג. 75. איוב לא, יב. 76. ישעיה יז, ו. 77. ישעיה ק, לג. 78. ירמיה נ, יז. 79. מלכים א, יג. 80. ישעיה סב, י. 81. ישעיה ה, ב. 82. למנות את האפר. 83. נעה, מגרפה. 84. נויס, קולבים. 85. ישעיה ל, יד. 86. משלי ו, כז. 87. חולין כה, א. 88. לעיל פסוק א. 89. סב, א. 90. שמות כ, כב. 91. יתרו מסכתא דבדוד פרק יא. 92. חובא בילקוט שמעוני פקודי רמז תיט. 93. סב, ב.

3 Inasmuch as this altar will be used for burning animal sacrifices, **you shall** have the artisans **make its pots with which to remove the ashes from it; its scoops,** with which the ashes will be shoveled into the pots; **its basins,** in which the blood of the slaughtered animals will be received in order to be applied to the altar; **its forks,** which will be used to turn over the meat of the sacrifices as it burns; **and its fire pans,** which will be used to carry coals from this altar into the Sanctuary and place them on the Golden Altar for the purpose of burning the incense. **You shall** have them **make all its implements of copper** (see Figure 38).

4 **You shall** have them **make a Grate of copper network** to girdle the Altar, one cubit wide, occupying the sixth cubit of the Altar's height. **You shall** have them **make on the network four copper rings, on the four corners** of the Grate.

5 Have them make a decorative Border around the Altar, one cubit thick, occupying the seventh cubit of the Altar's height from the ground. **You shall** have them **place the Grate below the decorative Border of the Altar, extending downward until the middle of the height of the Altar,** i.e., until the point 5 cubits from the ground. It will thus be clear where the midpoint of the Altar's height is, and this will be necessary for there are certain offerings whose blood must be applied to the upper half of the Altar and others whose blood must be applied to the lower half of the Altar.

6 **You shall** have them **make rods for the Altar, rods of acacia wood, and you shall** have them **overlay them with copper.**

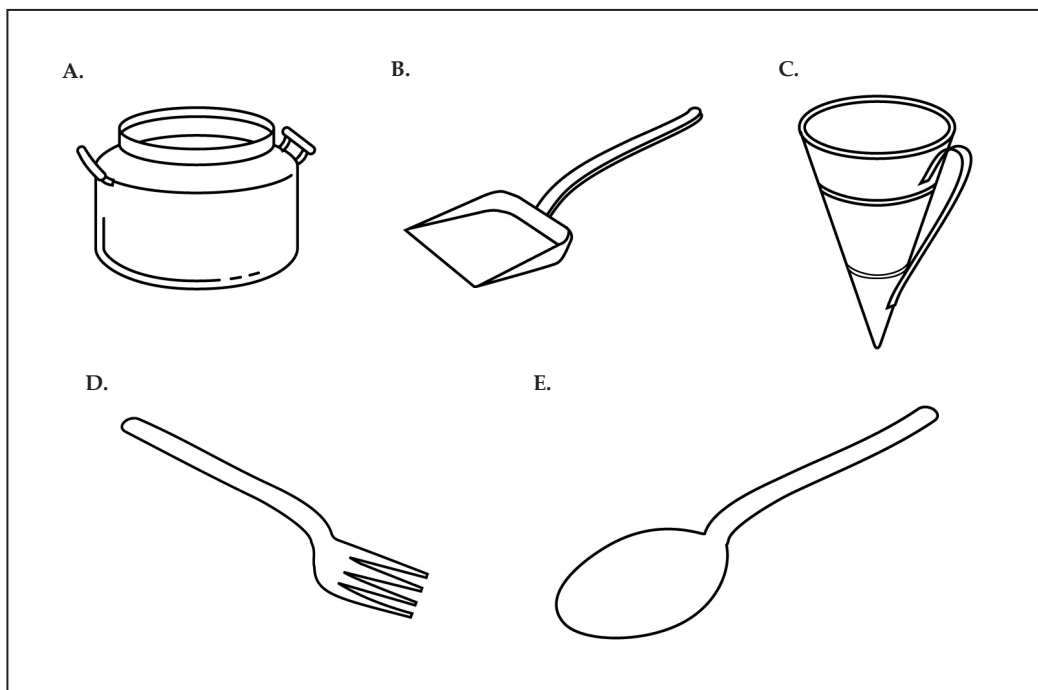


Figure 38: The utensils of the altar: A. pot; B. scoop; C. basin; D. fork; E. fire pan

— ONKELOS —
 7 וְעַל יַת אֲרִיחֹהִי בַעֲזָקְתָּא וַיהוֹן
 אֲרִיחִיאַ עַל תְּרִין סְטָרִי מִדְּבָחָא
 בְּמִטְל יְתָה: 8 חֲלִיל לִוְחִין תַּעֲבִיד
 יְתָה כְּמָא דִּי אַחְזִי יִתְרִ בְּטוֹרָא
 כֵּן יַעֲבִדוּ: 9 וְתַעֲבִיד יֵת דֶּרֶת
 מִשְׁכָּנָא לְרוּחַ עֵיבֵר דְּרוֹמָא סְרָדִין
 לְדֶרֶתָא דְּבוּיָן שְׂזִיר מְאָה בְּאַמִּין
 אַרְבָּא לְרוּחָא חֲדָא:

7 וְהוּבָא אֶת־בִּדְיוֹ בַּטְּבַעַת וְהָיוּ הַבָּדִים עַל־שְׁתֵּי צִלְעֹת
 הַמִּזְבֵּחַ בִּשְׂאֵת אֹתוֹ: 8 נָבוֹב לַחַת תַּעֲשֶׂה אֹתוֹ כְּאַשֶּׁר
 הָרָאָה אֹתָךְ בְּהָר כֵּן יַעֲשֶׂה: 9
 שְׂבִיעִי* וְעָשִׂיתָ אֶת חֲצֵר הַמִּשְׁכָּן לַפֶּאת נֹגֵב־
 תִּימָנָה קָלְעִים לַחֲצֵר יֵשׁ מְשֹׁר מְאָה בְּאַמָּה אֶרְךְ
 לַפֶּאֱהָ הָאֶחָת:

— RASHI —

עֲשׂוּיִין כְּמִין קָלְעִי סְפִינָה, נִקְבִּים נִקְבִּים, מַעֲשֵׂה קָלְעִה
 וְלֹא מַעֲשֵׂה אוֹרֵג. וְתַרְגּוּמוֹ: "סְרָדִין", כְּתַרְגּוּם שֶׁל
 "מִכְבֵּר"⁹⁴ הַמְתַּרְגֵּם "סְרָדָא", לְפִי שֶׁהוּא מְנַקְבִּין כְּכִבְרָה:
 לַפֶּאֱהָ הָאֶחָת. כָּל־הָרוּחַ קְרוֹי "פֶּאֶה":

7 בַּטְּבַעַת. בְּאַרְבַּע טְבַעוֹת שֶׁנַּעֲשׂוּ לַמִּכְבֵּר: 8 נָבוֹב
 לַחַת. כְּתַרְגּוּמוֹ: "חֲלִיל לִוְחִין" — לִוְחוֹת עֲצֵי שִׁטִּים
 מִכָּל־צֶדֶד, וְהַחֲלָל בְּאַמְצֵעַ. וְלֹא יִהְיֶה כָּלוּ עַץ אֶחָד שֶׁיִּהְיֶה
 עָבִיז חֲמֵשׁ אַמּוֹת עַל חֲמֵשׁ אַמּוֹת כְּמִין סֶדֶן: 9 קָלְעִים.

94. לעיל פסוק ד.

