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EXODUS

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ויקהל Vayakheil

Overview

The last two *parashiot* of the Book of Exodus, *Vayakheil* and *Pekudei*, relate how Moses and the people fulfilled God's instructions to build the Tabernacle, furnish it, and make the garments for the priests who would officiate in it. In most years, these two *parashiot* are read together.

Specifically, *parashat Vayakheil* opens with Moses informing the people that working on the Tabernacle does not supersede the Sabbath. He then tells them what materials God has asked them to donate and calls for volunteers to do the work. The people bring their donations and the artisans begin their work. The Torah is essentially here repeating *parashat Terumah*, only changing the predominant verb from "you shall make" to "he made." Similarly, much of *parashat Pekudei* is a repetition of the first half of *parashat Tetzaveh* with similar verb changes.

Rather than repeating so much of *Terumah* and *Tetzaveh*, the Torah could easily have summarized most of the action in *Vayakheil* and *Pekudei* in a few sentences. The fact that it does go into all the details means that there is a fundamental difference between the commands to build the Tabernacle and their implementation.

As we have seen, Moses was born with an innate, keen spiritual sensitivity. Besides this, he was granted a level of prophecy more sublime than that of any prophet before or after him. Finally, God gave Moses the commands to build the Tabernacle when he was on Mount Sinai and God had elevated him to a uniquely lofty spiritual level of existence. Clearly, then, Moses received and understood these commands in a very abstract, ethereal way. He "saw" the Tabernacle and its accoutrements in an extremely idealized form, even though he of course understood that they were meant to take on physical form as well.

In contrast, the Tabernacle described in these *parashiot* is consummately physical. The description of how the people donated the materials, tallied them, fashioned them into the various components and furnishings, brought them to Moses, and rested from work every Sabbath, leaves no doubt that a palpable, physical Tabernacle was being constructed—notwithstanding any coexistent spiritual dimension it might have possessed.

It is in order to highlight the difference between the abstract and the concrete Tabernacles that the Torah details the construction of the Tabernacle in these two *parashiot*. The difference is important because the "lower," physical Tabernacle is the fulfillment of God's will to make this world His home—not the abstract, idealized Tabernacle that Mo-

ses envisioned on Mount Sinai.

The name of the *parashah*—*Vayakheil*—means “and he assembled,” referring to how Moses assembled the people when he came down from Mount Sinai to transmit God’s commands to build the Tabernacle. “Assembling” is not merely “collecting” or “gathering”; it signifies bringing together disparate entities to form a collective whole. Moses had to “assemble” the people when he transmitted these commands since the people had to build the Tabernacle as a collective whole, not as individuals. The Tabernacle’s purpose was to enable God’s presence to dwell among the entirety of the Jewish people. In order to fulfill this role, the wealth and materials that the people donated had to become “community wealth,” which meant that the people had to be “assembled” into a cohesive unit.

But as a name for the entire *parashah*, *Vayakheil* seems inappropriate, inasmuch as most of the *parashah* is devoted to detailing the particulars of the Tabernacle, as we said, emphasizing the importance of each *detail*.

The answer to this apparent contradiction is that yes, each component of the Tabernacle possessed a unique holiness and fulfilled a unique function, but only when it became part of the Tabernacle as a whole. The Candelabrum, for example, functioned as *the* Candelabrum and fulfilled its spiritual functions only when it was placed in the Tabernacle together with all the other furnishings.

The lessons in the name *Vayakheil*, then, are as follows: First, every Jew is part of the collective reality of the Jewish people, whose existence is necessary for God’s purposes on earth to be fulfilled. And since all Jews are all part of this collective whole, no Jew is too high or too low on the ladder of spiritual status to work together with every other Jew. Second, every Jew is essential to the community, just as every detail of the Tabernacle was essential to its operation. Third, although we all have our individual, intrinsic worth, this unique identity does not truly assert itself until we identify with the Jewish people as a whole, just as the individual components of the Tabernacle did not begin to function until the entire edifice was erected.

Finally, this *parashah* teaches us that despite our own shortcomings and the imperfect nature of the reality we live in, we should never feel too inadequate to fulfill God’s will. It was the real-world Tabernacle that the people built, not Moses’ abstract, ideal Tabernacle on Mount Sinai, that God chose to dwell in. If we act with warmth, sincerity, and enthusiasm, God crowns our efforts with success, and dwells in the Tabernacle we build Him out of our lives.¹

1. *Likutei Sichot*, vol. 1, pp. 195-198, pp. 195-198, vol. 21, pp. 250-259; *Hitva’aduyot* 5743, vol. 2, pp. 1120-1121.

— ONKELOS —

35:1 וּכְנַשׁ מֹשֶׁה יֵת כָּל-בְּנֵי־שֵׁנָה
דְּבִנֵּי יִשְׂרָאֵל וְאָמַר לְהוֹן אֵלֶיךָ
פִּתְגָמֵי־אֵי דִּי פִקִּיד יִי לְמַעַבְדֵּי יִתְהוֹן:

35:1 וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עֵדֶת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר
אֱלֹהִים אֵלֶּה הַדְּבָרִים אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אֹתָם:

— RASHI —

1 וַיִּקְהַל מֹשֶׁה. לְמַחֲרֵת יוֹם הַכַּפּוּרִים בְּשִׁירְד מִן הָהָר.
וְהוּא לְשׁוֹן הַפְּעִיל, שְׂאִינוּ אוֹסֵף אֲנָשִׁים בְּיָדֵם אֶלָּא הוֹן

— CHASIDIC INSIGHTS —

nonetheless affords us the opportunity to delve *deeper* into the Torah than we could have otherwise. As in other contexts, the depths we can reach when we exert ourselves and muster our own hidden potentials are greater than those we can reach when we receive God's revelation as a gift.¹¹

God both hewed the first tablets and inscribed them. Moses hewed the second tablets himself, but God again inscribed them. Nonetheless, while God's writing on both tablets was miraculous,¹² the miraculous nature of the writing on the second tablets did not affect the rest of the Torah.

Because of this difference, the extent of the "freedom" effected by the two sets of tablets¹³ was also different: the first tablets granted all the people *absolute* freedom from the forces of evil, even rendering them immune to forgetting anything they learned, while the second tablets afforded only *relative* freedom from evil, and even this not to the whole people, but only to those who actively study the Torah.

Furthermore, because the purpose of the Torah is to refine us (as can be seen from how Moses countered the arguments of the angels when they protested God's intention to give the Torah to mortal humans¹⁴), the fact that we are no longer in the pristine state to which we were elevated when the Torah was first given means that we need the Torah much more now than we did then. Thus, the sages tell us¹⁵ that were it not for the incident of the Golden Calf, the Torah would have been limited to the Five Books of Moses and the Book of Joshua (which describes the conquest and division of the Land of Israel) and their oral explanation. Together with the second tablets, God gave us the opportunity and obligation to refine ourselves by plumbing the Torah's depths and revealing its implicit meanings. The dialectic and homiletic exegesis of the Written Torah has produced the great corpus of the Oral Torah that has developed since then, which was first recorded in the two Talmuds and the halachic and aggadic Midrashim and has been continuously elaborated upon ever since.¹⁶

These things are what God has commanded to do: Constructing the Tabernacle was a microcosm of life in general: the purpose of the Tabernacle was to provide an earthly "dwelling" for God's presence; the purpose of life in general is to transform the world into an earthly dwelling for God. Thus, the 39 categories of work required to construct the Tabernacle are the archetypes for all the work we do in the physical world in order to refine and elevate it.

Taking this analogy one step further, it follows that the fact that the people were required to stop working on the Tabernacle on the Sabbath means that we, too, are required to stop working on refining the world on the Sabbath.

The reason for this is because every week is a repetition of the week of creation; just as God "rested" on the first Sabbath, so does He "rest" every Sabbath. In other words, the six workdays are created by and imbued with God's "creative" energy, while the Sabbath is created by and imbued with God's "resting" energy.

As was explained above,¹⁷ God's "resting" is His re-experience, so to speak, of the original thought of creation that gave rise to the whole process of creating the world. During the week of creation, God attended to the details of executing His designs; after the master architect completed His masterpiece, He surveyed it and reviewed it as the fulfillment of His plan. Inasmuch as everything is continuously being brought into being by the energy God infuses into the world, on the Sabbath, everything is being brought into being by God's "reviewing" mentality rather than by His "executing" mentality.

The Sabbath is therefore the time when all the work of the preceding week ascends spiritually to its source. Our task on the Sabbath is not to labor in rectifying creation, but rather to experience creation as the Divine dwelling we have worked to make it during the week. In order to enter into this state of consciousness, it is imperative that we refrain from engaging in the 39 categories of Tabernacle-work that comprise the cre-

11. Or HaTorah, Devarim, pp. 1779 ff; pp. 1786 ff; Yom Tov shel Rosh HaShanah 5766, pp. 86 ff; Sefer HaMa'amarim 5706-5707, pp. 35 ff, pp. 46 ff; Likutei Sichot, vol. 14, pp. 160-161. 12. See 32:15, above. 13. See on 32:16, above. 14. See on 19:3, above. 15. Shemot Rabba 46:1. 16. Yom Tov shel Rosh HaShanah 5766, pp. 86 ff; Sefer HaMa'amarim 5706-5707, pp. 35-36. 17. See on Genesis 2:1-3.

The Second Census

35:1 The day Moses descended Mount Sinai for the third and final time, he reported to the people that God had forgiven them and exhorted them to reciprocate by repenting accordingly. He also explained the differences between the first and second tablets and how their relationship to God and the Torah had changed in light of these differences.¹ The following day, Tishrei 11, 2449, Moses counted the people as God had commanded him.² In this census, Moses counted the male laymen between the ages of 20 and 60 by collecting a half-shekel from each, as he would do again seven months later, on the 1st of Iyar.³ The total number of individuals counted was 603,550.⁴

The Sabbath

Moses then assembled the entire congregation of the Israelites and said to them, "God has agreed to let you build the Tabernacle, so His presence can again dwell among you."⁵ You are certainly eager, as you should be, to build it as quickly as possible. Nevertheless, take care that your alacrity not lead you to transgress the prohibition of working on the Sabbath.⁶ After all, the Sabbath has the distinction of being one of the Ten Commandments you heard from God Himself,⁷ whereas building the Tabernacle does not have this distinction; therefore, building the Tabernacle cannot override the Sabbath. **These are the things that God has commanded** you concerning the Sabbath: Firstly, **the things** you are **to do** in order to observe it *actively*: you must remember it and anticipate it throughout the workweek.⁸

CHASIDIC INSIGHTS

1 The differences between the first and second tablets: As was seen above,⁹ when the people received the Torah at Mount Sinai, they were cleansed of the effects of any previous wrongdoings and restored to the spiritual status of Adam and Eve before they ate the fruit of the Tree of Knowledge. They lost this status when they committed the sin of the Golden Calf. Thus, when God first gave the Torah, He gave the people the opportunity to live life in the way wholly righteous individuals live it; afterwards, their approach to life became that of penitents.

There are advantages and disadvantages to both states of being, and, as was noted above, it was because of the opportunities available only to penitents that God orchestrated the sins involving the Tree of Knowledge and the Golden Calf in the first place. Righteous people do not have to contend with the challenges of temptation; they can perform their Divine mission naturally, without impediments. Their lives are an ongoing process of realizing their own God-given potential and transforming the world around them into God's home.

Penitents, however, have to exert themselves and tap reservoirs of inspiration and self-discipline that the righteous have no need of. Their lives are a process of striving beyond themselves; by rectifying their previous wrongdoings, they transform realms of reality that the righteous never touch.

Essentially, then, the difference between righteous people and penitents is that the former work with their God-given gifts and with those aspects of reality that are *a priori* fit to become God's home, while the latter work with their own powers and with realms of reality that are initially antithetical to Divinity.

This difference was reflected in the two sets of tablets. According to the sages, if the first tablets had not been broken, the people would have never forgotten any part of the Torah they learned.¹⁰ The second tablets did not affect reality this way. Thus, the people would now have to exert themselves in order to retain the Torah they learned.

Although this clearly puts us at a disadvantage vis-à-vis how *broad* our knowledge of the Torah can be, it

1. *Likutei Sichot*, vol. 6, p. 216. 2. Above, 30:11-12. 3. Numbers 1:1-47. 4. Below, 38:26. 5. Above, 25:1. 6. *Likutei Sichot*, vol. 26, pp. 258-259. 7. Above, 20:8. 8. *Likutei Sichot*, vol. 11, pp. 158-161. 9. On 19:11. 10. *Eiruvin* 54a.

