



GENESIS

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

EXODUS

Shemot
Vaeira
Bo
Beshalach
Yitro
Mishpatim
Terumah
Tetzaveh
Tisa

Vayakheil 22 ויקהל

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



ויקרא 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-

OVERVIEW OF VAYAKHEIL

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 וכַנֵּשׁ מֹשֶׁה יֵת כָּל-כְּנֻשָׁתָא
דְּבְנֵי יִשְׂרָאֵל וְאָמַר לְהוֹן אֵלִין
פְּתִיגְמֵיא דִּי פְקִידֵי לְמַעְבַּד יְתְהוֹן:

35:1 וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עֵדֹת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר
אֲלֵהֶם אֵלֹהִים הַדְּבָרִים אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אִתְּכֶם:

RASHI

1 וַיִּקְהַל מֹשֶׁה. לְמַחֲרַת יוֹם הַכַּפּוּרִים בְּשִׁירְד מִן הַהָר.
וְהוּא לְשׁוֹן הַפְּעִיל, שְׂאִינוּ אוֹסֵף אֲנָשִׁים בְּיָדֵם אֶלֶּא 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 Rabbah* 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 שתא יומין תתעבד עבדתא וביומא שביעאה יהי לבון קדשא שבא שבתא קדם יי כל דינעבד בה עבדתא יתקטיל: 3 לא תבערון אשתא בכל מותבניכון ביומא דשבתא: 4 ואמר משה לכל בני ישראל דבני ישראל למימר דין פתגמא די פקיד יי למימר: 5 סבו מנכון אפרשותא קדם יי כל דיתרעי לבה ייתי ית אפרשותא קדם יי דהבא וכספא ונהשא:

2 שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָּכֶם קֹדֶשׁ שַׁבַּת שַׁבְתוֹן לַיהוָה כָּל־הַעֲשֶׂה בּוֹ מְלֶאכֶה יוֹמַת: 3 לֹא־תַבְעֵרוּ אִשׁ בְּכָל מְשֻׁבְתֵיכֶם בַּיּוֹם הַשַּׁבָּת: פ 4 וַיֹּאמֶר מֹשֶׁה אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר: 5 קָחוּ מֵאֲתֵכֶם תְּרוּמָה לַיהוָה כֹּל נָדִיב לְבֹו יְבִיֵאֵה אֶת תְּרוּמַת יְהוָה זָהב וְכֶסֶף וְנֹחֶשֶׁת:

— RASHI —

לאמר לכם: 5 נדיב לבו. על שם שלבו נודבו קרוי "נדיב לב". כבר פרשתי נדבת המושכן ומלאכתו במקום צואתם:

2 שֵׁשֶׁת יָמִים. הקדים להם אזהרת שבת לצווי מלאכת המושכן, לומר שאינה דוחה את השבת: 3 לֹא־תַבְעֵרוּ אִשׁ. יש מרבותינו אומרים: הבערה ללאו יצאת. ויש אומרים: לחלק יצאת: 4 זֶה הַדְּבָר אֲשֶׁר־צִוָּה ה'. לי

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;**

⌘ CHASIDIC INSIGHTS ⌘

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
 ובוץ ומעזי: 7 ומשכי דדכרי
 מסמקי ומשכי דסגונא ואעי
 שטיין: 8 ומשחא לאנהרותא
 ובסמיא למשח רבותא ולקטרת
 בסמיא: 9 ואבני ברלא ואבני
 אשלימותא לשקעא באפודא
 ובחשנא: 10 וכליחפמי לבא
 דבכון ייתון ויעבדון ית פלידי
 פקיד יי: 11 ית משכנא ית פרסה
 וית חופאה ית פורפוהי וית
 דפוהי ית עברוהי ית עמודוהי
 וית סמכוהי: 12 ית ארונא וית
 אריחוהי ית כפרתא וית פרקתא
 דפרסא: 13 ית פתורא וית
 אריחוהי וית פלמנוהי וית לחם
 אפיא: 14 וית מנרתא דאנהורי
 וית מנקה וית בוצינקה וית משחא
 דאנהרותא: 15 וית מדבקה
 דקטרת בסמיא וית אריחוהי וית
 משחא דרבותא וית קטרת בסמיא
 וית פרסא דתרעא לתרע משכנא:
 16 ית מדבקה דעלתא וית סרדא
 דנחשא די לה ית אריחוהי וית
 פלימנוהי ית פיורא וית גסיסה:
 17 ית סרדי דרתא ית עמודוהי
 וית סמקהא וית פרסא דתרע
 דרתא: 18 ית ספי משכנא וית
 ספי דרתא וית אטיניהון:

6 ותכלת וארגמן ותולעת שני ושש ועזים: 7 וערת
 אילם מאדמים וערת תחשים ועצי שטים: 8 ושמן
 למאור ובשמים לשמן המשחה ולקטרת הסמים:
 9 ואבני־שהם ואבני מלאים לאפוד ולהשן: 10 וכל־
 חכסלב בכם יבאו ויעשו את כל־אשר צוה יהוה:
 11 את־המשכן את־אהלו ואת־מכסהו את־קרוסו
 ואת־קרשיו את־בריו (את־ברייתו) את־עמדיו ואת־
 אדניו: 12 את־הארן ואת־בדיו את־הכפרת ואת
 פרקת המסך: 13 את־השלחן ואת־בדיו ואת־כל־
 כליו ואת לחם הפנים: 14 ואת־מנרת המאור ואת־
 כליה ואת־נרתיה ואת שמן המאור: 15 ואת־מזבח
 הקטרת ואת־בדיו ואת שמן המשחה ואת קטרת
 הסמים ואת־מסך הפתח לפתח המשכן: 16 את
 מזבח העלה ואת־מכבר הנחשת אשר־לו את־בדיו
 ואת־כל־כליו את־הכיר ואת־כנו: 17 את קלעי החצור
 את־עמדיו ואת־אדניה ואת מסך שער החצר: 18 את־
 יתדת המשכן ואת־יתדת החצר ואת־מיתריהם:

— RASHI —

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

11 את־המשכן. יריעות התחונות הנראות בתוכו
 קרוים "משכן": את־אהלו. הוא אהל יריעות עזים העשוי
 לגג: ואת־מכסהו. מכסה עורות האילים והתחשים:
 12 ואת פרקת המסך. פרקת המחיצה. כל־דבר המגין,
 בין למעלה בין מכנגד, קרוי "מסך" ו"סכך", וכן "שכת"
 בערובי, "הנגישף את־דרבך": 13 לחם הפנים. ככר
 פרשתי. על שם שהיו לו פנים לכאן ולכאן, שהוא
 עשוי כמין תבה פרוצה: 14 ואת־כליה. מלקחים
 ומקתות: נרתיה. לוצי"ש בלעז, בויכים שהשמן
 והפתילות נתונים בהן: ואת שמן המאור. אף הוא צריך
 חכמי לב, שהוא משנה משאר שמנים, כמו שפירש

2. איוב א, י. 3. הושע ב, ח. 4. ליליכה, כט. 5. מנרות. 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 וית לבושי בנהי לשמושא: 20 ונפקו כל-בגשותא דבני ישראל מן קדם משה: 21 ואתו כל-גבר די אתרעי לבה וכל-די אשלימת רוחה יתה איתאיו ית אפרשותא קדם יי לעבדות משפן ומנא ולכל-פלחנה ולבושי קדשא: 22 ומיתן גבריא על נשיא כל-דאתרעי לבה איתאיו שירין ושכבין ועקן ומחור כל-מן דדהב וכל-גבר די ארם ארמות דהבא קדם יי: 23 וכל-גבר די אשתכח עמה תכלא וארגונא וצבע זהורי ובוץ ומעז ומשכי דדכרי מסמקי ומשכי ססגונא איתאיו: 24 כל-דארם ארמות כסף ונחש איתאיו ית אפרשותא קדם יי וכל-די אשתכח עמה אעי שטין לכל-עבדות פלחנא איתאיו: 25 וכל-אתתא חכימת לבא בידהא מעזלא ומיתן פד עויל ית תכלא וית ארגונא וית צבע זהורי וית בוץא:

19 את-בגדי השרד לשרת בקדש את-בגדי הקדש לאהרן הכהן ואת-בגדי בניו לכהן: 20 ויצאו כל-עדת בני-ישראל מלפני משה: שני 21 ויבאו כל-איש אשר-נשאו לבו וכל אשר נדבה רוחו אתו הביאו את-תרומת יהוה למלאכת אהל מועד ולכל-עבודתו ולבגדי הקדש: 22 ויבאו האנשים על-הנשים כל אנדיב לב הביאו חח ונזם וטבעת וכמוז כל-כלי זהב וכל-איש אשר הניף תנופת זהב ליהוה: 23 וכל-איש אשר-נמצא אתו תכלת וארגמן ותולעת שני ויש ועזים וערת אילים מאדמים וערת תחשים הביאו: 24 כל-מרים תרומת כסף ונחשת הביאו את תרומת יהוה וכל אשר נמצא אתו עצי שטים לכל-מלאכת העבודה הביאו: 25 וכל-אשה חכמת-לב בידה טוו ויבאו ממנה את-התכלת ואת-הארגמן את-תולעת השני ואת-השש:

— RASHI —

הוא, נתון כנגד אותו מקום לאשה. ורבותינו פרושו שם "כומז" — כאן מקום זמה: 23 וכל-איש אשר-נמצא אתו. תכלת, או ארגמן, או תולעת שני, או עורות אילים, או תחשים, כלם הביאו:

19 בגדי השרד. לכסות הארון והשלחן והמנורה והמזבחות, בשעת סלוק מסעות: 22 על-הנשים. עם הנשים, וסמכותן אליהם: חח. הוא תכשיט של זהב עגול, נתון על הזרוע, והוא הצמיד: וכמוז. כלי זהב

8. שבת טז, 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 וְכַל-נְשִׂיאַ דִּי אֲתָרְעִי לְבַהוֹן עֲמַדְהוֹן בְּחֻמְמָא עֲזֹלָן יִת מְעוּזָא: 27 וְרַבְרָבָא אֵיתִיאוּ יִת אֲבָנֵי בְרָלָא וְיִת אֲבָנֵי אֲשִׁלְמוּתָא לְשִׁקְעָא בְּאִפּוּדָא וּבְחֻשְׁנָא: 28 וְיִת בְּסֻמָּא וְיִת מִשְׁחָא לְאַנְהוּרִיתָא וּלְמִשְׁחָא דְרַבּוּתָא וּלְקִטְרֵת בְּסֻמָּא: 29 כֹּל-גִּבְרָ וְאֲתָתָא דִּי אֲתָרְעִי לְבַהוֹן יִתְהוֹן לְאִיתָאָה לְכַל-עֲבִידָתָא דִּי פִקִּיד יִי לְמַעֲבַד בִּידָא דְמִשְׁחָא אֵיתִיאוּ בְנֵי יִשְׂרָאֵל נְדָבְתָא קָדָם יִי: 30 וְאָמַר מֹשֶׁה לְבְנֵי יִשְׂרָאֵל חֲזוּ דְרַבִּי יִי בְּשׁוּם בְּצַלָּל בְּרַ אֲוִרִי בַר חוּר לְשִׁבְטָא דִּיהוּדָה:

26 וְכַל-הַנְּשִׂיִם אֲשֶׁר נָשְׂא לְבֵן אֶתְנָה בְּחֻמְמָה טוֹן אֶת-הָעֲזִים: 27 וְהַנְּשִׂאִים הִבִּיאוּ אֶת אֲבָנֵי הַשֹּׁהַם וְאֶת אֲבָנֵי הַמְּלֻאִים לְאִפּוֹד וְלַחֹשֶׁן: 28 וְאֶת-הַבֶּשֶׂם וְאֶת-הַשֶּׁמֶן לְמֵאֹר וְלִשְׁמֹן הַמִּשְׁחָה וְלְקִטְרֵת הַסַּמִּים: 29 כָּל-אִישׁ וְאִשָּׁה אֲשֶׁר נָדַב לִבָּם אֶתֶם לְהִבְיֹא לְכָל-הַמְּלֻאָה אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד-מֹשֶׁה הִבִּיאוּ בְנֵי-יִשְׂרָאֵל נְדָבָה לַיהוָה: פ
שְׁלִישִׁי (שְׁנֵי בַמְּחֻבְרִין) 30 וַיֹּאמֶר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא יְהוָה בְּשֵׁם בְּצַלָּל בֶּן-אוּרִי בֶן-חוּר לְמַטֵּה יְהוּדָה:

— RASHI —

צבור את הכל, שְׁנַאמַר: "וְהַמְּלֻאָה הִיְתָה דִּים?" — אָמְרוּ נְשִׂאִים: מָה עָלֵינוּ לַעֲשׂוֹת? הִבִּיאוּ אֶת אֲבָנֵי הַשֹּׁהַם וְגו'. לְכָךְ הִתְנַדְּבוּ בְּחֻמְמָת הַמְּזֻבָּח תְּחִלָּה. וְלִפִּי שְׁנַתְעַצְלוּ מִתְּחִלָּה, נְחַסְרָה אוֹת מִשְׁמָם — "וְהַנְּשִׂאִים" כְּתִיב: 30 חוּר. בְּנֵה שֵׁל מְרִים הִיְהִי:

26 טוֹן אֶת-הָעֲזִים. הִיא הִיְתָה אֲמֻנוֹת יִתְרָה, שְׁמַעֲלָ גְבֵי הָעֲזִים הָיוּ טוֹוִין אוֹתָם: 27 וְהַנְּשִׂאִים הִבִּיאוּ. אָמַר רַבִּי נְתָן: מָה רְאוּ נְשִׂאִים לְהִתְנַדֵּב בְּחֻמְמַת הַמְּזֻבָּח בְּתַחֲלָה, וּבְמֻלְאָכַת הַמִּשְׁכָּן לֹא הִתְנַדְּבוּ בְּתַחֲלָה? אֵלָּא, כִּי אָמְרוּ נְשִׂאִים: יִתְנַדְּבוּ צְבוּר מִה-שְׁמַתְנַדְּבִין, וּמִה-שְׁמַחְסְרִין אָנוּ מִשְׁלִימִין אוֹתוֹ. כִּיִּן שְׁהַשְׁלִימוּ

9. שמות לו, ז.

— CHASIDIC INSIGHTS —

Bracelets: At the same time, parents must be strong-armed and strict. Even if the children are well-behaved, 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 position, 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 environment, 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 channels 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 advent 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 *chochmah*, 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 indicate 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 וְאֲשֵׁלִים עִמָּה רִיחָא מִן קָדָם
 יי בְּחֻמְתָּא בְּסִבְלָתְנָהּ וּבְמִדְעָהּ
 וּבְכָל־עֲבִידָא: 32 וְלֹא־לֶפֶא אֲמִנּוֹן
 לְמַעַבְדַּ בְּדִהָבָא וּבְכֶסֶפֶא וּבְנִחְשָׁא:
 33 וּבְאֲמִנּוֹת אֲבֹן טָבָא לְאֲשֵׁלִימָא
 וּבְנִגְרוֹת אֶעָא לְמַעַבְדַּ בְּכָל־
 עֲבִידַת אֲמִנּוֹן: 34 וְלֹא־לֶפֶא יִהֵב
 בְּלִבָּהּ הוּא וְאֶהְלִיאֵב בַּר אַחִיסָמָר
 לְשִׁבְטָא דְדָן: 35 אֲשֵׁלִים עִמָּהוּן
 חֲפִימִיּוֹת לָבָא לְמַעַבְדַּ כְּל־עֲבִידַת
 נִגְרָא וְאֲמִנּוֹן וְצִיר בְּתַכְלָא וּבְאֲרִגְוִנָא
 בְּצִבְעָה וְהוֹרִי וּבְבוּצָא וּמְחִי
 עֲבָדִי כְּל־עֲבִידָא וּמִלְפִי אֲמִנּוֹן:
 36:1 וְעֵבֶד בְּצִלְאֵל וְאֶהְלִיאֵב
 וְכָל־גִּבְרָא חֲפִימָא לָבָא דִּי יִהֵב יי
 חֻמְתָּא וּסְכֻלְתָּנּוּתָא בְּהוּן לְמִדְעָה
 לְמַעַבְדַּ יְתִי כְּל־עֲבִידַת פְּלַחֵן
 קֹדֶשָׁא לְכָל דִּי פְקִיד יי: 2 וְיִקְרָא
 מֹשֶׁה לְבִצְלָאֵל וְלֶאֱהִלְיָאֵב וְלְכָל־
 גִּבְרָא חֲפִימָא לָבָא דִּי יִהֵב יי חֻמְתָּא
 בְּלִבָּהּ כְּל־דִּי אֲתִרְעִי לִבָּהּ לְמַקְרַב
 לְעֲבִידַתָּא לְמַעַבְדַּ יְתִי: 3 וְנִסְבּוּ
 מִן קָדָם מֹשֶׁה יְתִי כְּל־אֲפִרְשׁוּתָא דִּי
 אֲתִיבִיא בְּנֵי יִשְׂרָאֵל לְעֲבִידַת פְּלַחֵן
 קֹדֶשָׁא לְמַעַבְדַּ יְתִי וְאֲנֹן מִיְתֵן לֵהּ
 עוֹד נְדָבָתָא בְּצִפּוֹר בְּצִפּוֹר: 4 וְאֲתוּ
 כְּל־חֲפִימִיָּא דְעֲבָדִין יְתִי כְּל־
 עֲבִידַת קֹדֶשָׁא גִבְרָא גִבְרָא מְעִבְדִיתָהּ
 דִּי אֲנֹן עֲבָדִין: 5 וְאָמְרוּ לְמֹשֶׁה
 לְמִימְרָא מִסָּגֵן עִמָּה לְאִיתָאָהּ
 מִסַּת פְּלַחְנָא לְעֲבִידַתָּא דִּי פְקִיד
 יי לְמַעַבְדַּ יְתִי: 6 וּפְקִיד מֹשֶׁה
 וְאֶעְבְּרוּ כְּרוּז בְּמִשְׁרִיתָא לְמִימְרָא
 גִבְרָא וְאֲתָתָא לֹא יַעְבְּדוּן עוֹד
 עֲבִידַתָּא לְאֲפִרְשׁוּתָא קֹדֶשָׁא וּפְסִק
 עִמָּה מְלֹאֲתָאָהּ: 7 וְעֲבִידַתָּא
 הָיוּ מִסַּת לְכָל־עֲבִידַתָּא לְמַעַבְדַּ
 יְתִי וְיִתְרָתָּ:

31 וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחֻמְתָּהּ בְּתִבּוּנָהּ וּבְדַעַתָּהּ
 וּבְכָל־מְלֹאכָהּ: 32 וְלֹחֶשֶׁב מַחְשַׁבַת לַעֲשׂוֹת בְּזָהָב
 וּבְכֶסֶף וּבְנִחְשֹׁת: 33 וּבַחֲרָשֶׁת אֲבֹן לְמַלְאֲתָהּ וּבַחֲרָשֶׁת
 עֵיץ לַעֲשׂוֹת בְּכָל־מְלֹאכֶת מַחְשַׁבַת: 34 וְלַהוֹרֵת נָתַן
 בְּלִבּוֹ הוּא וְאֶהְלִיאֵב בֶּן־אֲחִיסָמָר לְמִטְהַדָּן: 35 מִלֵּא
 אֹתָם חֻמְת־לֵב לַעֲשׂוֹת כָּל־מְלֹאכֶת חֲרָשׁ וְחֹשֶׁב
 וְרָקִם בְּתִכְלֵת וּבְאֲרִגְמָן בְּתוֹלְעַת הַשֵּׁנִי וּבִשְׂשׁ וְאֲרִג
 עֲשִׂי כָּל־מְלֹאכָה וְחֹשֶׁבִי מַחְשַׁבַת: 36:1 וְעָשָׂה בְּצִלְאֵל
 וְאֶהְלִיאֵב וְכָל־אִישׁ חֻמְס־לֵב אֲשֶׁר־נָתַן יְהוָה חֻמְתָּהּ
 וּתְבִוּנָהּ בְּהִמָּה לְדַעַת לַעֲשׂוֹת אֶת־כָּל־מְלֹאכֶת עֲבֹדַת
 הַקֹּדֶשׁ לְכָל־אֲשֶׁר־צִוָּה יְהוָה: 2 וַיִּקְרָא מֹשֶׁה אֶל־
 בְּצִלְאֵל וְאֶל־אֶהְלִיאֵב וְאֶל־כָּל־אִישׁ חֻמְס־לֵב אֲשֶׁר־
 נָתַן יְהוָה חֻמְתָּהּ בְּלִבּוֹ כָּל־אִישׁ נִשְׂאוֹ לִבּוֹ לְקַרְבָּהּ
 אֶל־הַמְּלֹאכָה לַעֲשׂוֹת אֹתָהּ: 3 וַיִּקְרְאוּ מִלִּפְנֵי מֹשֶׁה
 אֶת־כָּל־הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְנֵי יִשְׂרָאֵל לְמְלֹאכֶת
 עֲבֹדַת הַקֹּדֶשׁ לַעֲשׂוֹת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו עוֹד
 נְדָבָה בִּבְקָר בִּבְקָר: 4 וַיָּבִאוּ כָּל־הַחֻמְטִים הָעֹשִׂים
 אֶת־כָּל־מְלֹאכֶת הַקֹּדֶשׁ אִישׁ אִישׁ מִמְּלֹאכְתּוֹ אֲשֶׁר־
 הִמָּה עֹשִׂים: 5 וַיֹּאמְרוּ אֶל־מֹשֶׁה לְאמֹר מִרְבִּים הָעָם
 לְהֵבִיא מִדֵּי הָעֲבֹדָה לְמְלֹאכָה אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת
 אֹתָהּ: 6 וַיֵּצֵאוּ מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחְנֶה לְאמֹר אִישׁ
 וְאִשָּׁה אֶל־יַעֲשׂוּ־עוֹד מְלֹאכָה לְתְרוּמַת הַקֹּדֶשׁ וַיִּכְלָא
 הָעָם מִהֵבִיא: 7 וְהַמְּלֹאכָה הָיְתָה דִּים לְכָל־הַמְּלֹאכָה
 לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר: 8

— RASHI —

העבודתה. 6 ויכלא. לשון מניעה: 7 והמלאכה היתה
 דים לכל־המלאכה. ומלאכת ההקאה היתה דים
 — של עושי המשכן. "לכל־המלאכה" — של משכן,
 לעשות אותה ולהותיר: והותר. כמו: "והקבד את־
 לבו", "והפוח את־מוֹאב":

34 וְאֶהְלִיאֵב. משפט דן, מן הירודין שבשבטים, מבני
 השפחות. והשוהו המקום לבצלאל למלאכת המשכן,
 והוא מגדולי השבטים, לקים מה־שנאמר: "ולא נכר־
 שוע לפני־ דל": 5 מדי העבדה. יותר מכדי צרף

10. איוב לד, יט. 11. שמות ח, יא. 12. מלכים 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. *Hitvo’aduyot* 5744, vol. 2, pp. 1147-1148. 54. Above, 31:7-11. 55. Rashi on 38:22, below.