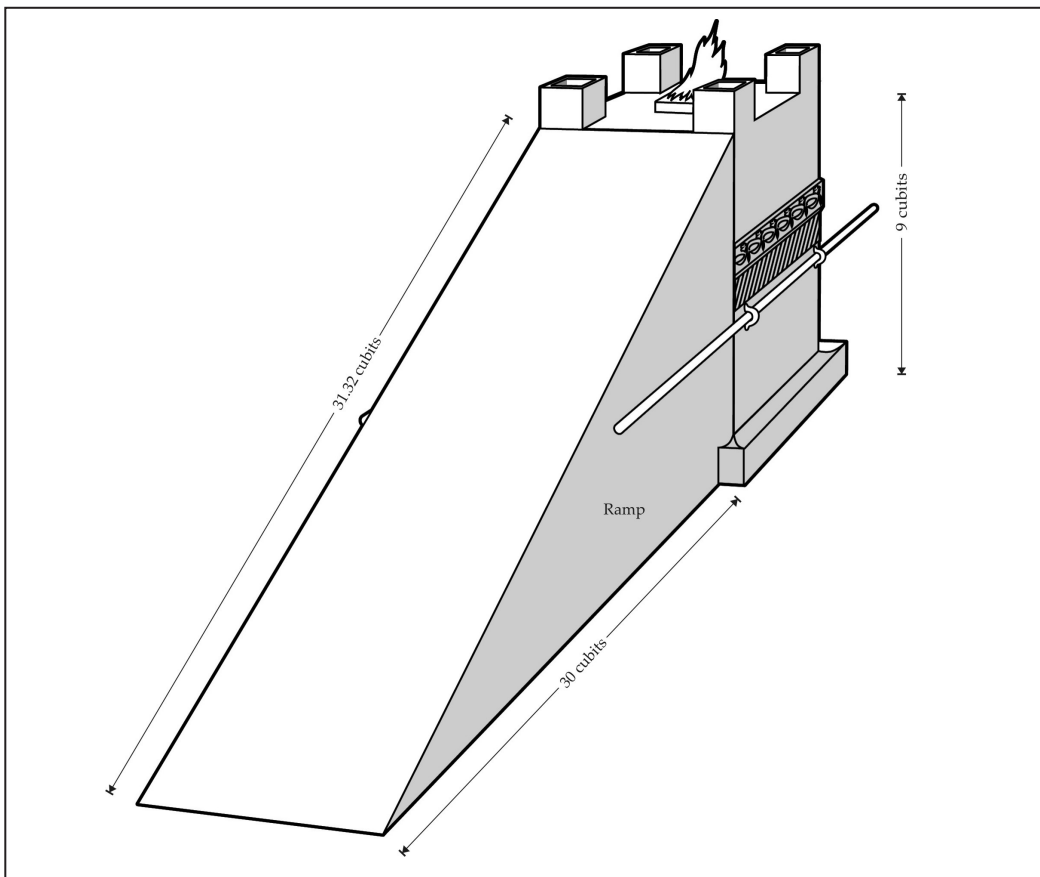


Figure 40: The ramp

*If the Sabbath of *parashat Terumah* coincides with *Rosh Chodesh* and is also *Shabbat Shekalim*, the sixth reading continues until the end of the *parashah*, the *Maftir*-reading for *Rosh Chodesh* is the seventh reading, and the *Maftir* of *Shabbat Shekalim* is read as the *Maftir*.

7 Its rods shall be inserted through the rings, so that the rods will be on the two sides of the Altar when it is carried (see Figure 39).

8 You shall have them make the Altar a hollow structure, of panels, and fill it with earth every time it is set up.¹¹⁵ It will not be solid, and it will not have a built-in roof. **As He showed you on the mountain, so shall they make it.** In order to ascend the altar, have the artisans build a ramp, since it is forbidden to ascend the altar by stairs (see Figure 40).¹¹⁶ This ramp will be positioned to the south of the Altar.¹¹⁷ There is another article outside the Tabernacle—the Laver—but the directions for its construction will be given later.”¹¹⁸

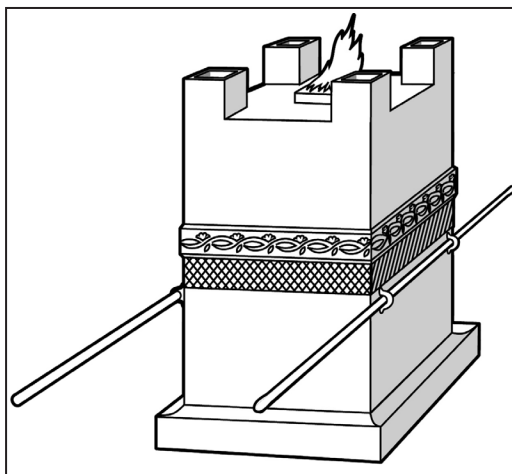


Figure 39: The copper Altar with its rings and rods

The Courtyard

- ◆ *Seventh Reading** **9** The walls of the Tabernacle set off the area occupied by it as holy space. In order to define the area of the surrounding Courtyard, God told Moses: **“You shall have them make the Courtyard of the Tabernacle as follows: On the south side there shall be loosely netted crocheted hangings made of twined linen for the Courtyard, one hundred cubits long in order to make one side of the enclosure. These hangings shall be five cubits tall.”**¹¹⁹

CHASIDIC INSIGHTS

8 You shall make a hollow structure: As mentioned above, the Outer Altar alludes to the process of refining our animal natures. The material and form of the Outer Altar allude to the two opposite attitudes we need to cultivate in order to accomplish this.

On the one hand, we must be resolute in our dedication to spiritual advancement. The Jews are called “a stiff-necked people”;¹²⁰ this can be a positive quality if expressed as determination and obstinacy in realizing spiritual goals. This quality is alluded to by the fact that the Altar was made of copper, the word for which (*nechoshet*) is related to the word for brazen (*nechush*) stubbornness.¹²¹

On the other hand, the hollow Altar was filled with dirt.¹²² So, while we must be externally stubborn, we must be internally humble as dirt. As we say in our prayers,¹²³ “and may my soul be as dust to all.”¹²⁴

9 Crocheted hangings made of twined linen: These

hangings were made of linen because flax, from which linen is made, differs from other plants in that only a single stalk grows from each seed.¹²⁵ One of the words for “linen” in biblical Hebrew (*bad*) reflects this attribute, since it also means “alone.” Since the Jew is distinguished from other nations by virtue of his absolute monotheism, it is appropriate that the curtain separating the Tabernacle from the surrounding world was made of this material.¹²⁶

In addition, the flax plant alludes to our mission to spread of the knowledge of God’s oneness to the world at large. Our sages tell us that “flax depletes the land [i.e., the soil of its nutrients],”¹²⁷ and “land” signifies the earthly, materialistic consciousness that opposes the faith in one God. This is the mystical meaning of the phrase “a single people in the land,”¹²⁸ which is used to describe the Jews: they are a people who bring awareness of God’s oneness to the materialistic world.¹²⁹

115. Rashi on 27:5, above. 116. Above, 20:23. 117. Rashi on 27:5, above. 118. Below, 30:18-21. 119. Below, 38:18; *Likutei Sichot*, vol. 16, pp. 443-446. 120. Below, 32:9, 33:3, 33:5, 34:9; Deuteronomy 9:6, 9:13. 121. See Isaiah 48:4. 122. Above, 20:21. 123. Following the *Amidah*. 124. *Reshimot* 108. 125. *Zevachim* 18b; Rashi *ad loc.* 126. *Likutei Torah* 2:28b ff. 127. *Bava Metzia* 109a. 128. 2 Samuel 7:23, and elsewhere. 129. *Tanya*, *Igeret HaKodesh* 9, etc.