— ONKELOS —

2 שְׁמַת יוֹמִין תִּתְעַבֵּד עֲבִידָא וּבְיוֹמָא שְׁבִיעָאָה יְהִי לְכוֹן קִדְשָׁא שְׂבָא שְׂבָתָא קֳדָם ייִ כָּל־דִּיעֲבֹד בִּיה עֲבִידָתָא יִתְקַטִּיל: 3 לֹא תַבְעֲרוֹן אֲשָׁתָא בְּכָל מוֹתְבְּנִיכוֹן בְּיוֹמָא דְשַׁבָּתָא: 4 וְאָמַר מֹשֶׁה לְכָל־בְּנֵי־שָׂרָא דְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר: 5 קָחוּ מֵאֲתָכֶם תְּרוּמָה לַיהוָה כֹּל נָדִיב לְבֹו יִבְיֹאֶה אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנִחֲשֶׁת:

2 שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָהּ וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת שַׁבְתוֹן לַיהוָה כָּל־הָעֲשֶׂה בּוֹ מְלָאכָה יוֹמַת: 3 לֹא־תַבְעֲרוּ אִשׁ בְּכָל מַשְׁבְּתֵיכֶם בַּיּוֹם הַשַּׁבָּת: פ 4 וַיֹּאמֶר מֹשֶׁה אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר: 5 קָחוּ מֵאֲתָכֶם תְּרוּמָה לַיהוָה כֹּל נָדִיב לְבֹו יִבְיֹאֶה אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנִחֲשֶׁת:

— RASHI —

לֵאמֹר לָכֶם: 5 נָדִיב לְבֹו. עַל שֵׁם שְׁלֹבּוֹ נִדְּבּוּ קְרוֹי "נָדִיב לֵב". כִּכָּר פִּרְשֵׁתִי נִדְּבַת הַמִּשְׁכָּן וּמִלֵּאכָתוֹ בְּמִקּוֹם צְוֹאָתָם:

2 שֵׁשֶׁת יָמִים. הַקָּדִים לָהֶם אֶזְהָרַת שַׁבַּת לְצוּי מְלָאכָת הַמִּשְׁכָּן, לִימֹר שְׂאִינָה דּוֹחָה אֶת הַשַּׁבָּת: 3 לֹא־תַבְעֲרוּ אִשׁ. יֵשׁ מִרְבוּתֵינוּ אוֹמְרִים: הַבְּעֵרָה לְלָאוּ יֵצֵאת. וְיֵשׁ אוֹמְרִים: לְחַלֵּק יֵצֵאת: 4 זֶה הַדְּבָר אֲשֶׁר־צִוָּה ה'. לִי

1. יבמות ו, ב.

— CHASIDIC INSIGHTS —

ens us. On the contrary, by eating the food—even if we experience its good taste—we elevate it and it elevates us to a higher level of Divine consciousness.²⁴

2 Work may be done for six days: The use of the passive voice ("work shall be done") to describe weekday work teaches us that we must not invest *all* our energies in doing it; we should, so to speak, almost allow it to happen "by itself."

In other words, notwithstanding the importance of our weekday work—especially if we are engaged in refining the world and making it into God's home—we must not allow ourselves to let it inundate us and overtake our minds and hearts. Our work must not be allowed to encroach on our set times for prayer, Torah study, charitable pursuits, educating our children, and so forth.

If we devote all our energies to work, it will prove very difficult to divorce ourselves from it when the Sabbath comes—thoughts and worries of work will haunt us. But if we preserve a sense of balance throughout the week, we will be able to focus properly on the holiness of the Sabbath when it comes.

In this context, it is significant that this command was given immediately after Moses descended from Mount Sinai, after having secured God's forgiveness for the incident of the Golden Calf. As we have seen,²⁵ idolatry originates in the error of ascribing autonomy to the created beings God designated as the conduits for His beneficence. Work is one such conduit, which

is why we are enjoined to work for our livelihood. But ascribing our sustenance solely to our own efforts is a subtle form of bowing down to an idol. It is *God* who blesses our efforts with success; our job is simply to make a vessel into which He can pour His blessings.

By taking care not to invest inordinate amounts of time, energy, and thought in weekday work, we ensure that we will not fall into the error of idolatry, even in a subtle form.²⁶

5 Let every generous-hearted person bring the contribution for God. Besides demonstrating the extent to which they regretted their involvement in the Golden Calf and their desire for God to once again dwell among them, the people's enthusiasm in participating *personally* in offering the material for constructing the Tabernacle affected the very nature of the Tabernacle itself.

When God gave the Torah at Mount Sinai, it was, relatively, an act of His own initiative. As we have already seen, a revelation from above that is *initiated* from above has both advantages and disadvantages. The advantage of such a revelation is that it is not limited by the capacity of the recipients; since no preparatory work was done, God need not concern Himself with accommodating such preparations. The disadvantage is that since there was no preparation, the recipients have no way of retaining the revelation they receive, and therefore its effects are transitory. Thus, despite the

24. *Derech Mitzvotecha*, pp. 92-93. 25. Genesis 4:26. 26. *Likutei Sichot*, vol. 1, p. 187-190.

2 Secondly, what you must do in order to observe it *passively*: **work may be done only for six days, but the seventh day shall be holy for you—a complete rest from work—unto God.** This is so important that **whoever does** any one of the 39 prohibited types of **work on the Sabbath shall be put to death.**

3 The exception is kindling fire. Although **you shall not kindle fire in any of your dwellings on the Sabbath day**, the punishment for doing so is not death but only lashes. Furthermore, each one of the 39 categories of work is separately prohibited on the Sabbath; therefore, if you transgress several of them inadvertently, you must atone for each act separately.”

The Tabernacle

4 Having exhorted the people to remember what they heard themselves from God, Moses then related to them what God had told him during the last forty days.¹⁸ **Moses spoke to the entire congregation of the Israelites, saying, “This is what God has commanded me to say to you:**

5 **Take contributions for God from among yourselves** for the construction of the Tabernacle and its accoutrements. This command applies only to *you* and not to *me*, because the fact that God is allowing you to make the Tabernacle indicates that He has forgiven you for having made the Golden Calf and is agreeing to let His presence dwell among you. Since I was not involved in this sin, (a) I am not required to contribute toward the Tabernacle; and (b) God’s presence has remained accessible to me,¹⁹ so I have no technical need of the Tabernacle.²⁰ Since the Tabernacle’s purpose is to counteract the negative effect of the incident of the Golden Calf, you must prepare and donate your contributions expressly for the purpose of fashioning the Tabernacle and atoning for having made the Golden Calf.²¹ **Let every generous-hearted person bring the contribution for God.** Your generosity and alacrity in donating materials for the Tabernacle will demonstrate the extent to which you regret your involvement in the incident of the Golden Calf and your desire to have God dwell again among you.²² The following materials are needed: **gold, silver, and copper;**

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ative work we do in our weekday lives.²³

If, as was just explained, we must not refine the world on the Sabbath, why is it permitted to eat? Eating, after all, is a process of elevating physical food into flesh, blood, and energy, and when we perform holy acts with this energy, we transform the physical food into spirituality.

It follows, therefore, that eating on the Sabbath is not the same as eating during the week. During the week, eating is indeed a process of refinement: we must fo-

cus on the Divine spark within the food that enlivens it, and reject the food’s gross sensuality. By eating with proper intention, we elevate the food; if we fail to do so, the food drags us down and reinforces our materialistic outlook on life.

But on the Sabbath, eating is not a process of refinement, of separating the good from the bad; it is a process of elevating the good to a higher level of good. The more we attuned ourselves to God’s “resting” mentality, the more refined we become; the more refined we are, the less the sensuality of the food threat-

18. *Likutei Sichot*, vol. 11, p. 159-161. 19. Above, 33:7. 20. *Likutei Sichot*, vol. 6, pp. 221-233. 21. See above, 25:1. 22. *Likutei Sichot*, vol. 26, pp. 262-265. 23. *Or HaTorah, Shemot*, p. 2113.

ONKELOS

6 ותכלא וארגנא וצבע זהורי
 ובוצ ומעזי: 7 ומשכי דדכרי
 מסמקי ומשכי דסגנא ואעי
 שטיין: 8 ומשחא לאנהרותא
 ובסמיא למשח רבותא ולקטרת
 בסמיא: 9 ואבני ברלא ואבני
 אשלימותא לשקעא באפודא
 ובחשנא: 10 וכליחפמי לבא
 דבכין יתון ויעבדון ית כלדי
 פקיד יי: 11 ית משכנא ית פרסה
 וית חופאה ית פורפודי וית
 דפודי ית עברודי ית עמודודי
 וית סמכודי: 12 ית ארנא וית
 אריחודי ית כפרתא וית פרכתא
 דפרסא: 13 ית פתורא וית
 אריחודי וית כלמנודי וית לחם
 אפיא: 14 וית מנרתא דאנהורי
 וית מנקה וית בוצינקה וית משחא
 דאנהרותא: 15 וית מדבקה
 דקטרת בסמיא וית אריחודי וית
 משחא דרבותא וית קטרת בסמיא
 וית פרסא דתרעא לתרע משכנא:
 16 ית מדבקה דעלתא וית סודא
 דנחשא די לה ית אריחודי וית
 פלימנודי ית פיורא וית בסיסה:
 17 ית סרדי דרתא ית עמודודי
 וית סמכודי וית פרסא דתרע
 דרתא: 18 ית ספי משכנא וית
 ספי דרתא וית אטוניחון:

6 וּתְכַלֵּת וְאֶרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים: 7 וְעֹרֹת
 אֵילִם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים וְעֵצֵי שִׁטִּים: 8 וְשֹׁמֶן
 לַמָּאֹר וּבִשְׁמִים לְשֹׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים:
 9 וְאַבְנֵי-שֹׁהַם וְאַבְנֵי מִלֵּאִים לְאַפֹּד וְלַחֹשֶׁן: 10 וְכָל-
 הַכֶּסֶלֶב בָּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֶת כָּל-אֲשֶׁר צִוָּה יְהוָה:
 11 אֶת-הַמִּשְׁכָּן אֶת-אֹהֶלוֹ וְאֶת-מִכְסָּהוּ אֶת-קַרְסָיו
 וְאֶת-קֶרְשָׁיו אֶת-בְּרִיחוֹ {אֶת-בְּרִיחָיו} אֶת-עַמֻּדָיו וְאֶת-
 אֲדָנָיו: 12 אֶת-הָאָרֶן וְאֶת-בִּדְיוֹ אֶת-הַכַּפָּרֶת וְאֶת-
 פְּרֻכַּת הַמָּסָךְ: 13 אֶת-הַשְּׁלֶחֶן וְאֶת-בִּדְיוֹ וְאֶת-כָּל-
 כֵּלָיו וְאֶת לֶחֶם הַפָּנִים: 14 וְאֶת-מִנְרֶת הַמָּאֹר וְאֶת-
 כָּלֶיהָ וְאֶת-נֶרְתֶיהָ וְאֶת שֹׁמֶן הַמָּאֹר: 15 וְאֶת-מִזְבֵּחַ
 הַקְטֹרֶת וְאֶת-בִּדְיוֹ וְאֶת שֹׁמֶן הַמִּשְׁחָה וְאֶת קְטֹרֶת
 הַסַּמִּים וְאֶת-מָסַךְ הַפֶּתַח לַפֶּתַח הַמִּשְׁכָּן: 16 אֶת |
 מִזְבֵּחַ הָעֹלָה וְאֶת-מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר-לוֹ אֶת-בִּדְיוֹ
 וְאֶת-כָּל-כֵּלָיו אֶת-הַכִּיֹּר וְאֶת-כַּנּוֹ: 17 אֶת קַלְעֵי הַחֹצֵר
 אֶת-עַמֻּדָיו וְאֶת-אֲדָנֶיהָ וְאֶת מָסַךְ שַׁעַר הַחֹצֵר: 18 אֶת-
 יִתְדֹת הַמִּשְׁכָּן וְאֶת-יִתְדֹת הַחֹצֵר וְאֶת-מִיתְרֵיהֶם:

RASHI

במנחות: מגרגרו בראש הזית, והוא כתיב וזן:
 15 מסך הפתח. וילון שלפני המזרח, שלא היו שם
 — לא קרשים ולא יריעות: 17 את-עמודיו ואת-
 אדניה. הרי "חצר" קרוי כאן לשון זכר ולשון נקבה,
 וכן דברים הרבה: ואת מסך שער החצר. וילון פרוש
 לצד המזרח, עשרים אמה אמצעות של רחב החצר,
 שהיה חמשים רחב, וסתומין הימנו לצד צפון חמש
 עשרה אמה. וכן לדרום, שנאמר: "וחמש עשרה אמה
 קלעים לפתח": 18 יתדות. לתקע ולקשר בהם סופי
 היריעות בארץ, שלא ינועו ברוח: מיתריהם. חבלים
 לקשור:

11 את-המשכן. יריעות התחנות הנראות בתוכו
 קרוים "משכן": את-אהל. הוא אהל יריעות עזים העשוי
 לגג: ואת-מכסהו. מכסה עורות האילים והתחשים:
 12 ואת פרכת המסך. פרכת המחיצה. כל-דבר המגין,
 בין למעלה בין מכנגד, קרוי "מסך" ו"סכך", וכן "שכת"
 בעדו², "הנגיש" את-דרבך³: 13 לחם הפנים. כבר
 פרשתי: על שם שהיו לו פנים לכאן ולכאן, שהוא
 עשוי במין תבה פרוצה: 14 ואת-כליה. מלקחים
 ומקחות: נרתיה. לוצי"ש בלעז⁴, בזיכים שהשמן
 והפתילות נתונים בהן: ואת שמן המאור. אף הוא צריך
 חכמי לב, שהוא משנה משאר שמנים, כמו שמפרש

2. איוב א, י. 3. הושע ב, ח. 4. לעיל כה, כט. 5. מנחות. 6. פ, א. 7. שמות כז, יד.

- 6 wool dyed **turquoise**, wool dyed **purple**, wool dyed **scarlet**, **linen**, **goat hair**;
 7 **red-dyed ram skins**, *tachash* skins, and **acacia wood**;
 8 **olive oil for illumination** in the Candelabrum, and **spices for the anointing oil**
 and for the incense offering;
 9 and **onyx stones and inset stones for the Ephod and the Breastplate**, respectively.” Moses did not, at this point, ask for flour for the showbread, since the Tabernacle would not be set up for some months yet, and the bread would not stay fresh that long.²⁷
 10 Moses continued: “Although you may all be relied upon to have pure enough intentions to *prepare* and *donate* the materials, you may not all be relied upon to have proper intentions necessary for *fashioning* them into the Tabernacle’s component parts, for your participation in making the Golden Calf has tainted you. Rather, God shall endow specific individuals with the requisite wise-heartedness for this task.²⁸ **Every such wise-hearted person shall then come forth and make all that God has commanded:**
 11 **The inner tapestries to cover the Tabernacle, with its middle cover and its outer roof; its clasps, its planks, its crossbars, its pillars and its bases;**
 12 **the Ark, its rods, and the Ark Cover, and the partition Curtain;**
 13 **the Table, its rods, and all its utensils, and the showbread;**
 14 **the Candelabrum for illumination and all its utensils, including the main utensil²⁹—its lamps, and oil for illumination;**
 15 **the incense Altar and its rods, the anointing oil, the incense offering, and the entrance Screen for the entrance of the Tabernacle;**
 16 **the sacrificial Altar, its copper Grate, its rods and all its utensils; the Laver and its base;**
 17 **the crocheted hangings of the Courtyard, its pillars and its bases, and the Screen for the entrance of the Courtyard;**
 18 **the stakes for the Tabernacle, the stakes for the Courtyard, and their tying ropes;**

✧ CHASIDIC INSIGHTS ✧

transcendent revelations that accompanied the Giving of the Torah, its effect was only temporary. The mountain was so holy during the revelation that anyone who touched it was liable to die, but as soon as the revelation was over it reverted to its mundane state. The Jewish people achieved the exalted spiritual level of Adam before the sin, but this did not prevent them from sinning with the Golden Calf a mere forty days later.

With the construction of the Tabernacle, however, the people participated in preparing for the revelation that was to occur upon its completion. Therefore, via

the Tabernacle, holiness became part and parcel of our existence. This, indeed, was its essence: God made His *home* among us.

In this context, the enthusiasm with which the people donated materials toward the Tabernacle’s construction expressed their willingness to have God dwell among them permanently. Their generosity and alacrity were what infused the Tabernacle with this quality, and by extension, what enabled the people *themselves* to be fit for the ongoing revelation of God’s presence in their own lives.³⁰

27. *Hitva’aduyot* 5747, vol. 2, pp. 585, 589-590. 28. *Likutei Sichot*, vol. 31, p. 209. 29. See *Likutei Sichot*, vol. 16, p. 325. 30. *Likutei Sichot*, vol. 26, pp. 265-266.

— ONKELOS —

19 ית לבושי שמושא לשמושא
בקדשא ית לבושי קדשא לאהרן
כהנא ית לבושי כהנא לשמושא:
20 ונפקו כל-כנשתא דבני ישראל
מן קדם משה: 21 ואתו כל-גבר
די אתרעי לבה וכל-די אשלימת
רוחא יתה איתאיו ית אפרשותא
קדם יי לעבדות משכן זמנא ולכל-
פלחנה וללבושי קדשא: 22 ומיתן
גבריא על נשיא כל-דאתרעי לבה
איתאיו שירין ושכבין ועזקן ומחור
כל-מן דדהב וכל-גבר די ארם
ארמית דהבא קדם יי: 23 וכל-גבר
די אשתבח עמה תכלא וארגונא
וצבע וזורי ובוץ ומעז ומשכי
דדכרי מסמקי ומשכי ססגונא
איתאיו: 24 כל-דארם ארמות
בספ ונחש איתאיו ית אפרשותא
קדם יי וכל-די אשתבח עמה אעי
שטין לכל-עבדות פלחנא איתאיו:
25 וכל-אתתא חכימת לבא
בידהא מעזלא ומיתן פד עזיל ית
תכלא ית ארגונא וית צבע וזורי
ית בוצא:

19 אֶת־בְּגָדֵי הַשָּׂרָד לְשָׂרָת בִּקְדֹשׁ אֶת־בְּגָדֵי
הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגָדֵי בָנָיו לְכַהֵן:
20 וַיֵּצְאוּ כָל־עַדְת בְּנֵי־יִשְׂרָאֵל מִלִּפְנֵי מֹשֶׁה:
שְׁנֵי 21 וַיָּבֹאוּ כָל־אִישׁ אֲשֶׁר־נִשְׂאוֹ לְבוֹ וְכָל אֲשֶׁר נָדְבָה
רוּחוֹ אֹתוֹ הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה לְמִלְאכַת אֹהֶל
מוֹעֵד וְלִכְל־עֲבֹדָתוֹ וּלְבְגָדֵי הַקֹּדֶשׁ: 22 וַיָּבֹאוּ הָאֲנָשִׁים
עַל־הַנָּשִׁים כָּל אֶנְדִּיב לֵב הֵבִיאוּ חָח וָזָם וְטַבַּעַת וְכוּמָז
כָּל־כְּלִי זָהָב וְכָל־אִישׁ אֲשֶׁר הֵנִיף תְּנוּפֶת זָהָב לַיהוָה:
23 וְכָל־אִישׁ אֲשֶׁר־נִמְצָא אֹתוֹ תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת
שָׁנִי וְשֵׁשׁ וְעִזִּים וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת תַּחָּשִׁים
הֵבִיאוּ: 24 כָל־מֵרִים תְּרוּמַת כֶּסֶף וְנִחֲשֶׁת הֵבִיאוּ אֵת
תְּרוּמַת יְהוָה וְכָל אֲשֶׁר נִמְצָא אֹתוֹ עֲצֵי שִׁטִּים לְכָל־
מִלְאכַת הָעֲבֹדָה הֵבִיאוּ: 25 וְכָל־אִשָּׁה חַכְמַת־לֵב
בִּידֶיהָ טָווּ וַיָּבִיאוּ מִמֶּנּוּ אֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן
אֶת־תוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ:

— RASHI —

הוא, נתון כנגד אותו מקום לאשה. ורבותינו פרשו⁸
שם "כומז" — כאן מקום זמה: 23 וְכָל־אִישׁ אֲשֶׁר־נִמְצָא
אֹתוֹ. תכלת, או ארגמן, או תולעת שני, או עורות
אילים, או תחשים, כלם הביאו:

19 בְּגָדֵי הַשָּׂרָד. לכסות הארון והשלחן והמזרח
והמזבחות, בשעת סלוק מסעות: 22 עַל־הַנָּשִׁים. עם
הנשים, וסמכותן אליהם: חח. הוא תכשיט של זהב
עגול, נתון על הזרוע, והוא הצמיד: וְכוּמָז. כלי זהב

8. שבת סד, א.

— CHASIDIC INSIGHTS —

22 Bracelets, nose-rings, finger-rings, and chastity belts: Rabbi Avraham Ibn Ezra translates this list of items slightly differently, as "earrings, nose-rings, finger-rings, and bracelets."

Allegorically, this list of items that the women donated toward the construction of the Tabernacle alludes to the four ingredients of proper child-rearing that all parents must contribute in their efforts to raise Jewish children who will transform the world into God's home:

Earrings: Parents must hearken to the Torah's instructions as well as those of their generation's Torah sages in all aspects of educating their children. Also, they

must listen carefully to their children's conversations with their peers and among themselves, for children learn how to talk from their elder's example; if something is amiss in how they speak, it means something is amiss in how their role-models speak.

Nose-rings: Parents must develop a keen sense of "smell" to determine if their children's friendships with other children are beneficial.

Finger-rings: Parents must point their children to the proper path, by explaining to them gently and convincingly how worthwhile it is to adhere to the Torah's teachings and how detrimental it is to follow improper paths.

19 the netted packing cloths for use in the Tabernacle, the sacred garments for Aaron the priest, and the garments of his sons for their service as priests.”

20 The entire congregation of the Israelites then left Moses’ presence.

Also on the day following Moses’ descent from Mount Sinai, his father-in-law, Jethro, advised him to set up a system of judges, as recounted earlier.³¹

Donations

- ◆ *Second Reading* 21 Among the materials Moses listed as needed for the Tabernacle were precious stones, spices, and oil. Although the people had taken plenty of these things with them when they left Egypt and from the plunder at the Sea of Reeds, they had used them all by now. The princes, however, still possessed these items, and they planned to donate them. But they had learned from Moses’ example³² to attend to their respective tribes’ affairs before their own. Therefore, before they thought of making their own contributions, they encouraged and exhorted the people to contribute whatever they had as quickly as they could, and continued doing this as long as the people kept contributing.³³ Thus, **everyone whose heart uplifted him came forward, and everyone of generous spirit brought a contribution for God, for the labor of the Tent of Meeting and for all its service, and for the sacred garments.**

22 Although the women were exempt from the obligation to donate,³⁴ they did so nonetheless. Since a wife may not donate household property without her husband’s knowledge and consent,³⁵ **the men accompanied the women** when they brought their donations so it would be clear to the treasurers that they consented to their wives’ donations.³⁶ **All those who were generous of heart brought bracelets, nose-rings, finger-rings, and chastity belts—gold objects of all kinds—as well as all those who donated a wave-offering³⁷ of gold to God.** They did not have enough gold for all that was needed to construct the Tabernacle and its furnishings, but they gave whatever they could, even their personal jewelry. Moses, who was exceptionally wealthy, supplied the lacking gold.³⁸

23 **Whoever had turquoise, purple, or scarlet wool, or linen, or goat hair, or red-dyed ram skins, or tachash skins, brought them,** despite the extra trouble it took to dye the wool and ram skins.³⁹

24 **Whoever set aside a contribution of silver or copper, brought it as a contribution for God; and whoever had acacia wood for any of the work, brought it.**

25 The women, however, did not merely bring raw materials. Since they were not involved in making the Golden Calf,⁴⁰ they could be relied upon to have the proper intentions even in fashioning these materials into the Tabernacle’s components.⁴¹ Therefore, **every wise-hearted woman spun by hand, and they then brought the spun yarn of turquoise, purple, and scarlet wool, and linen.** They spun the woolen yarn from wool that had been shorn off the sheep and then dyed.

31. Above, 18:13-26. 32. Above, 19:14. 33. *Likutei Sichot*, vol. 16, pp. 424-432. 34. Above, 25:2. 35. *Bava Kama* 119a. 36. *Seforno; Likutei Sichot*, vol. 26, p. 266, note 50. 37. On this term, see 29:24, above. 38. *Hitva’aduyot* 5744, vol. 2, p. 1146. See below, 38:24. 39. *Likutei Sichot*, vol. 31, pp. 203-207. 40. Above, 32:3. 41. Above, v. 10. *Likutei Sichot*, vol. 31, p. 209.