— ONKELOS —

10 ועמודיה עשירים נחשת ווי העמודים
והשקיהם כסף: 11 וכן לפאת צפון בארץ קלעים
מאה ארץ ועמודו {ועמודיו} עשירים ואדניהם עשירים
נחשת ווי העמודים והשקיהם כסף: 12 ורחב החצר
לפאת-ים קלעים חמשים אמה עמדיהם עשרה
ואדניהם עשרה:

— RASHI —

וי"ו, ראשו זקוף למעלה וראשו אחד תקוע בעמוד,
באותן שעושין להציב דלתות שקורין גוש"ש. ורחב
הקלע תלוי מלמטה, והיא קומת מחיצות החצר: ווי
העמודים. הם האונקליות: והשקיהם. מקפין היו
העמודים בחוטי כסף סביב. ואיני יודע אם על פני כלן,
אם בראשם, אם באמצעם. אף יודע אני ש"חשוק"
לשון חגורה, שכן מצינו בפילגש בגבעה: "ועמו צמד
חמורים חבושים"י, תרגומו: "חשוקים":

10 ועמודיו עשירים. חמש אמות בין עמוד לעמוד:
ואדניהם. של העמודים נחשת. האדנים יושבים על
הארץ, והעמודים תקועים לתוכן. היה עושה כמין
קנדיסין שקורין פל"ש, ארכן ששה טפחים ורחבן
שלושה, וטבעת נחשת קבועה בו באמצעו, וכורך שפת
הקלע סביביו במיתרים כנגד כל-עמוד ועמוד, ותולה
הקנדיס דרך טבעתו באונקליות שבועמוד העשוי כמין

95. יתדות, כלנסאות. 96. צירים. 97. שופטים ט, י.

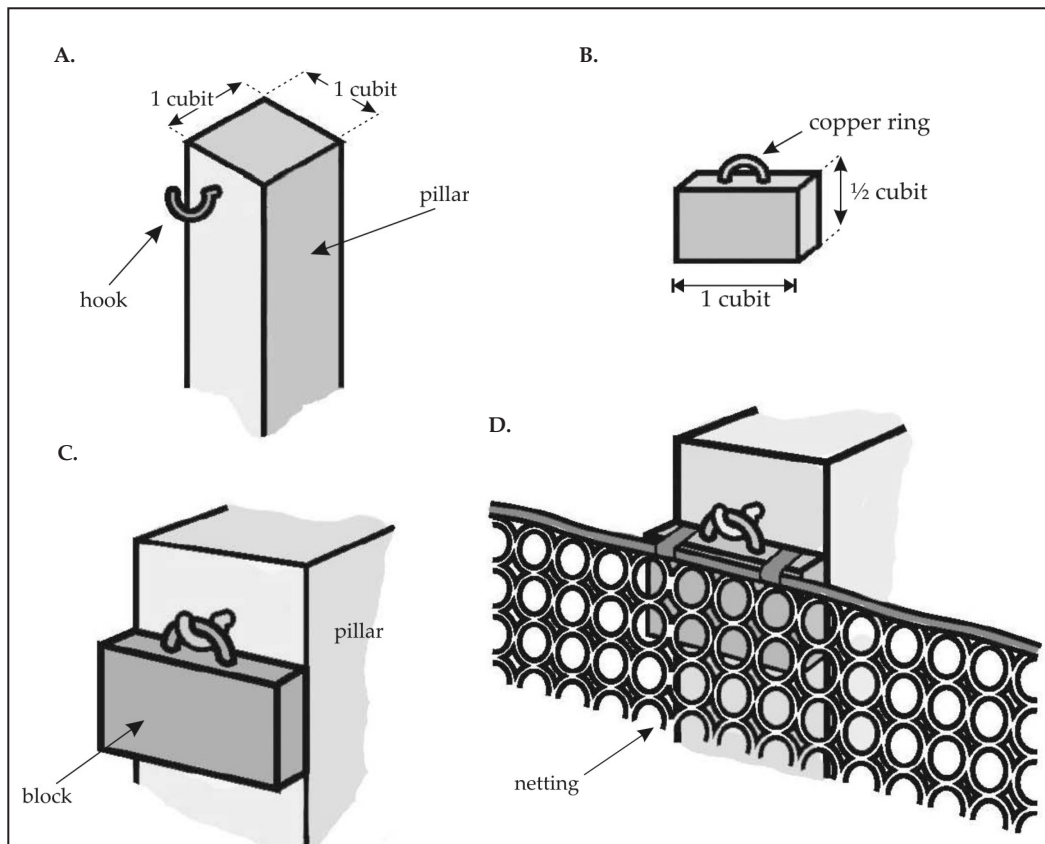


Figure 42: The netting hanging on the pillars: A. a hook on a pillar; B. wooden block; C. block hanging on pillar; D. netting hanging on block

10 For this side of the enclosure, have them make **twenty pillars, with their twenty copper bases**, on which to hang the nettings. There will thus be five cubits between one pillar and the next (see Figure 41). The pillars shall be made out of acacia wood overlaid with copper on the sides¹³⁰ and silver on the top.¹³¹ The pillars shall be a cubit wide, a cubit thick,¹³² and just over five cubits tall. The bases shall be one cubit tall. Have the artisans whittle away the bottom of each pillar so as to leave a tenon one cubit long, by which they shall insert the pillars into the bases.¹³³ Have them make hooks that will project out of each pillar at the top, and wooden blocks, one cubit long and a half a cubit wide, to hang from the hooks by a copper ring. The netted hangings will be attached to these blocks by ropes, and this is how they will hang from the pillars (see Figure 42). Have them also affix decorative bands around the pillars (see Figure 43). **The hooks of the pillars and their bands shall be made of silver.**

11 Likewise, along the length of the north side, there shall be hangings one hundred cubits in length, with their twenty pillars and their twenty bases of copper; the hooks of the pillars and their bands shall be made of silver.

12 For the width of the Courtyard on the west side there shall be crocheted hangings fifty cubits in length, with their ten pillars and their ten bases.

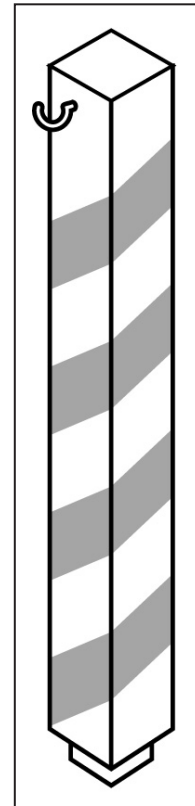


Figure 43: The decorative bands

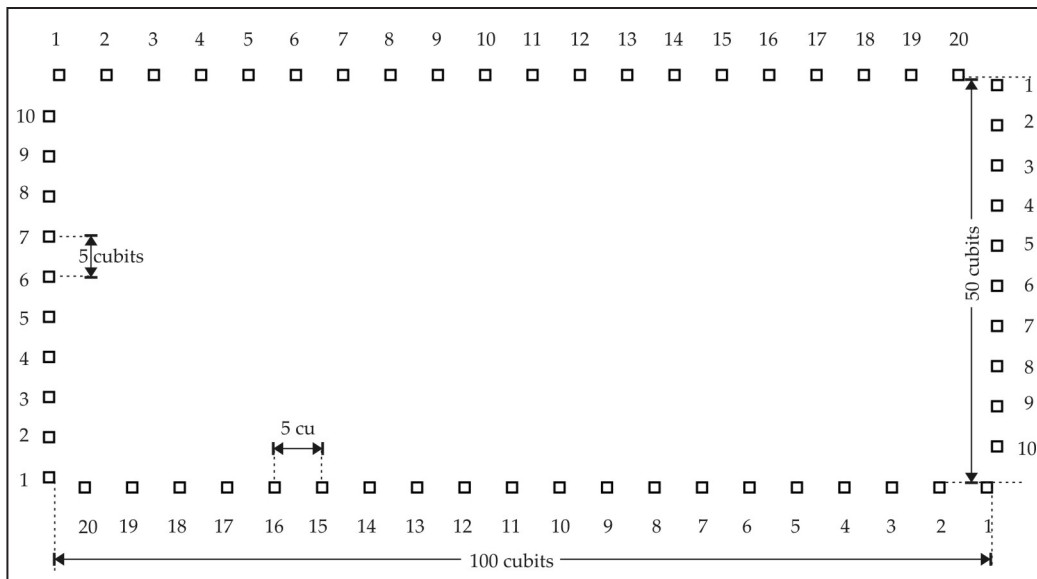


Figure 41: The pillars of the Courtyard — top view

¹³⁰. *Yalkut Shimoni, Pekudei* 425. ¹³¹. Below, 38:16-19. ¹³². Mizrahi on Rashi on 27:18, below. ¹³³. Analogous to the planks and bases of the Tabernacle.

— ONKELOS —

13 ופתיא דדרתא לרוח קדומא
מדינחא חמשין אמין: 14 וחמש
עשרי אמין סרדין לעברא
עמודיהון תלתא וסמכיהון תלתא:
15 ולעברא תנינא חמש עשרי
סרדין עמודיהון תלתא וסמכיהון
תלתא: 16 ולתרע דרתא פרסא
עשרין אמין דתכלא וארגונא
וצבע וזוירי ובויג שזיר עובד
ציור עמודיהון ארבעה וסמכיהון
ארבעה: 17 כל-עמודי דרתא
סחור סחור מכבשין כסף וויהון
דכסף וסמכיהון נחשא: 18 ארבע
דרתא מאה אמין ופתיא חמשין
בחמשין ורומא חמש אמין דבויג
שזיר וסמכיהון דנחשא:

13 ורחב החצר לפאת קדמה מזרחה חמשים אמה:
14 וחמש עשרה אמה קלעים לפתח עמדיהם שלשה
ואדניהם שלשה: 15 ולפתח השנית חמש עשרה
קלעים עמדיהם שלשה ואדניהם שלשה: 16 ולשער
החצר מסד | עשרים אמה תכלת וארגמן ותולעת שני
ושש משור מעשה רקם עמדיהם ארבעה ואדניהם
ארבעה:

◆ מפטיר 17 כל-עמודי החצר סביב מחשקים כסף וויהם
כסף ואדניהם נחשת: 18 ארך החצר מאה באמה
ורחב | חמשים בחמשים וקמה חמש אמות שש משור
ואדניהם נחשת:

— RASHI —

נחשת אלא לצפון ולדרום, אבל למזרח ולמערב לא
נאמר וזין וחשוקים ואדני נחשת, לכך בא ולמד כאן:
18 ארך החצר. הצפון והדרום, שמן המזרח למערב
מאה באמה: ורחב חמשים בחמשים. חצר שבמזרח
היתה מרבעת חמשים על חמשים, שהמשכן ארכו
שלשים ורחבו עשר, העמיד מזרח פתחו בשפת
חמשים החיצונים של ארך החצר, נמצא כלו בחמשים
הפנימיים וכלה ארכו לסוף שלשים. נמצאו, עשרים
אמה רוח לאחוריו בין הקלעים שבמערב ליריעות
של אחורי המשכן, ורחב המשכן עשר אמות באמצע
רוחב החצר, נמצאו לו עשרים אמה רוח לצפון
ולדרום מן קלעי החצר ליריעות המשכן, וכן למערב,
וחמשים על חמשים חצר לפניו: וקמה חמש אמות.
גבה מחיצות החצר, והוא רחב הקלעים: ואדניהם
נחשת. להביא אדני המסך. שלא תאמר: לא נאמרו
אדני נחשת אלא לעמודי הקלעים, אבל אדני המסך
של מין אחר. כך נראה בעיני, שלכך חזר ושנאן:

13 לפאת קדמה מזרחה. פני המזרח קרוי "קדם" לשון
"פנים". "אחור" לשון "אחורים", לפיכך המזרח קרוי
"קדם" שהוא פנים, ומערב קרוי "אחור" כמה דאת
אמר: "הים האחרון" — "נמא מערבא": חמשים אמה.
אותן חמשים אמה לא היו סתומים כלם בקלעים, לפי
ששם הפתח אלא חמש עשרה אמה קלעים לפתח
הפתח מכאן, וכן לפתח השנית, נשאר רחב חלל
הפתח בינתיים — עשרים אמה. וזהו שנקאמר: "ולשער
החצר מסד עשרים אמה"⁹⁸. וילון למסך כנגד הפתח,
עשרים אמה ארך ברחב הפתח: 14 עמדיהם שלשה.
חמש אמות בין עמוד לעמוד — בין עמוד שבראש
הדרום העומד במקצוע דרומית מזרחית, עד עמוד
שהוא מן השלשה שבמזרח — חמש אמות, וממנו
לשני — חמש אמות, ומן השני לשלישי — חמש אמות,
וכן לפתח השנית, וארבעה עמודים למסך, הרי עשרה
עמודים למזרח כנגד עשרה למערב: 17 כל-עמודי
החצר סביב וגו'. לפי שלא פרש וזין וחשוקים ואדני

98. להלן פסוק טו.

— CHASIDIC INSIGHTS —

18 The height shall be five cubits: Although Rashi adopts the opinion that the Outer Altar was ten cubits high, according to another opinion it was only three cubits high. In this context, the Talmud records an opinion that the reason the hangings were five cubits high was so the people standing outside the Court-yard would not be able to see the priest officiating on

top of the Altar.¹³⁴ However, the Talmud also records an opinion that Moses was ten cubits tall;¹³⁵ so, in this view, although the hangings hid the priest from the people, they only hid the lower half of Moses' body.

Although the people fashioned the components of the Tabernacle, it was Moses who actually erected it.¹³⁶ Similarly, with regard to the spiritual Tabernacle

134. Zevachim 18b. 135. Bechorot 44a. 136. Below, 40:2.

13 The width of the Courtyard on the front, the east side, shall also be fifty cubits.

14 Of this width, there shall be fifteen cubits of crocheted hangings to one side of the entrance, with their three pillars and their three bases, five cubits apart,

15 and likewise, there shall be fifteen cubits of crocheted hangings to the other side of the entrance, with their three pillars and their three bases, five cubits apart.

16 To close the entrance to the Courtyard, have the artisans make a twenty-cubit wide Screen out of the same material used for the tapestries of the Tabernacle, its Screen and its Curtain: threads composed of six strands each of turquoise, purple, and scarlet wool, and twined linen. Have them embroider it with figures of eagles and lions, the same figures appearing on both sides of the cloth. It shall have four pillars and four bases

(see Figures 44a and b).