— ONKELOS —

26 וְכָל-נָשִׂיא דִּי אֲתֵרְעִי לְבָהוֹן
עֲמִדוֹן בְּחֻמָּא עֲזֹלָן יִת מַעֲזִיא:
27 וְרַבְרָבִיא אִיתִיאוּ יִת אֲבִי
בְרָלָא וְיִת אֲבִי אֲשִׁלְמוּתָא
לְשִׁקְעָא בְּאַפּוֹדָא וּבְחֻשְׁנָא: 28 וְיִת
בְּסֻמָּא וְיִת מִשְׁחָא לְאַנְהִירוּתָא
וּלְמִשְׁחָא דְרַבּוּתָא וּלְקֻטְרִת
בְּסֻמָּא: 29 כָּל-גִּבֹּר וְאַתְתָּא דִּי
אֲתֵרְעִי לְבָהוֹן יִתְהוֹן לְאַיְתָאָה
לְכָל-עֲבִידָתָא דִּי פִקִּיד יְיָ לְמַעֲבֹד
בִּידָא דְמִשָּׁה אִיתִיאוּ בְנֵי יִשְׂרָאֵל
נִדְבָתָא קָדָם יְיָ: 30 וְאָמַר מִשָּׁה
לְבְנֵי יִשְׂרָאֵל חֲזוּ דְרַבִּי יְיָ בְּשׁוּם
בְּצִלָּאֵל בְּרַ אֲוִירִי בְּרַ חוּר לְשִׁבְטָא
דִּיהוּדָה:

26 וְכָל-הַנָּשִׂים אֲשֶׁר נָשָׂא לְבֶן אֶתְנָה בְּחֻמָּה מִן אֶת-
הָעֲזִים: 27 וְהַנְּשִׂאִים הֵבִיאוּ אֶת אֲבִי הַשָּׂהָם וְאֶת אֲבִי
הַמְּלָאִים לְאַפּוֹד וּלְחֻשָׁן: 28 וְאֶת-הַבָּשָׂם וְאֶת-הַשֶּׁמֶן
לְמִאֹר וּלְשֶׁמֶן הַמִּשְׁחָה וּלְקֻטְרֵת הַסָּמִים: 29 כָּל-אִישׁ
וְאִשָּׁה אֲשֶׁר נָדַב לָבֶם אֹתָם לְהֵבִיא לְכָל-הַמְּלָאכָה
אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד-מֹשֶׁה הֵבִיאוּ בְנֵי-יִשְׂרָאֵל
נִדְבָה לַיהוָה: פ

◆ שלישי (שני במחזורין) 30 וַיֹּאמֶר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל
רְאוּ קָרָא יְהוָה בְּשֵׁם בְּצִלָּאֵל בְּרַאֲוִירִי בְּרַחֲוֹר לְמִטָּה
יְהוּדָה:

— RASHI —

צבור את הכל, שָׁנֶאָמַר: "וְהַמְּלָאכָה הָיְתָה דִּים" —
אָמְרוּ נְשִׂאִים: מָה עָלֵינוּ לַעֲשׂוֹת? הֵבִיאוּ אֶת אֲבִי
הַשָּׂהָם וְגו'. לְכָךְ הִתְנַדְּבוּ בְּחֻמָּת הַמִּזְבֵּחַ תְּחִלָּה, וּלְפִי
שְׁנֵיתָעֲצָלוּ מִתְּחִלָּה, נִחְסְרָה אוֹת מִשְׁמֶם — "וְהַנְּשִׂאִים"
כְּתִיב: 30 חוּר. בְּנֵה שֶׁל מְרִיָּם הָיָה:

26 טוּו אֶת-הָעֲזִים. הִיא הָיְתָה אֲמֻנוֹת יִתְרָה, שְׁמַעֲלָ
גְבִי הָעֲזִים הָיוּ טוּוֹין אוֹתָם: 27 וְהַנְּשִׂאִים הֵבִיאוּ. אָמַר
רַבִּי נְתָן: מָה רָאוּ נְשִׂאִים לְהִתְנַדֵּב בְּחֻמָּת הַמִּזְבֵּחַ
בְּתִחֻלָּה, וּבְמִלְאכַת הַמִּשְׁכָּן לֹא הִתְנַדְּבוּ בְּתִחֻלָּה?
אֵלָּא, כִּךְ אָמְרוּ נְשִׂאִים: יִתְנַדְּבוּ צָבוּר מִה-שְׁמִתְנַדְּבִין,
וּמִה-שְׁמַחְסְרִין אָנוּ מִשְׁלִימִין אוֹתוֹ. כִּיּוֹן שֶׁהִשְׁלִימוּ

9. שְׁמוֹת לו', ז.

— CHASIDIC INSIGHTS —

Bracelets: At the same time, parents must be strong-
armed and strict. Even if the children are well-be-
haved, the parents must be strict with them in order
to foster their enthusiasm for their studies.⁴⁹

27 It still smacked of laziness: This hint of laziness
resulted from a lack of selflessness on the part of the
princes. They were a bit too impressed with their po-
sition, and this led them to focus exaggeratedly on
their princely responsibilities and neglect their own
personal responsibilities.

We all must learn from the princes' error in judgment.
We are all "princes" in one sense or another: we all
have charges for which we are responsible, beginning
with our own body, which God has entrusted to our
care, and extending to our family members, our envi-
ronment, and our sphere of influence.

In our zealotry to assume responsibility for our
charges, we must not think that whatever positive
influence we can or do have over them is our own
accomplishment. Rather, we are merely the chan-
nels through which God accomplishes His purposes
in creation.

Having removed our own ego from the equation, we
can rest assured that we will not fall into the trap of
thinking that we fulfill our obligation to God by only
influencing others. We will take care not to neglect our
own obligations to study God's Torah and fulfill His
commandments punctiliously. In this way we will do
our full part in making both our own lives and the
lives of others into God's earthly sanctuary, thereby
hastening the restoration of God's Temple and the ad-
vent of the messianic future, when all the world will
again be God's true home.⁵⁰

INNER DIMENSIONS

[27] It still smacked of laziness: The selflessness
the princes lacked is the inner dimension of *cho-
chmah*, which is indicated in God's Name *Havayah*

by the letter *yud*. The word for "prince" in this
verse is thus written with one *yud* missing, to indi-
cate this deficiency on their part.⁵¹

26 But the goat yarn did not have to be dyed, and the women understood that by spinning it directly from the living goats—while the goat hair was still soft and pliable—it would be of superior quality. So **all the women whose hearts inspired them with skill spun the goat hair** directly off the living animals into threads; this required special skill.⁴²

27 At the end of the day,⁴³ when the people had finished contributing, it was found that they (together with Moses) had given more than enough of material.⁴⁴ Thus, there was enough capital available to purchase (from itinerant merchants) the materials they could not bring themselves, which the princes had planned on donating. **The princes indeed brought the onyx stones and inset stones for the Ephod and the Breastplate,**

28 **as well as the spice and the oil for illumination, for the anointing oil, and for the incense offering.** But the excess of the people's contributions had rendered the princes' donations technically superfluous: the princes' donations merely saved the treasurers the trouble and expense of purchasing these items. The princes were disappointed that their contributions would not have the same status as the rest of the people's. Furthermore, they realized from what happened that it was incorrect to wait to contribute until the end. Although their reasons for doing so were entirely proper—ensuring that their flock behave properly before fulfilling their own personal responsibilities—it still smacked of laziness, especially since constructing the Tabernacle was a collective concern of the community and they should have done whatever they could have to hasten its construction without delay. They should have made their contributions at the beginning *while* encouraging the people to contribute.⁴⁵

29 **Every man and woman among the Israelites whose heart impelled them to bring something for all the work that God had commanded to be done through Moses brought a donation for God.** The women even donated their mirrors. Moses wanted to reject these mirrors since they had been used for vain purposes. But God told him to accept them, saying that these were more precious to Him than all the other contributions, for their use had led to the exceptional growth of the Jewish population in Egypt.⁴⁶ The tallies of some of the raw materials contributed are given further on.⁴⁷

Betzalel and Oholiav

- ◆ *Third Reading (Second when combined)* 30 **Moses said to the Israelites: “Look: I mentioned previously⁴⁸ that God will allow only specially endowed wise-hearted individuals to work on the Tabernacle. For this purpose, God has singled out by name Betzalel son of Uri son of Hur, of the tribe of Judah.**

42. *Likutei Sichot*, vol. 16, pp. 449-453. 43. *Hitva'aduyot* 5744, vol. 2, p. 1139. 44. Below, 36:7. See Numbers 7:3. 45. *Likutei Sichot*, vol. 16, pp. 424-432. 46. Above, 1:14. Rashi on 38:8, below. 47. 38:24-29. 48. Above, v. 10. 49. *Likutei Diburim*, vol. 3, pp. 573-574 (English edition: vol. V, pp. 235-236). 50. *Likutei Sichot*, vol. 16, pp. 432-433. 51. Rashi on 35:27, *Likutei Sichot*, vol. 16, p. 432.

— ONKELOS —

31 וַאֲשֵׁלִים עֲמָה רִוּחָא מִן קָדָם
יְיָ בְּחֻמָּתָא בְּסִבְלָתָנּוּ וּבְמִדְעָה
וּבְכָל-עֲבִידָא: 32 וְלֹאֲלָפָא אֲמִנּוֹן
לְמַעַבְדָּא בְּדִהְבָּא וּבְכִסְפָּא וּבְנִחְשָׁא:
33 וּבְאֲמָנוּת אֲבֹן טָבָא לְאֲשֵׁלִמָּא
וּבְנִגְרוּת אֲעָא לְמַעַבְדָּא בְּכָל-
עֲבִידָת אֲמִנּוֹן: 34 וְלֹאֲלָפָא יִהְיֶה
בְּלִבָּהּ הוּא וְאַהֲלִיאֵב בַּר אַחִיסָמָךְ
לְשִׁבְטָא דְדָן: 35 אֲשֵׁלִים עֲמָהוּן
חֲפִימִיּוֹת לָבָא לְמַעַבְדָּא כָּל-עֲבִידָת
נֶגֶד וְאֲמִן וְצִיר בְּתִכְלָא וּבְאֲרִגְנוֹנָא
בְּצִבְעָה וְחֹרִי וּבְבוּצָא וּמְחִי
עֲבִיד כָּל-עֲבִידָא וּמִלְפִי אֲמִנּוֹן:
36:1 וְיַעֲבֹד בְּצִלְאֵל וְאַהֲלִיאֵב
וְכָל-גִּבּוֹר חֲכִים לָבָא דִּי יִהְיֶה יְיָ
חֻמָּתָא וּסְכָלְתָנּוּתָא בְּהוֹן לְמִדְעָה
לְמַעַבְדָּא יֵת כָּל-עֲבִידָת פִּלְחָן
קֹדֶשָׁא לְכָל דִּי פִקִּיד יְיָ: 2 וְיִקְרָא
מִשָּׁה לְבִצְלָאֵל וְלֹאֲהִלִּיאֵב וְלִכָּל-
גִּבּוֹר חֲכִים לָבָא דִּי יִהְיֶה יְיָ חֻמָּתָא
בְּלִבָּהּ כָּל-דִּי אֲתִרְעִי לְבָהּ לְמִקְרַב
לְעִבְדִּתָּא לְמַעַבְדָּא יֵתָה: 3 וְנִסְיָבוּ
מִן קָדָם מִשָּׁה יֵת כָּל-אֲפֻרְשׁוּתָא דִּי
אֲתִיָּאוּ בְּנֵי יִשְׂרָאֵל לְעִבְדִּתָּא פִּלְחָן
קֹדֶשָׁא לְמַעַבְדָּא יֵתָה וְאֲנֹן מִיתָן לָהּ
עוֹד נִדְבָתָא בְּצִפּוֹר בְּצִפּוֹר: 4 וְאֵתָו
כָּל-חֲפִימִיָּא דְעִבְדִּין יֵת כָּל-
עֲבִידָת קֹדֶשָׁא גִבּוֹר גִּבּוֹר מַעֲבִידָתָהּ
דִּי אֲנֹן עֲבָדִין: 5 וְאֲמָרוּ לְמִשָּׁה
לְמִיָּמָר מִסָּגֵן עֲמָא לְאִיתָאָה
מִסֵּת פִּלְחָנָא לְעִבְדִּתָּא דִּי פִקִּיד
יְיָ לְמַעַבְדָּא יֵתָה: 6 וּפִקִּיד מִשָּׁה
וְאֲעָבְרוּ כְּרוֹז בְּמִשְׁרִיתָא לְמִיָּמָר
גִּבּוֹר וְאֲתָתָא לָא יַעֲבִדוּן עוֹד
עֲבִידָתָא לְאֲפֻרְשׁוּתָא קֹדֶשָׁא וּפִסְק
עֲמָא מִלֹּאֲתָאָה: 7 וְעִבְדִּתָּא
הָיָה מִסֵּת לְכָל-עֲבִידָתָא לְמַעַבְדָּא
יֵתָה וְיִתְרָת:

31 וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחֻמָּהּ בְּתִבּוּנָהּ וּבְדַעַת
וּבְכָל-מְלָאכָה: 32 וְלֹחֶשֶׁב מַחֲשַׁבֹּת לַעֲשׂוֹת בְּזָהָב
וּבְכֶסֶף וּבְנִחְשֹׁת: 33 וּבַחֲרָשֶׁת אֲבֹן לְמַלְאָת וּבַחֲרָשֶׁת
עֵיץ לַעֲשׂוֹת בְּכָל-מְלָאכֶת מַחֲשַׁבֹּת: 34 וְלַהּוֹרֶת נָתַן
בְּלָבוֹ הוּא וְאַהֲלִיאֵב בֶּן-אַחִיסָמָךְ לְמִטְהַדָּן: 35 מִלֵּא
אֹתָם חֻמַּת-לֵב לַעֲשׂוֹת כָּל-מְלָאכֶת חֲרָשׁ וְחֹשֶׁב
וְרָקִם בְּתִבְלֹת וּבְאֲרִגְמוֹן בְּתוֹלַעַת הַשָּׁנִי וּבִשְׂשׁ וְאֲרִג
עֵשִׂי כָּל-מְלָאכָה וְחֹשֶׁבִי מַחֲשַׁבֹּת: 36:1 וַעֲשֵׂה בְּצִלְאֵל
וְאַהֲלִיאֵב וְכָל אִישׁ חֶכְם-לֵב אֲשֶׁר נָתַן יְהוָה חֻמָּה
וּתְבוּנָה בְּהִמָּה לַדַּעַת לַעֲשׂוֹת אֶת-כָּל-מְלָאכֶת עֲבֹדַת
הַקֹּדֶשׁ לְכָל אֲשֶׁר-צִוָּה יְהוָה: 2 וַיִּקְרָא מֹשֶׁה אֶל-
בְּצִלְאֵל וְאֶל-אַהֲלִיאֵב וְאֶל כָּל-אִישׁ חֶכְם-לֵב אֲשֶׁר
נָתַן יְהוָה חֻמָּה בְּלָבוֹ כָּל אֲשֶׁר נִשְׁאוּ לָבוֹ לְקִרְבָּהּ
אֶל-הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ: 3 וַיִּקְחוּ מִלִּפְנֵי מֹשֶׁה
אֶת כָּל-הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְנֵי יִשְׂרָאֵל לְמְלָאכֶת
עֲבֹדַת הַקֹּדֶשׁ לַעֲשׂוֹת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו עוֹד
נִדְבָה בִּבְקָר בִּבְקָר: 4 וַיָּבִאוּ כָּל-הַחֻכְמַיִם הָעֹשִׂים
אֶת כָּל-מְלָאכֶת הַקֹּדֶשׁ אִישׁ אִישׁ מִמְּלָאכְתּוֹ אֲשֶׁר-
הִמָּה עֹשִׂים: 5 וַיֹּאמְרוּ אֶל-מֹשֶׁה לֵּאמֹר מִרְבִּים הָעָם
לְהֵבִיא מִדֵּי הָעֲבֹדָה לְמְלָאכָה אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת
אֹתָהּ: 6 וַיֵּצֵא מֹשֶ�ה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֶה לֵאמֹר אִישׁ
וְאִשָּׁה אֵל-יַעֲשׂוּ-עוֹד מְלָאכָה לְתִרְוּמַת הַקֹּדֶשׁ וַיִּכְלָא
הָעָם מִהֵבִיא: 7 וְהַמְּלָאכָה הָיְתָה דִּים לְכָל-הַמְּלָאכָה
לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר: 8

— RASHI —

הַעֲבֹדָה. 6 וַיִּכְלָא. לְשׁוֹן מְנִיעָה: 7 וְהַמְּלָאכָה הָיְתָה
דִּים לְכָל-הַמְּלָאכָה. וּמְלָאכֶת הַהִבָּאָה הָיְתָה דִּים
— שֶׁל עוֹשֵׂי הַמִּשְׁכָּן. "לְכָל-הַמְּלָאכָה" — שֶׁל מִשְׁכָּן,
לַעֲשׂוֹת אוֹתָהּ וְלַהּוֹתִיר: וְהוֹתֵר. כְּמוֹ: "וְהִכְבֵּד אֶת-
לְבוֹ"י¹¹, "וְהִכּוֹת אֶת-מוֹאֵב"¹²:

34 וְאַהֲלִיאֵב. מִשְׁכָּט דָּן, מִן הִירוּדִין שְׁבַשְׁבָּטִים, מִבְּנֵי
הַשְּׁפָחוֹת. וְהַשְּׁהוֹד הַמְּקוֹם לְבִצְלָאֵל לְמְלָאכֶת הַמִּשְׁכָּן,
וְהוּא מְגֹדוּלֵי הַשְּׁבָטִים, לְקִים מִה-שְׁנָאֵמָר: "וְלֹא נִכְר-
שׁוּעַ לִפְנֵי-דָלוּ"¹⁰: 5 מִדֵּי הָעֲבֹדָה. יוֹתֵר מִכְּדֵי צִרְף

¹⁰. אִיּוֹב לִד, יט. ¹¹. שְׁמוֹת ח, יא. ¹². מַלְכִּים ג, כד.

31 He has endowed him with a Divine spirit, with knowledge, insight, and inspiration, and with the talent for all types of craftsmanship—

32 to devise woven designs and to work in gold, silver and copper—

33 and with the art of setting gems and carving wood, and all kinds of skilled crafts.

34 He has also given him and Oholiav son of Achisamach, of the tribe of Dan, the ability to teach.

35 He has endowed them with wise-heartedness to work in all the crafts of the carver, the weaver, and the embroiderer, with turquoise, purple, and scarlet wool, and linen—in the crafts of every kind of artisan and skilled weaver. These two are to be in charge of the work and shall oversee the artisans and craftsmen. Even though Betzalel is from the royal tribe of Judah, while Oholiav is from the undistinguished tribe of Dan, what matters is their skill, not their lineage. Thus, the Tabernacle belongs no more to the pedigreed or wealthy than it does to the commoner or poor—even though the rich were able to contribute much more than their less wealthy compatriots.⁵²

36:1 “Betzalel and Oholiav, together with all the wise-hearted people whom God has endowed with knowledge and insight to know how to do all the work required for the Tabernacle, shall execute everything that God has commanded.”

2 Moses then summoned Betzalel and Oholiav and all the wise-hearted people whose hearts God had endowed with knowledge—every one whose heart uplifted him to step forward and do the work.

3 From Moses’ presence, they took the entire contribution that the Israelites had brought on the first day for carrying out the required work for the Tabernacle. The people brought him further contributions the following morning.

4 So all the skilled men who were doing all the work for the Tabernacle came to Moses, each of them from the work that he was doing,

5 and they said to Moses, “The people are bringing more than is needed for the work that God has commanded to do.”

6 Moses gave orders and they announced throughout the camp as follows: “Let no man or woman do any more work for the contribution to the Tabernacle.” The people were thus prevented from bringing additional contributions on the second day, because

7 the people’s work of contributing the first day sufficed to provide the artisans with all they needed for all the work that had to be done, and there was no need to have a surplus.⁵³

Moses instructed Betzalel first about fashioning the furnishings and then about fashioning the Tabernacle itself. Betzalel commented, “Isn’t it better to make the structure first and only then the furnishings that will be placed inside?” Moses answered, “Yes, and this is indeed how God told me to do it.”⁵⁴ You have intuited God’s intention.”⁵⁵

52. *Likutei Sichot*, vol. 31, pp. 211-216. 53. *Hitva’aduyot* 5744, vol. 2, pp. 1147-1148. 54. Above, 31:7-11. 55. Rashi on 38:22, below.

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8 וְעָבְדוּ כְּלִי-חַפְיָמִי לְבָא בְּעֶבְדִּי
עֲבִידְתָּא יִתְּ מִשְׁכָּנָא עֲשֵׂר יִרְעֵן
דְּבוּץ שְׁזִיר וְתַכְלָא וְאַרְגָּמָנָא וְצִבְע
וְהוֹרִי צוֹרֵת כְּרוֹבִין עוֹבֵד אֲמִן
עֲבַד יִתְהוּן: 9 אֲרָכָא דִּירֵיעָתָא
קִדָּא עֲשִׂרִין וְתַמְנִיָּא בְּאֲמִין
וּפְתִיָּא אַרְבַּע בְּאֲמִין דִּירֵיעָתָא
קִדָּא מִשְׁתָּתָא קִדָּא לְכָל-דִּירֵיעָתָא:
10 וְלִפְיָהּ יִתְּ חֲמִשׁ יִרְעֵן קִדָּא
עִם קִדָּא וְחֲמִשׁ יִרְעֵן לְפִיָּהּ
קִדָּא עִם קִדָּא: 11 וְעֲבַד עֲנוּבִין
דְּתַכְלָא עַל סִפְתָּא דִּירֵיעָתָא קִדָּא
מִסְטָרָא בֵּית לופי כֵּן עֲבַד בְּסִפְתָּא
דִּירֵיעָתָא בְּסִטְרָא בֵּית לופי תְּנִינָא:
12 חֲמִשִּׁין עֲנוּבִין עֲבַד בִּירֵיעָתָא
קִדָּא וְחֲמִשִּׁין עֲנוּבִין עֲבַד בְּסִטְרָא
דִּירֵיעָתָא דִּי בְּבֵית לופי תְּנִינָא
מְכֻנָּן עֲנוּבִיָּא קִדָּא לְקַבֵּל קִדָּא:
13 וְעֲבַד חֲמִשִּׁין פּוֹרְפִין דְּדִּהֵב
וְלִפְיָהּ יִתְּ יִרֵיעָתָא קִדָּא עִם
קִדָּא בְּפוֹרְפִיָּא וְהוּהוּ מִשְׁכָּנָא
קִדָּא: 14 וְעֲבַד יִרְעֵן דְּמַעֲזִי לְפָרָסָא
עַל מִשְׁכָּנָא קִדָּא עֲשֵׂר יִרְעֵן עֲבַד
יִתְהוּן: 15 אֲרָכָא דִּירֵיעָתָא קִדָּא
תְּלָתִין בְּאֲמִין וְאַרְבַּע אֲמִין פְּתִיָּא
דִּירֵיעָתָא קִדָּא מִשְׁתָּתָא קִדָּא
לְקִדָּא עֲשֵׂר יִרְעֵן: 16 וְלִפְיָהּ יִתְּ
חֲמִשׁ יִרְעֵן לְחוּד וְיִתְּ שִׁית יִרְעֵן
לְחוּד: 17 וְעֲבַד עֲנוּבִין חֲמִשִּׁין
עַל סִפְתָּא דִּירֵיעָתָא בְּסִטְרָא
בֵּית לופי וְחֲמִשִּׁין עֲנוּבִין עֲבַד
עַל סִפְתָּא דִּירֵיעָתָא דְּבֵית לופי
תְּנִינָא: 18 וְעֲבַד פּוֹרְפִין דְּנָחֹשׁ
חֲמִשִּׁין לְלִפְפָּא יִתְּ מִשְׁכָּנָא לְמַהוּי
קִדָּא: 19 וְעֲבַד חוֹפָאָה לְמִשְׁכָּנָא
דְּמִשְׁכֵּי דְּדִכְרִי מִסְמָקִי וְחוֹפָאָה
דְּמִשְׁכֵּי סִגְוִנָא מְלַעֲלָא:

◆ רביעי 8 וַיַּעֲשׂוּ כָּל-חֲכָמִי לֵב בְּעֲשֵׂי הַמִּלְאכָה אֶת-
הַמִּשְׁכָּן עֲשֵׂר יִרְעֵת יֵשׁ מִשְׁזֹר וְתַכְלֵת וְאַרְגָּמָן
וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֶׂה חֹשֶׁב עָשָׂה אֹתָם: 9 אֹרֶךְ
הַיִּרְיעָה הָאֶחָת שְׁמֹנֶה וָעֶשְׂרִים בָּאֲמָה וְרוּחַב אַרְבַּע
בָּאֲמָה הַיִּרְיעָה הָאֶחָת מִדָּה אֶחָת לְכָל-הַיִּרְיעָתָה:
10 וַיַּחְבֵּר אֶת-חֲמִשׁ הַיִּרְיעָתָה אֶחָת אֶל-אֶחָת וְחֲמִשׁ
יִרְיעָתָה חִבֵּר אֶחָת אֶל-אֶחָת: 11 וַיַּעַשׂ לָלֵאֶת תַּכְלֵת
עַל שְׁפַת הַיִּרְיעָה הָאֶחָת מִקְצֶה בַּמַּחְבֶּרֶת כֵּן
עָשָׂה בְּשִׁפְתָהּ הַיִּרְיעָה הַקִּיצוֹנָה בַּמַּחְבֶּרֶת הַשְּׁנִיָּתָה:
12 חֲמִשִּׁים לָלֵאֶת עָשָׂה בִּירְיעָה הָאֶחָת וְחֲמִשִּׁים
לָלֵאֶת עָשָׂה בְּקֶצֶה הַיִּרְיעָה אֲשֶׁר בַּמַּחְבֶּרֶת הַשְּׁנִיָּתָה
מִקְבִּילָתָהּ לָלֵאֶת אֶחָת אֶל-אֶחָת: 13 וַיַּעַשׂ חֲמִשִּׁים
קְרָסִי זָהָב וַיַּחְבֵּר אֶת-הַיִּרְיעָתָה אֶחָת אֶל-אֶחָת בְּקְרָסִים
וַיְהִי הַמִּשְׁכָּן אֶחָד: פ

14 וַיַּעַשׂ יִרְעֵת עֲזִים לְאַהֲלֵי עַל-הַמִּשְׁכָּן עֲשֶׂתִּי-עֶשְׂרֶה
יִרְעֵת עָשָׂה אֹתָם: 15 אֹרֶךְ הַיִּרְיעָה הָאֶחָת שְׁלֹשִׁים
בָּאֲמָה וְאַרְבַּע אַמּוֹת רָחֵב הַיִּרְיעָה הָאֶחָת מִדָּה אֶחָת
לְעֲשֶׂתִּי עֶשְׂרֶה יִרְעֵת: 16 וַיַּחְבֵּר אֶת-חֲמִשׁ הַיִּרְיעָתָה
לִבָּד וְאֶת-שֵׁשׁ הַיִּרְיעָתָה לִבָּד: 17 וַיַּעַשׂ לָלֵאֶת חֲמִשִּׁים
עַל שְׁפַת הַיִּרְיעָה הַקִּיצוֹנָה בַּמַּחְבֶּרֶת וְחֲמִשִּׁים לָלֵאֶת
עָשָׂה עַל-שְׁפַת הַיִּרְיעָה הַחֲבֶרֶת הַשְּׁנִיָּתָה: 18 וַיַּעַשׂ קְרָסִי
נְחֹשֶׁת חֲמִשִּׁים לְחַבֵּר אֶת-הָאַהֲלֵי לַהֲיִת אֶחָד: 19 וַיַּעַשׂ
מִכְסֹה לְאַהֲלֵי עֶרְתָּה אֵילִם מְאֻדָּמִים וּמִכְסֹה עֶרְתָּה
תְּחָשִׁים מְלֻמָּעָה: ס

18 He made fifty copper clasps to couple the goat hair Tent together and make it one.

19 They made a third cover, to act as a roof over the Tent, out of red-dyed ram skins, and a fourth cover, a roof of tachash skins above the roof of ram skins.