- ◆ **Maftir 17** Although it was only mentioned previously that the hooks and bands of the pillars on the northern and southern sides of the enclosure should be made of silver, and that the bases on these sides should be made

of copper, this applies to *all* sides of the enclosure: **All the pillars surrounding the Courtyard shall be banded with silver; their hooks shall be made of silver, and their bases, of copper.**

18 Although the length of the Courtyard shall be one hundred cubits, the Tabernacle shall be situated only in the western half of the Courtyard. Thus, the width and breadth of the empty, eastern half of the Courtyard shall be **fifty cubits by fifty**. The copper Altar and the Laver shall be placed in this area (see Figure 45, next page). **The height** of the enclosure shall be **five cubits**. The entire height of the enclosure will consist of the hangings made of **twined linen**. **The bases** of pillars that hold up the Courtyard Screen, like the bases of the other pillars of the Courtyard, **shall be made of copper.**

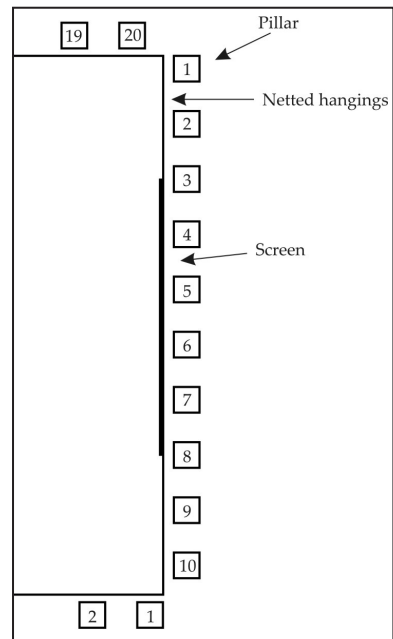


Figure 44a: The Screen of the Courtyard - top view

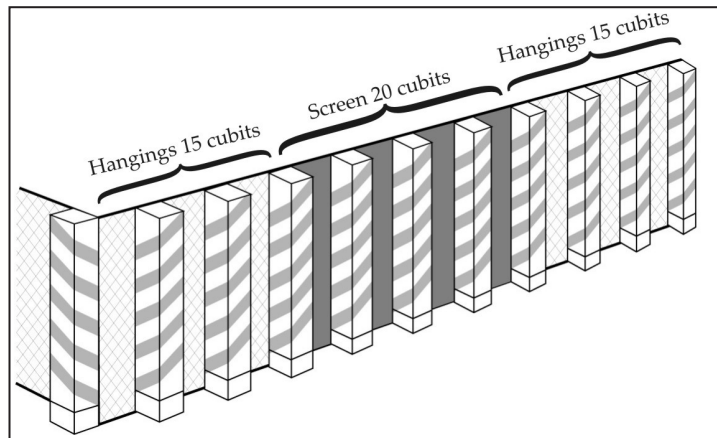


Figure 44b: The Screen of the Courtyard - perspective

— ONKELOS —
 19 לְכָל מֵאֲנֵי מִשְׁכָּנָא בְּכָל
 פְּלִתְנָה וְכָל־סְבוּהֵי וְכָל־סְבִי
 דְּרֵתָא דְּנִחָשָׁת:

19 לְכָל כָּלִי הַמִּשְׁכָּן בְּכָל עֲבֹדָתוֹ וְכָל־יִתְדֹתָיו וְכָל־

יִתְדֵת הַחֹצֵר נִחָשֶׁת:

צ"ו פסוקים. יע"ו סימן. סל"ו סימן.

— RASHI —

ותלויין וכבדן מכבד שפולי היריעות שלא ינועו
 ברוח. ואומר אני, ששמן מוכיח עליהם שהם תקועים
 בארץ, לך נקראו "יתדות", ומקרא זה מסייעני: "אהל
 בל-יצען, בל-יסע יתדתיו לנצח":
 חסלת פרשת תרומה

19 לְכָל כָּלִי הַמִּשְׁכָּן. שְׁהָיוּ צָרִיכִין לְהַקְמֵתוֹ וּלְהוֹרְדָתוֹ,
 כְּגוֹן: מִקְבּוֹת לְתַקּוּעַ יִתְדוֹת וְעַמּוּדִים: יִתְדֵת. כְּמִין נִגְרִי
 נִחָשֶׁת, עֲשׂוּיִין לִירֵיעוֹת הָאֵהָל וְלִקְלָעֵי הַחֹצֵר, קְשׁוּרִים
 בְּמִיתָרִים סָבִיב סָבִיב בְּשִׁפּוּלֵיהֶן, כְּדִי שְׁלֹא תִהְיֶה הָרוּחַ
 מִגְבִּיהֶתָּן. וְאֵינִי יוֹדֵעַ אִם תְּחַוְּבִין בְּאַרְץ, אוֹ קְשׁוּרִין

99. ישעיה ל, כ.

— CHASIDIC INSIGHTS —

other hand, are primarily physical acts, and thus leave our thoughts open to diversion.

Thus, Torah-study is alluded to by the five visible upper cubits of Moses' body, and commandment-performance by the lower five cubits, which were concealed from view by the linen curtains.¹⁴⁰

19 The stakes for the Courtyard: Rashi suggests the possibility that the stakes were not actually hammered into the ground but rather simply held the curtains in place by their weight. Nonetheless, he feels that the evidence indicates that they were indeed imbedded into the ground.

If the stakes only acted as weights, the connection between the Tabernacle and the ground it stood on was merely coincidental, but if the stakes were implanted in the ground, it means that the holiness of the Tabernacle actually permeated the ground. The Torah describes later how the ground under the Tabernacle was actually used as part of a religious rite.¹⁴¹

In either case, the ground on which the Tabernacle stood absorbed holiness only while the Tabernacle was standing upon it. When the Tabernacle moved

on, the ground reverted to its previous mundane status. Similarly, for a few days before the giving of the Torah, Mount Sinai was off limits by penalty of death. But after the Torah was given, Mount Sinai became once again freely accessible.