Making the Coverings

- ◆ *Fourth Reading 8* Logically, the artisans should have made the walls of the Tabernacle first and then the roof-coverings. But the women had spun the yarn quickly and it was ready before the other raw materials. Also, they had spun the goat yarn directly from the living goats, which lent this yarn exceptional softness and pliability.⁵⁶ If the yarn had been left on the goats, the goats' hair would have continued growing and undone the threads. Furthermore, it was painful for the goats to have their natural freedom of movement somewhat restricted by having their hair spun into yarn hanging off their bodies. Moreover, even after the yarn was cut off the goats, it had to be woven immediately, before it stiffened, in order to take advantage of its exceptional softness and pliability. Therefore, in order to take advantage of this yarn's superior quality and to minimize the goats' suffering, the goats were shorn and the yarn was woven into cloth without delay. And since the goat hair sheets were secondary to the primary covering of sheep wool tapestries, the tapestries were made first.⁵⁷ **All the wise-hearted among the craftsmen made the first cover of the Tabernacle out of ten tapestries** 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. The craftsman **made them with a woven design of cherubim**: eagles on one side and lions on the other.

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

10 The craftsman attached the first five tapestries to one another by sewing, and the other five tapestries he likewise attached to one another by sewing.

11 He made loops of turquoise wool along the edge of the tapestry at the end of the first set, and did the same along the edge of the endmost tapestry of the second set.

12 He made fifty loops on the one tapestry, and made fifty loops along the edge of the tapestry of the second set, each loop being exactly opposite its counterpart.

13 He then made fifty gold clasps and joined the two sets of tapestries to each other with the clasps, so that the cover of the Tabernacle became one.

14 He made sheets of goat hair as a Tent to spread over the tapestries that formed the first cover of the Tabernacle. There were eleven such sheets.

15 The length of each sheet was thirty cubits and the width of each sheet was four cubits, all eleven sheets being of the same size.

16 He attached five of the sheets as a set by themselves by sewing, and the other six sheets as a set by themselves by sewing.

17 He made fifty loops of goat hair 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.

⁵⁶ Above, 35:25-26. ⁵⁷ *Likutei Sichot*, vol. 16, p. 450-453.

— ONKELOS —

20 ועבד ית דפיא למשכנא דאעי שטין קמין: 21 עשר אמן ארכא דדפא ואמתא ופלגות אמתא פתיא דדפא חד: 22 תרין צירין לדפא חד משלבין חד לקבל חד פן עבד לכל דפי משכנא: 23 ועבד ית דפיא למשכנא עשרין דפין לרוח עיבר דרומא: 24 וארבעין סמכין דכסף עבד תחות עשרין דפין תרין סמכין תחות דפא חד לתרין צירידי ותרין סמכין תחות דפא חד לתרין צירידי: 25 ולסטר משכנא תנינא לרוח צפונא עבד עשרין דפין: 26 וארבעין סמכיהון דכסף תרין סמכין תחות דפא חד ותרין סמכין תחות דפא חד: 27 ולסיפי משכנא מערבא עבד שתא דפין: 28 ותרין דפין עבד לווית משכנא בסופיהון: 29 והיו מכניזין מלרע וכוהדא הוו מכניזין ברישיהון בעוקתא קדא פן עבד לתרויהון לתרתין וזין: 30 והיו תמניא דפין וסמכיהון דכסף שתא עשר סמכין תרין סמכין תרין סמכין תחות דפא חד: 31 ועבד עברי דאעי שטין חמשא לדפי סטר משכנא חד: 32 וחמשא עברין לדפי סטר משכנא תנינא וחמשא עברין לדפי משכנא לסופיהון מערבא: 33 ועבד ית עברא מציאעא לאעברא בגו דפיא מן סיפי לסיפי: 34 וית דפיא חפא דהבא וית עוקתהון עבד דהבא אתרא לעבריא וחפא ית עבריא דהבא: 35 ועבד ית פרכתא דתכלא וארגונא וצבע זהורין ובוץ שויר עובד אמן עבד יתה צורת כרוכין:

◆ חמישי 20 ויעש את־הקִרְשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים: 21 עֵשֶׂר אַמָּת אֹרֶךְ הַקִּרְשׁ וְאַמָּה וַחֲצִי הָאֹמָה רָחֵב הַקִּרְשׁ הָאֶחָד: 22 שְׁתֵּי יוֹדֹת לַקִּרְשׁ הָאֶחָד מְשֻׁלָּבֹת אַחַת אֶל־אַחַת בֵּין עֲשֶׂה לְכָל קִרְשֵׁי הַמִּשְׁכָּן: 23 וַיַּעַשׂ אֶת־הַקִּרְשִׁים לַמִּשְׁכָּן עֲשָׂרִים קִרְשִׁים לַפָּאָת נֹגֵב תִּימָנָה: 24 וְאַרְבָּעִים אֲדָנֵי־כֶסֶף עֲשֶׂה תַּחַת עֲשָׂרִים הַקִּרְשִׁים שְׁנֵי אֲדָנִים תַּחַת־הַקִּרְשׁ הָאֶחָד לְשְׁתֵּי יוֹדָתָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקִּרְשׁ הָאֶחָד לְשְׁתֵּי יוֹדָתָיו: 25 וּלְצֹלַע הַמִּשְׁכָּן הַשְּׁנִיטָה לַפָּאָת צָפוֹן עֲשֶׂה עֲשָׂרִים קִרְשִׁים: 26 וְאַרְבָּעִים אֲדָנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקִּרְשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקִּרְשׁ הָאֶחָד: 27 וּלְיִרְכְּתֵי הַמִּשְׁכָּן יָמָּה עֲשֶׂה שְׁשֶׁה קִרְשִׁים: 28 וּשְׁנֵי קִרְשִׁים עֲשֶׂה לְמַקְצַעַת הַמִּשְׁכָּן בְּיִרְכְּתָיו: 29 וְהָיוּ תוֹאמֵם מִלְמַטָּה וַיְחָדּוּ וַיְהִיו תַּמִּים אֶל־רֹאשׁוֹ אֶל־הַטְּפֹעֶת הָאֶחָת בֵּין עֲשֶׂה לְשְׁנֵיהֶם לְשְׁנֵי הַמַּקְצַעַת: 30 וְהָיוּ שְׁמֹנֶה קִרְשִׁים וְאַדְנֵיהֶם כֶּסֶף שְׁשֶׁה עֵשֶׂר אֲדָנִים שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקִּרְשׁ הָאֶחָד: 31 וַיַּעַשׂ בְּרִיחֵי עֲצֵי שִׁטִּים חֲמִשָּׁה לַקִּרְשֵׁי צֹלַע־הַמִּשְׁכָּן הָאֶחָת: 32 וְחֲמִשָּׁה בְּרִיחִם לַקִּרְשֵׁי צֹלַע־הַמִּשְׁכָּן הַשְּׁנִיטָה וְחֲמִשָּׁה בְּרִיחִם לַקִּרְשֵׁי הַמִּשְׁכָּן לְיִרְכְּתָיו יָמָּה: 33 וַיַּעַשׂ אֶת־הַבְּרִיחַ הַחֵיטָן לְבִרְחַת בְּתוֹךְ הַקִּרְשִׁים מִן־הַקְּצָה אֶל־הַקְּצָה: 34 וְאֶת־הַקִּרְשִׁים צָפָה זָהָב וְזָהָב טַבְּעוֹתָם עֲשֶׂה זָהָב בָּתִּים לְבְּרִיחֵם וַיִּצַּף אֶת־הַבְּרִיחֵם זָהָב: 35 וַיַּעַשׂ אֶת־הַפֹּרְכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשוֹר מְעֻשָּׂה חֹשֶׁב עֲשֶׂה אֹתָהּ כְּרִבִּים:

Making the Curtain and the Screen

35 He made the partitioning Curtain woven out of threads composed of six strands each of turquoise, purple, and scarlet wool, and twined linen. He made it with a woven design of cherubim having the appearance of eagles on one side of the Curtain and lions on the other side.

Making the Walls

- ◆ *Fifth Reading* 20 He made the planks for the Tabernacle out of acacia wood, standing vertically.

21 The length of each plank was ten cubits, the width of each plank was one and a half cubits, and the breadth of each was one cubit.

22 The base of each plank had two tenons, parallel to each other; he did the same for all the planks of the Tabernacle.

23 He made the following number of planks for the Tabernacle: twenty planks for the southern side.

24 And he made forty silver bases to place under the twenty planks, two bases under one plank, to accommodate its two tenons, and two bases under each following plank, to accommodate its two tenons.

25 For the second side of the Tabernacle, to the north, he likewise made twenty planks

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

27 For the back of the Tabernacle, to the west, he made six planks whose widths would be fully exposed inside the Tabernacle,

28 and he made another two planks for the back corners of the Tabernacle whose width would be partially covered by the planks forming the north and south walls.

29 All the planks were flush against each other at the bottom and flush against each other at the top, where every pair of adjoining planks was fitted together into a square ring. The two planks on the two corners he also made like this.

30 Thus, on the west side, there was a total of eight planks with their silver bases. There were thus sixteen bases, two bases under each plank.

31 He made crossbars out of acacia wood: five for the planks of one long side of the Tabernacle,

32 and five crossbars for the planks of the other long side of the Tabernacle, and five crossbars for the planks at the back of the Tabernacle, to the west. He made four half-length crossbars and one full-length crossbar for each side. Two of the half-length crossbars traversed the walls at a height of seven and a half cubits and the other two at a height of two and a half cubits.

33 He made the full-length crossbar of each side in order to traverse the walls at their middle height, and to penetrate holes drilled through the planks within, from one end of the Tabernacle to the other.

34 He overlaid the planks with gold. He made gold rings for the planks, to hold the half-length crossbars at the correct height, and gold tubes to cover the crossbars over the rest of the width of the planks, and thereby, in effect, overlaid the crossbars with gold.

— ONKELOS —

36 ועבד לה ארבעה עמודי שטין וחפון דהבא וויהון דהבא ואמיה לדון ארבעה סמכין דכסף: 37 ועבד פרסא לתרע משכנא תכלא וארונא וצבע וזורי ובין שזיר עובד ציר: 38 וית עמודוהי חמשא וית וויהון וחפא רישיהון וכושיהון דהבא וסמכיהון חמשא דנחשא: 37:1 ועבד בצלאל ית ארונא דאעי שטין תרמין אמין ופלגא ארבה ואמתא ופלגא פתיה ואמתא ופלגא רומה: 2 וחפיה דהב דכי מגיו ומכרא ועבד לה דיר דדהב סחור סחור: 3 ואמיה לה ארבע עזון דדהב על ארבע וזומה ותרמין עזון על סטרה חד ותרמין עזון על סטרה תנינא: 4 ועבד אריחי דאעי שטין וחפא יתהון דהבא: 5 ואעיל ית אריחא בעזקתא על סטרי דארונא למשל ית ארונא: 6 ועבד כפרתא דדהב דכי תרמין אמין ופלגא ארבה ואמתא ופלגא פתיה: 7 ועבד תרין כרובין דדהב נגיד עבד יתהון מתרין סטרי כפרתא: 8 כרובא חד מסטרא מכא וכרובא חד מסטרא מכא מן כפרתא עבד ית כרוביא מתרין סטרוהי: 9 והו כרוביא פריסין גרפיהון לעלא מטלין בגרפיהון על כפרתא ואפיהון חד לקבל חד לקבל כפרתא הו אפי כרוביא: 10 ועבד ית פתורא דאעי שטין תרמין אמין ארבה ואמתא פתיה ואמתא ופלגא רומה: 11 וחפא יתה דהב דכי ועבד לה דיר דדהב סחור סחור: 12 ועבד לה גרנפא רומה פשכא סחור סחור ועבד דיר דדהב לגרנפא סחור סחור: 13 ואמיה לה ארבע עזון דדהב ויהב ית עזקתא על ארבע וזומה דיר לארבע רגליוהי:

36 ויעש לה ארבעה עמודי שטים ויצפם זהב וויהם זהב ויצק להם ארבעה אדני כסף: 37 ויעש מסד לפתח האהל תכלת וארנמן ותולעת שני ושש משור מעשה רקם: 38 ואת עמודיו חמשה ואת וויהם וצפה ראשיהם וחשקיהם זהב ואדניהם חמשה נחשת: פ

37:1 ויעש בצלאל את הארן עצי שטים אמתים וחצי ארבו ואמה וחצי רחבו ואמה וחצי קמתו: 2 ויצפחו זהב טהור מבית ומחוץ ויעש לו זר זהב סביב: 3 ויצק לו ארבע טבעת זהב על ארבע פעמיותיו ושתי טבעת על צלעו האחת ושתי טבעת על צלעו השנית: 4 ויעש בדי עצי שטים ויצף אתם זהב: 5 ויבא את הכבדים בטבעת על צלעת הארן לשאת את הארן: 6 ויעש כפרת זהב טהור אמתים וחצי ארבה ואמה וחצי רחבה: 7 ויעש שני כרבים זהב מקשה עשה אתם משני קצות הכפרת: 8 כרוב אחד מקצה מזה וכרוב אחד מקצה מזה מן הכפרת עשה את הכרבים משני קצוותיו {קצותיו}: 9 ויהיו הכרבים פרישי כנפים למעלה סככים בכנפיהם על הכפרת ופניהם איש אל אחיו אל הכפרת היו פני הכרבים: פ

10 ויעש את השלחן עצי שטים אמתים ארבו ואמה רחבו ואמה וחצי קמתו: 11 ויצף אותו זהב טהור ויעש לו זר זהב סביב: 12 ויעש לו מסגרת טפח סביב ויעש זר זהב למסגרתו סביב: 13 ויצק לו ארבע טבעת זהב ויתן את הטבעת על ארבע הפאות אשר לארבע רגליו:

— RASHI —

1 ויעש בצלאל. לפי שנתן נפשו על המלאכה יותר משאר חכמים, נקראת על שמו:

36 He made four acacia pillars for it and overlaid them with gold, their hooks also being of gold, and he cast four silver bases for them.

37 He made a Screen for the entrance of the Tent, i.e., the Tabernacle, embroidered out of material woven out of threads composed of six strands each of turquoise, purple, and scarlet wool, and twined linen.

38 He made its five pillars with their hooks, and overlaid them, their tops, and their bands with gold. Their five bases were made of copper.

Making the Ark

37:1 Betzalel made the Ark of acacia wood, two and a half cubits long, one and a half cubits wide, and one and a half cubits high. Even though Betzalel used his exceptional talents to supervise and oversee the fashioning of all the Tabernacle's components and furnishings, in the case of the Ark, he applied his talents to the actual *work* of fashioning it, as well. Therefore his name is mentioned here singly and explicitly—as if he fashioned the Ark all by himself.⁵⁸

2 He overlaid it with pure gold inside and out by making two golden chests, one slightly larger and one slightly smaller, and placing the wooden ark in between them. He made a gold rim on the outer golden chest for it all around.

3 He cast four gold rings for the Ark on its four corners, two rings on one side and two rings on the other side.

4 He made rods of acacia wood and overlaid them with gold.

5 He then inserted the rods through the rings on the sides of the Ark, so that the Ark could be carried with them.

Making the Cover of the Ark

6 He made for the Ark a Cover of pure gold, two and a half cubits long and one and a half cubits wide.

7 He made two golden cherubim; he hammered them out of the two ends of the Cover.

8 He made one cherub from one end and one cherub from the other end; he made the cherubim from the Cover itself, from its two ends.

9 The cherubim had their wings spread aloft to the level of their heads, so that their wings shielded the Cover. They faced one another, the faces of the cherubim being inclined downward towards the Cover.

Making the Table

10 He made the Table of acacia wood, two cubits long, one cubit wide, and one and a half cubits high.

11 He overlaid it with pure gold, and made a gold rim for it all around.

12 He made a frame for it all around, one handbreadth wide, and made a gold rim for its frame all around.

13 He cast four gold rings for the Table, and placed the rings on the four corners of its four legs.

— ONKELOS —

14 לְקַבֵּל גִּדְנָפָא הוּו עֲזָקְתָא
אֲתָרָא לֹא־יִחְיָא לְמַטְל יִת
פְּתוּרָא: 15 וְעֵבֶד יִת אֲרִיחָא
דָּאֻעִי שְׁטִין וְחָפָא יִתְהוּן דְּהִבָּא
לְמַטְל יִת פְּתוּרָא: 16 וְעֵבֶד יִת
מְנִיָּא דִּי עַל פְּתוּרָא יִת מְגִיסוּדָּה
וְיִת בְּזִיכּוּדָּה וְיִת מְכִילְתָּה וְיִת
קְשׁוּתָא דִּי מְנַסְכִּין בְּהוּן דְּהִב
דְּכִי: 17 וְעֵבֶד יִת מְנַרְתָּא דְּדִהִב
דְּכִי נְגִיד עֵבֶד יִת מְנַרְתָּא שְׂדֵה
וְקִנְיָה פְּלִידָהָא חוּזְרָהָא וְשׁוֹשְׁנָהָא
מִנָּה הוּו: 18 וְשָׂמָא קִנִּין נִפְקִין
מִסְטָרָהָא תִּלְתָּא קִנִּי מְנַרְתָּא
מִסְטָרָה חֹד וְתִלְתָּא קִנִּי מְנַרְתָּא
מִסְטָרָה תְּנִינָא: 19 תִּלְתָּא כְּלִידִין
מְצִירִין בְּקִנְיָא חֹד חוּזֹר וְשׁוֹשֵׁן
וְתִלְתָּא כְּלִידִין מְצִירִין בְּקִנְיָא חֹד
חוּזֹר וְשׁוֹשֵׁן כֹּן לְשָׂמָא קִנִּין דְּנִפְקִין
מִן מְנַרְתָּא: 20 וּבְמִנַרְתָּא אֲרֻבָּעָה
כְּלִידִין מְצִירִין חוּזְרָהָא וְשׁוֹשְׁנָהָא:
21 וְחוּזֹר תַּחֲוֹת תְּרִין קִנִּין דְּמִנָּה
וְחוּזֹר תַּחֲוֹת תְּרִין קִנִּין דְּמִנָּה וְחוּזֹר
תַּחֲוֹת תְּרִין קִנִּין דְּמִנָּה לְשָׂמָא קִנִּין
דְּנִפְקִין מִנָּה: 22 חוּזִירְהוּן וְקִנִּירְהוּן
מִנָּה הוּו כְּלָה נְגִידָא חֹדָא דְּדִהִב
דְּכִי: 23 וְעֵבֶד יִת בּוֹצִינָהָא שְׁבַעָא
וְצִבְיָהָא וּמִחְתִּיתָהָא דְּדִהִב
דְּכִי: 24 כְּפָרָא דְּדִהִב דְּכִי עֵבֶד
יִתָּה וְיִת כְּלִי־מִנְהָא: 25 וְעֵבֶד יִת
מִדְּבָחָא דְּקִטְרֹת בְּסִמְיָא דָּאֻעִי
שְׁטִין אֲמַתָּא אֲרֻבָּה וְאֲמַתָּא פְּתִיָּה
מִרְבַּע וְתִרְמִין אֲמִין רִבּוּיָה מִנָּה
הוּו קִרְנוֹהִי: 26 וְחָפָא יִתָּה דְּדִהִב
דְּכִי יִת אֲגָרָה וְיִת פְּתוּלּוּהִי סְחוֹר
סְחוֹר וְיִת קִרְנוֹהִי וְעֵבֶד לָה דִּיר
דְּדִהִב סְחוֹר סְחוֹר: 27 וְתִרְמִין
עֲזָן דְּדִהִב עֵבֶד לָה מְלָרַע לְדִירָה
עַל תִּרְמִין וְיִתָּה עַל תְּרִין סְטִרוּהִי
לְאֲתָרָא לֹא־יִחְיָא לְמַטְל יִתָּה
בְּהוּן:

14 לְעַמַּת הַמִּסְנֶרֶת הָיוּ הַטְּבָעֹת בְּתִים לְבָדִים לְשֵׂאת
אֶת־הַשְּׁלֶחָן: 15 וַיַּעַשׂ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וַיִּצַּף
אֹתָם זָהָב לְשֵׂאת אֶת־הַשְּׁלֶחָן: 16 וַיַּעַשׂ אֶת־הַכִּלִּים |
אֲשֶׁר עַל־הַשְּׁלֶחָן אֶת־קַעֲרָתָיו וְאֶת־כַּפֹּתָיו וְאֵת
מְנַקְיָתָיו וְאֶת־הַקְּשׁוֹת אֲשֶׁר יָסֹךְ בָּהֶן זָהָב טָהוֹר: פ

◆ שִׁישִׁי (שְׁלִישִׁי בַּמְחוֹבְרִין) 17 וַיַּעַשׂ אֶת־הַמִּנְרָה זָהָב טָהוֹר
מְקֻשָּׁה עָשָׂה אֶת־הַמִּנְרָה יִרְבֵּה וְקִנְיָה גְּבִיעִיָּה בַּפְּתִירִיָּה
וּפְרָחִיָּה מִמִּנָּה הָיוּ: 18 וַיַּעַשׂ קִנִּים יִצְאִים מִצִּדֵּיהָ
שְׁלֹשָׁה | קִנִּי מִנְרָה מִצִּדֵּיהָ הָאֶחָד וּשְׁלֹשָׁה קִנִּי מִנְרָה
מִצִּדֵּיהָ הַשֵּׁנִי: 19 שְׁלֹשָׁה גְּבָעִים מְשַׁקְּדִים בְּקִנְיָה הָאֶחָד
כַּפֹּתָר וּפְרָח וּשְׁלֹשָׁה גְּבָעִים מְשַׁקְּדִים בְּקִנְיָה אֶחָד
כַּפֹּתָר וּפְרָח כֹּן לְשֵׁשֶׁת הַקִּנִּים הַיֹּצְאִים מִן־הַמִּנְרָה:
20 וּבַמִּנְרָה אֲרֻבָּעָה גְּבָעִים מְשַׁקְּדִים בַּפְּתִירִיָּה וּפְרָחִיָּה:
21 וּכַפֹּתָר תַּחַת שְׁנֵי הַקִּנִּים מִמִּנָּה וּכַפֹּתָר תַּחַת שְׁנֵי
הַקִּנִּים מִמִּנָּה וּכַפֹּתָר תַּחַת־שְׁנֵי הַקִּנִּים מִמִּנָּה לְשֵׁשֶׁת
הַקִּנִּים הַיֹּצְאִים מִמִּנָּה: 22 בַּפְּתִירִיָּה וּכְנָתָם מִמִּנָּה
הָיוּ כְּלָה מְקֻשָּׁה אַחַת זָהָב טָהוֹר: 23 וַיַּעַשׂ אֶת־נִרְתִּיָּה
שְׁבַעָה וּמִלְקָחִיָּה וּמִחְתִּיתָיָה זָהָב טָהוֹר: 24 כְּכֹר זָהָב
טָהוֹר עָשָׂה אֹתָהּ וְאֵת כָּל־כְּלִיָּה: פ

25 וַיַּעַשׂ אֶת־מִזְבַּח הַקְּטֹרֶת עֲצֵי שִׁטִּים אֲמָה אַרְבֹּ
וְאֲמָה רֹחַבּוֹ רְבֹוע וְאֲמָתִים קָמָתוֹ מִמֶּנּוּ הָיוּ קִרְנֵיתָיו:
26 וַיִּצַּף אוֹתוֹ זָהָב טָהוֹר אֶת־גִּגְוֹ וְאֶת־קִירְתָּיו סָבִיב
וְאֶת־קִרְנֵיתָיו וַיַּעַשׂ לוֹ זָר זָהָב סָבִיב: 27 וּשְׁתֵּי טְבָעֹת
זָהָב עָשָׂה־לוֹ | מִתַּחַת לְזָרוֹ עַל שְׁתֵּי צִלְעֹתָיו עַל שְׁנֵי
צִדָּיו לְבָתִּים לְבָדִים לְשֵׂאת אוֹתוֹ בָּהֶם:

14 The rings were close to the frame, as holders for the rods used for carrying the Table.

15 He made rods of acacia wood and overlaid them with gold, for carrying the Table.

16 He made the utensils to go on the Table—its bread-forms, its spoons for the frankincense, its supporting frames for its shelving tubes, and its shelving tubes with which the bread would be covered—out of pure gold.

Making the Candelabrum

◆ *Sixth Reading (Third when combined)* 17 God Himself⁵⁹ made the Candelabrum out of pure gold. He formed the Candelabrum as if by hammering: its base, its stem, its decorative goblets, its apple-shaped spheres, and its flowers were an integral part of the same ingot of gold.