Later, with the construction of the Temple in Jerusalem, the capacity of holiness to permeate the material world went a step further. Unlike the Tabernacle, which was constructed mainly out of wood and fabric—both substances from the vegetable kingdom, the Holy Temples were constructed primarily from stone—a substance from the mineral kingdom. The holiness of the Temples was compelling enough to permeate even the inanimate aspects of creation. Hence the ground upon which the Temples stood remains holy even nowadays.

Thus, with the building of the Temple, we have been given the power to infuse light—in a permanent and internal way—even into those places that appear to be earth: inanimate, and lifeless. The Temples of holiness that we build throughout the world can never be uprooted.¹⁴²

140. *Reshimot* 107. 141. Numbers 5:17. 142. *Likutei Sichot*, vol. 6, pp. 166-168.

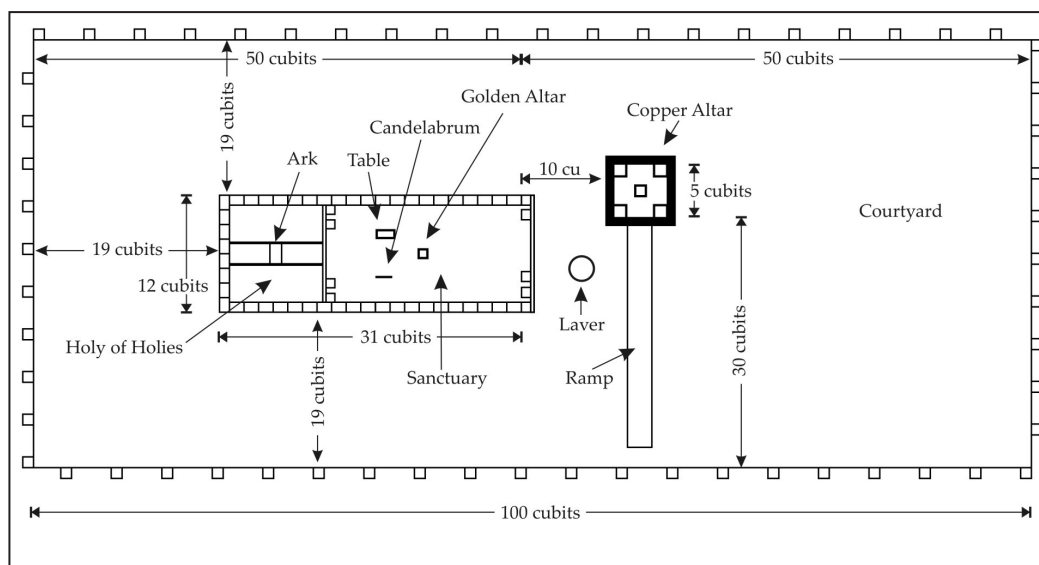


Figure 45: The Tabernacle and its furnishings in the Courtyard

19 All the implements of the Tabernacle used in the work of constructing and dismantling it,¹³⁷ such as hammers to pound the stakes into the ground, **shall be made of copper.** Stakes will be used to anchor ropes tied to the goat-hair covering to the ground, so that it not flap in the wind. Similarly, stakes will be used to anchor ropes tied to the netting of the Courtyard enclosure, so it also does not flap in the wind. **All the stakes of the Tabernacle and all the stakes for the Courtyard shall be made of copper.**

The *Haftarah* for *parashat Terumah* may be found on p. 319.

The *Maftir* and *Haftarah* for *Rosh Chodesh* may be found on p. 336.

The *Maftir* and *Haftarah* for *Shabbat Shekalim* may be found on p. 343.

The *Maftir* and *Haftarah* for *Shabbat Zachor* may be found on p. 347.



CHASIDIC INSIGHTS

we build for God out of our own lives, it is our inner Moses that actually erects it, that unique capacity we each possess to know God directly, regardless of the limitations of our human intellect.¹³⁸ It is only by tapping this aspect of our souls and relating to God in this way that we can construct a sanctuary for Him, a realm within our consciousness which we can enter to renew our awareness of His oneness.

Allegorically, Moses' height of ten cubits signifies the fact that he (and the spark of Moses within each of us) constructs the Tabernacle out of all ten powers of the

soul. Our intrinsic connection to God—our inner Moses—is manifest through our learning the Torah and performing its commandments. Our sages state¹³⁹ that the holiness of the Torah protects us from our evil inclination (*yetzer hara*) while we are studying it. Therefore, while studying Torah, we do not need a “curtain” to separate us from the world. In contrast, performing the commandments does not protect us from our evil inclination. Simply stated, this is because Torah-study presupposes that we, the students, are absorbed in understanding what we are studying, and our mind is thus engrossed in holiness. Commandments, on the

¹³⁷. Cf. *Likutei Sichot*, vol. 26, p. 273, note 12. ¹³⁸. *Tanya*, chapter 42; *Likutei Torah* 2:2a. ¹³⁹. *Sotah* 21a.