18 Six branches extended diagonally from its two sides, three branches of the Candelabrum on one side of it and three branches of the Candelabrum on its other side.

19 There were 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 applied to all six branches extending from the stem of the Candelabrum.

20 On the stem of the Candelabrum there were four goblets, and its two spheres and flowers were both engraved.

21 Besides these spheres, there was also one sphere situated on the stem below the first two branches that extended from the stem, another sphere below the next two branches that extended from the stem, and a third sphere below the last two branches that extended from the stem. These three spheres thus served as base-points for all the six branches extending from the stem of the Candelabrum.

22 Its spheres and branches were an integral part of the Candelabrum; it was all hammered out of a single ingot of pure gold.

23 He made its seven lamps, its wick tongs, and its ash scoops of pure gold.

24 He made it, together with all its utensils, out of one talent of pure gold.

Making the Inner Altar, the Anointing Oil, and the Incense

25 Betzalel made the incense Altar of acacia wood. It was square, one cubit long and one cubit wide, and two cubits high; its protrusions were an integral part of it.

26 He overlaid it with pure gold—its top, its walls all around, and its protrusions—and he made a gold rim for it all around.

27 He made two gold rings for it below its rim, on the two corners of its two opposite sides, to serve as holders for the rods with which it would be carried.

— ONKELOS —

28 ועבד ית אריחיא דאעזי שטין
וחפא יתהון דהבא: 29 ועבד
ית משהא דרבותא קדשא וית
קטרת בסמיא דכי עובד בסמנה:
38:1 ועבד ית מדבקה דעלתא
דאעזי שטין חמש אמין ארבה
וחמש אמין פתיה מרבע ותלתא
אמין רומה: 2 ועבד קרנוהי על
ארבע וזיתיה מנה דו קרנוהי
וחפא יתה נחשא: 3 ועבד ית
כלימני מדבקה ית פסקתירוקת
וית מגרופיתא וית מזרקא ית
צוריקתא וית מחתיתא כלימנוהי
עבד נחשא: 4 ועבד למדבקה
סרדא עובד מצדקתא דנחשא
תחית טובבה מלרע עד פלגה:
5 ואתיה ארבע עזקתא בארבע
וזיתא לסרדא דנחשא אתרא
לאריחיא: 6 ועבד ית אריחיא
דאעזי שטין וחפא יתהון נחשא:
7 ואעיל ית אריחיא בעזקתא על
סטרי מדבקה למשל יתה בהון
חליל לוחין עבד יתה: 8 ועבד ית
כירא דנחשא וית בסיסה דנחשא
במחזית נשיא די אתין לצלאה
בתרע משפן זמנא: 9 ועבד ית
דרתא לוחין עיבר דרומא סרדי
דרתא דבוץ שזיר מאה באמין:
10 עמודיהון עשרין וסמכיהון
עשרין דנחשא ווי עמודיא
ובבשיהון כסף:

28 ויעש את־הבדים עצי שטים ויצף אתם זהב:

29 ויעש את־שמן המשחה קדש ואת־קטרת הסמים
טהור מעשה רקח: ס

◆ שביעי (רביעי במחבורין) 38:1 ויעש את־מזבח העלה

עצי שטים חמש אמות ארבו וחמש־אמות רחבו רבוע
ושלש אמות קמתו: 2 ויעש קרנתיו על ארבע פנתיו
ממנו היו קרנתיו ויצף אתו נחשת: 3 ויעש את־כל־
כלי המזבח את־הסירה ואת־העיס ואת־המזרקת
את־המזלגת ואת־המחתת כל־כליו עשה נחשת:
4 ויעש למזבח מכבד מעשה רשת נחשת תחת ברבבו
מלמטה עד־חציו: 5 ויצק ארבע טבעת בארבע הקצות
למכבד הנחשת בתים לבדים: 6 ויעש את־הבדים עצי
שטים ויצף אתם נחשת: 7 ויבא את־הבדים בטבעת
על צלעת המזבח לשאת אתו בהם נבוב לחת עשה
אתו: ס

8 ויעש את הכיור נחשת ואת כנו נחשת במראת
הצבאות אשר צבאו פתח אהל מועד: ס

9 ויעש את־החצר לפאת א נבב תימנה קלעי החצר
שש משור מאה באמה: 10 עמודיהם עשרים ואדניהם
עשרים נחשת ווי העמודים וחשקיהם כסף:

— RASHI —

הולכות ומוליכות להם מאכל ומשתה ומאכילות
אותם, ונוטלות המראות וכל־אחת רואה עצמה עם
בעלה במראה, ומשדלתו בדברים, לומר: אני נאה
ממך. ומתוך כך מביאות לבעליהן לידי תאנה, ונוקקות
להם ומתעברות ויולדות שם, שנאמר: "תחת התפוח
עוררתיך"¹⁴. וזהו שנאמר: "במראות הצובאות", ונעשה
הכיור מהם, שהוא לשום שלום בין איש לאשתו —
להשקות ממים שבתוכו למי שקנא לה בעלה ונסתרה.
ומדע לך שהן מראות ממש, שהרי נאמר: "ונחשת

7 נבוב לחת. "נבוב" הוא חלול, וכן "ועבדו ארבע
אצבעות נבוב"¹⁵: נבוב לחת. הלוחות של עצי שטים
לכל־רוח, והחלל באמצע: 8 במראת הצבאות.
בנות ישראל היו בידן מראות, שראות בהן כשהן
מתקשטות, ואף אותן לא עבדו מלהביא לנדבת
המשכן. והיה מואס משה בהן, מפני שעשויים ליצר
הרע. אמר לו הקדוש ברוך־הוא: קבל! כי אלו חביבין
עלי מן הכל, שעל ידיהם העמידו הנשים צבאות רבות
במצרים — כשהיו בעליהם וגעים בעבודת פרה, היו

13. ירמיה נב, כא. 14. שיר השירים ח, ה.

28 He made the rods of acacia wood and overlaid them with gold.

29 He made the sacred anointing oil and the pure incense offering, blended as by a perfumer.

Making the Outer Altar

- ◆ *Seventh Reading (Fourth when combined)* 38:1 He made the sacrificial Altar out of panels of acacia wood. It was square, five cubits long and five cubits wide, and three cubits high above its Border.

2 He made protrusions for it on its top four corners, the protrusions being of one piece with it, and he overlaid the entire Altar with copper.

3 He made all the Altar's implements—the pots, scoops, basins, forks, and fire pans; he made all its implements of copper.

4 He made for the Altar a Grate of copper network under its decorative Border, extending downward until the middle of the Altar's height.

5 He cast four rings for the four edges of the copper Grate, as holders for the rods.

6 He made the rods of acacia wood and overlaid them with copper.

7 He inserted the rods through the rings on the sides of the Altar, so that it could be carried with them. He made the Altar a hollow structure, of panels.

Making the Laver

8 He made the copper Laver and its copper base out of the mirrors of the legions of women who congregated at the entrance of the Tent of Meeting to donate their mirrors.⁶⁰ God instructed Moses to use this copper to make the Laver. Since the women had used these mirrors to promote marital harmony, it was fitting to use them to make the Laver, for a suspected adulteress drinks water taken from the Laver as part of the rite used to demonstrate her innocence and thereby restore marital harmony between her and her husband.⁶¹

Making the Hangings for the Courtyard

9 He made the Courtyard as follows: On the south side, the crocheted hangings of the Courtyard, which were made of twined linen, were one hundred cubits long.

10 They had twenty pillars with their twenty copper bases. The hooks of the pillars and their bands were made of silver.

— RASHI —

אונקלוס: "במחזית נשיא", והוא תרגום של "מראות", מירידור"ש בלעז".¹⁷ וכן מצינו בישעיה: "הגליונים"¹⁸, מתרגמינו: "ומחזיתא": אשר צבאו. להביא נדבתן:

התנופה שבאים כבר וגו' ויעש בה וגו'¹⁵, וכיור וכנו לא הוצרכו שם. למדת, שלא היה נחשת של כיור מנחשת התנופה. כך דרש רבי תנחומא¹⁶. וכן תרגם

60. Above, 35:29. 61. See Numbers 5:11-31, especially v. 17.

15. שמות לח, כטל. 16. פקודי סימן ט. 17. מראות. 18. ג, כג.

— ONKELOS —

11 ולרוח צפונא מאה באמין
 עמודיהון עשרין וסמכיהון עשרין
 דנחשא ווי עמודיא וכבושיהון
 דכסף: 12 ולרוח מערבא סרדין
 חמשין באמין עמודיהון עשרא
 וסמכיהון עשרא ווי עמודיא
 וכבושיהון דכסף: 13 ולרוח
 קדומא מדינחא חמשין אמין:
 14 סרדין חמש עשרי אמין
 לעברא עמודיהון תלתא
 וסמכיהון תלתא: 15 ולעברא
 תנינא מבא ומבא לתרע דרתא
 סרדין חמש עשרי אמין עמודיהון
 תלתא וסמכיהון תלתא: 16 כל-
 סרדי דרתא סחור סחור דבוי
 שזיר: 17 וסמכיא לעמודיא
 נחשא ווי עמודיא וכבושיהון
 דכסף וחפוי רישיהון דכסף ואגון
 מכבשין כסף כל עמודי דרתא:
 18 ופרסא דתרע דרתא עובד
 ציר תכלא וארגונא וצבע וזורי
 ובוי שזיר ועשרין אמין ארבא
 ורומא בפתיא חמש אמין לקבל
 סרדי דרתא: 19 ועמודיהון
 ארבעה וסמכיהון ארבעה נחשא
 וויהון דכסף וחפוי רישיהון
 וכבושיהון דכסף: 20 וכל-
 סכיא למשכנא ולדרתא סחור
 סחור דנחשא:

11 ולפאת צפון מאה באמה עמודיהם עשרים
 ואדניהם עשרים נחשת ווי העמודים ונחשקיהם
 כסף: 12 ולפאת-ים קלעים חמשים באמה עמודיהם
 עשרה ואדניהם עשרה ווי העמודים ונחשקיהם כסף:
 13 ולפאת קדמה מזרחת חמשים אמה: 14 קלעים
 חמש-עשרה אמה אלהפתה עמודיהם שלשה
 ואדניהם שלשה: 15 ולפתה השנית מזה ומזה לשער
 החצר קלעים חמש עשרה אמה עמודיהם שלשה
 ואדניהם שלשה: 16 כל-קלעי החצר סביב שש משזר:
 17 והאדנים לעמודים נחשת ווי העמודים ונחשקיהם
 כסף וצפוי ראשיהם כסף והם מחשקים כסף כל
 עמודי החצר:

◆ מפטיר 18 ומסך שער החצר מעשה רלם תכלת
 וארגמן ותולעת שני ושש משזר ועשרים אמה ארך
 וקומה ברחב חמש אמות לעמדת קלעי החצר:
 19 ועמודיהם ארבעה ואדניהם ארבעה נחשת וויהם
 כסף וצפוי ראשיהם ונחשקיהם כסף: 20 וכל-היתדות
 למשכן ולחצר סביב נחשת:

קב"ב פסוקים. סנא"ה סימן.

— RASHI —

18 לעמדת קלעי החצר. במדת קלעי החצר:

חסלת פרשת ויקהל

11 On the north side, the crocheted hangings were also **one hundred cubits** long, with **their twenty pillars and their twenty copper bases**. The hooks of the pillars and their bands were made of silver.

12 On the west side, there were crocheted hangings **fifty cubits** long, with **their ten pillars and their ten bases**. The hooks of the pillars and their bands were made of silver.

13 On the east side, the enclosure was also **fifty cubits** long, as follows:

14 there were fifteen cubits of crocheted hangings along one flank at the side of the entrance, with **their three pillars and their three bases**,

15 and likewise along the other flank—the flanks being **at either side of the entrance to the Courtyard**—there were **fifteen cubits of crocheted hangings**, with **their three pillars and their three bases**.

16 The crocheted hangings surrounding the entire Courtyard were made of **twined linen**.

17 The bases for the pillars were made of copper; the hooks of the pillars and their bands were made of silver, and their tops were overlaid with silver. All the pillars of the Courtyard were banded with silver.

◆ *Maftir* **18 The Screen for the entrance of the Courtyard** was embroidered out of material woven of threads composed of six strands each of **turquoise, purple, and scarlet wool**, and **twined linen**. It was **twenty cubits in length**, and its width was its height of **five cubits**, like the width of the crocheted hangings of the Courtyard.⁶²

19 The Screen had four pillars with their four copper bases; their hooks were silver, and their tops and bands were overlaid with silver.

20 All the stakes for the Tabernacle and for the surrounding Courtyard were made of copper.

The *Haftarah* for *parashat Vayakheil* may be found on p. 328.

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

The *Maftir* and *Haftarah* for *Shabbat Parah* may be found on p. 351.

The *Maftir* and *Haftarah* for *Shabbat HaChodesh* may be found on p. 356.



62. Above, 27:18; *Likutei Sichot*, vol. 16, pp. 443-446.