— ONKELOS —

8 ועבדו כל־חפיימי לבא בעבדי
עבד־תא ית משכנא עשר ירען
דבוץ שזיר ותכלא וארגונא ועבע
זהורי צורת פרובין עובד אמן
עבד יתהון: 9 ארְבָּא דיריעתא
קדא עשרין ותמניא באמין
ופתיא ארבע באמין דיריעתא
קדא משחתא קדא לכל־יריעתא:
10 ולפיף ית חמש ירען קדא
עם קדא וחמש ירען לפיף
קדא עם קדא: 11 ועבד ענובין
דתכלא על ספתא דיריעתא קדא
מסטרָא בית לופי כן עבד בספתא
דיריעתא בסטרָא בית לופי תנניא:
12 חמשין ענובין עבד ביריעתא
קדא וחמשין ענובין עבד בסטרָא
דיריעתא די בבית לופי תנניא
מכונן ענוביא קדא לקבל קדא:
13 ועבד חמשין פורפין דדהב
ולפיף ית יריעתא קדא עם
קדא בפורפיא והוה משכנא
קדא: 14 ועבד ירען דמעוי לפרטא
על משכנא קדא עשרי ירען עבד
יתהון: 15 ארְבָּא דיריעתא קדא
תלתין באמין וארבע אמין פתיא
דיריעתא קדא משחתא קדא
לקדא עשרי ירען: 16 ולפיף ית
חמש ירען לחוד וית שית ירען
לחוד: 17 ועבד ענובין חמשין
על ספתא דיריעתא בסטרָא
בית לופי וחמשין ענובין עבד
על ספתא דיריעתא דבית לופי
תנניא: 18 ועבד פורפין דנחש
חמשין ללפפא ית משכנא למחוי
קדא: 19 ועבד חופאָה למשכנא
דמשכי דדכרי מסמקי וחופאָה
דמשכי סגונא מלעלא:

◆ רביעי 8 ויעשו כל־חכס־לב בעשי המלאכה את־
המשכן עשר יריעת יש משזר ותכלת וארגמן
ותולעת שני כרבים מעשה חשב עשה אתם: 9 ארְבָּא
היריעה האחת שמנה ועשרים באמה ורחב ארבע
באמה היריעה האחת מדה אחת לכל־היריעת:
10 ויחבר את־חמש היריעת אחת אל־אחת וחמש
יריעת חבר אחת אל־אחת: 11 ויעש ללאת תכלת
על שפת היריעה האחת מקצה במחברת כן
עשה בשפת היריעה הקיצונה במחברת השנית:
12 חמשים ללאת עשה ביריעה האחת וחמשים
ללאת עשה בקצה היריעה אשר במחברת השנית
מקבילת הללאת אחת אל־אחת: 13 ויעש חמשים
קרסי זהב ויחבר את־היריעת אחת אל־אחת בקרסים
ויהי המשכן אחד: פ
14 ויעש יריעת עזים לאהל על־המשכן עשתי־עשרה
יריעת עשה אתם: 15 ארְבָּא היריעה האחת שלשים
באמה וארבע אמות רחב היריעה האחת מדה אחת
לעשתי עשרה יריעת: 16 ויחבר את־חמש היריעת
לבד ואת־ישש היריעת לבד: 17 ויעש ללאת חמשים
על שפת היריעה הקיצנה במחברת וחמשים ללאת
עשה על־שפת היריעה החברת השנית: 18 ויעש קרסי
נחשת חמשים לחבר את־האהל להיות אחד: 19 ויעש
מכסה לאהל ערת אילם מאדמים ומכסה ערת
תחשים מלמעלה: 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 אמין ארפא 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 ציריהי ותרין סמכין תחות דפא חד לתרין ציריהי: 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 לזוית משכנא בסופיהון: 29 והיו מכניזין מלרע וכחדא הוו מכניזין ברישיהון בעוקתא חדא 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 מציעא 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 יהורי ובוץ שזיר עובד אמן עבד יתה צורת פרובין:

◆ חמישי 20 ויעש את־הקִרְשִׁים למשכֵן עֲצֵי שָׁטִים עֲמֻדִים: 21 עֵשֶׂר אַמֹּת אַרְךָ הַקִּרְשׁ וְאַמָּה וַחֲצֵי הָאֵמָּה רֹחַב הַקִּרְשׁ הָאֶחָד: 22 שְׁתֵּי יָדָת לַקִּרְשׁ הָאֶחָד מְשֻׁלְבֹת אַחַת אֶל־אַחַת כֵּן עָשָׂה לְכָל קִרְשֵׁי הַמִּשְׁכָּן: 23 וַיַּעַשׂ אֶת־הַקִּרְשִׁים לַמִּשְׁכָּן עֲשָׂרִים קִרְשִׁים לַפֶּאֶת נֹגַב תִּימְנָה: 24 וְאַרְבָּעִים אֲדָנֵי־כֶסֶף עָשָׂה תַּחַת עֲשָׂרִים הַקִּרְשִׁים שְׁנֵי אֲדָנִים תַּחַת־הַקִּרְשׁ הָאֶחָד לְשְׁתֵּי יָדָתָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקִּרְשׁ הָאֶחָד לְשְׁתֵּי יָדָתָיו: 25 וּלְצַלַּע הַמִּשְׁכָּן הַשְּׁנִיית לַפֶּאֶת צָפוֹן עָשָׂה עֲשָׂרִים קִרְשִׁים: 26 וְאַרְבָּעִים אֲדָנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקִּרְשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקִּרְשׁ הָאֶחָד: 27 וּלְיָרְכָתֵי הַמִּשְׁכָּן יָמָּה עָשָׂה שְׁשֵׁה קִרְשִׁים: 28 וּשְׁנֵי קִרְשִׁים עָשָׂה לַמְּקַצְעַת הַמִּשְׁכָּן בְּיָרְכָתָיו: 29 וְהָיוּ תְּוֹאֲמֵם מִלְּמִטָּה וַיְחַדְּוּ יְהִיוּ תַמִּים אֶל־רֵאשֵׁוֹ אֶל־הַטְּבַעַת הָאֶחָת כֵּן עָשָׂה לְשְׁנֵיהֶם לְשְׁנֵי הַמְּקַצְעַת: 30 וְהָיוּ שְׁמֹנֶה קִרְשִׁים וְאַדְנֵיהֶם כֶּסֶף שְׁשֵׁה עֵשֶׂר אֲדָנִים שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקִּרְשׁ הָאֶחָד: 31 וַיַּעַשׂ בְּרִיחֵי עֲצֵי שָׁטִים חֲמִשָּׁה לַקִּרְשֵׁי צַלַּע־הַמִּשְׁכָּן הָאֶחָת: 32 וְחֲמִשָּׁה בְּרִיחֵם לַקִּרְשֵׁי צַלַּע־הַמִּשְׁכָּן הַשְּׁנִיית וְחֲמִשָּׁה בְּרִיחֵם לַקִּרְשֵׁי הַמִּשְׁכָּן לְיָרְכָתָיו יָמָּה: 33 וַיַּעַשׂ אֶת־הַבְּרִיחַ הַתִּיכָן לְבָרַח בְּתוֹךְ הַקִּרְשִׁים מִן־הַקְּצָה אֶל־הַקְּצָה: 34 וְאֶת־הַקִּרְשִׁים צָפָה זָהָב וְאֶת־טְבַעְתֶּם עָשָׂה זָהָב בְּתִים לְבְרִיחֵם וַיַּצַּף אֶת־הַבְּרִיחֵם זָהָב: 35 וַיַּעַשׂ אֶת־הַפְּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁזַּר מְעֻשָׂה חֲשֵׁב עָשָׂה 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 וחפנון דהבא וייהוון דהבא ואתיף להון ארבעה סמכין דכסף: 37 ועבד פרסא לתרע משכנא תכלא וארגונא וצבע זחורי ובין שזיר עובד ציר: 38 וית עמודוהי חמשא וית וייהוון חפא רישיהון וכושיהון דהבא וסמכיהון חמשא דנחשא: 37:1 ועבד בצלאל ית ארונא דאעי שטין תרמין אמין ופלגא ארבה ואמתא ופלגא פתייה ואמתא ופלגא רומה: 2 וחפיה דהב דכי מגיו ומכרא ועבד לה דיר דדהב סחור סחור: 3 ואתיף לה ארבע עוקן דדהב על ארבע זוקמה ומרמין עוקן על סטרה חד ומרמין עוקן על סטרה תנינא: 4 ועבד אריחי דאעי שטין וחפא יתהון דהבא: 5 ואעיל ית אריחא בעוקתא על סטרי דארונא למשל ית ארונא: 6 ועבד כפרתא דדהב דכי תרמין אמין ופלגא ארבה ואמתא ופלגא פתייה: 7 ועבד תרין כרובין דדהב נגיד עבד יתהון מתרין סטרי כפרתא: 8 כרובא חד מסטרא מקא וכוויבא חד מסטרא מקא מן כפרתא עבד ית כרוביא מתרין סטרוהי: 9 והווי כרוביא פריסין גרפיהון לעלא מטלין בגרפיהון על כפרתא ואפיהון חד לקבל חד לקבל כפרתא הווי אפי כרוביא: 10 ועבד ית פתורא דאעי שטין תרמין אמין ארבה ואמתא פתייה ואמתא ופלגא רומה: 11 וחפא יתה דהב דכי ועבד לה דיר דדהב סחור סחור: 12 ועבד לה גנפא רומה פשכא סחור סחור ועבד דיר דדהב לגנפא סחור סחור: 13 ואתיף לה ארבע עוקן דדהב ויהב ית עוקתא על ארבע זוקתא די לארבע רגלוהי:

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

37:1 ויעש בצלאל את הארון עצי שטים אמתים וחצי ארבו ואמה וחצי רחבו ואמה וחצי קמתו: 2 ויצפהו זהב טהור מבית ומחוץ ויעש לו זר זהב סביב: 3 ויצק לו ארבע טבעת זהב על ארבע פעמתיו ושתי טבעת על צלעו האחת ושתי טבעת על צלעו השנית: 4 ויעש בדי עצי שטים ויצף אתם זהב: 5 ויבא את הפדים בטבעת על צלעת הארון לשאת את הארון: 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 {קצוותיו}: 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 לקבל גִּדְנָפָא הוּו עֲזָקְתָא
 אֲתָרָא לְאַרְיִתָּא לְמַטְל יֵת
 פְּתוּרָא: 15 וְעֵבֵד יֵת אֲרִיחָא
 דְּאָעִי שְׁטִין וְחָפָא יִתְהוּן דְּהִבָּא
 לְמַטְל יֵת פְּתוּרָא: 16 וְעֵבֵד יֵת
 מְנִיא דִּי עַל פְּתוּרָא יֵת מְגִיסוּחֵי
 וְיֵת בְּזִיכּוּדֵי וְיֵת מְכִילְתָּה וְיֵת
 קְשׁוּתָא דִּי מְנַסְכִּין בְּהוּן דְּהִב
 דְּכִי: 17 וְעֵבֵד יֵת מְנַרְתָּא דְּדִהֵב
 דְּכִי נְגִיד עֵבֵד יֵת מְנַרְתָּא שְׂדֵה
 וְקִנְיָה כְּלִידָהָא חוּרְהָא וְשׁוּשְׁנָהָא
 מִנְּהָ הוּו: 18 וְשָׂמָא קִנְיִן נְפָקִין
 מִסְטָרָהָא תְּלָתָא קִנְיִ מְנַרְתָּא
 מִסְטָרָה חֵד וְתְּלָתָא קִנְיִ מְנַרְתָּא
 מִסְטָרָה תְּנִינָא: 19 תְּלָתָא כְּלִידִין
 מְצִירִין בְּקִנְיָא חֵד חוּזֵר וְשׁוּשֵׁן
 וְתְּלָתָא כְּלִידִין מְצִירִין בְּקִנְיָא חֵד
 חוּזֵר וְשׁוּשֵׁן כֹּן לְשָׂמָא קִנְיִן דְּנִפְקִין
 מִן מְנַרְתָּא: 20 וּבְמְנַרְתָּא אֲרַבְעָה
 כְּלִידִין מְצִירִין חוּרְהָא וְשׁוּשְׁנָהָא:
 21 וְחוּזֵר תְּחוּת תְּרִין קִנְיִן דְּמִנְהָ
 וְחוּזֵר תְּחוּת תְּרִין קִנְיִן דְּמִנְהָ וְחוּזֵר
 תְּחוּת תְּרִין קִנְיִן דְּמִנְהָ לְשָׂמָא קִנְיִן
 דְּנִפְקִין מִנְּהָ: 22 חוּרְיָהוּן וְקִנְיָהוּן
 מִנְּהָ הוּו כְּלָה נְגִידָא חֵדָּא דְּדִהֵב
 דְּכִי: 23 וְעֵבֵד יֵת בּוֹצִינְהָא שְׁבַעֵא
 וְצִבְיָתָהָא וּמְחִתָּתָהָא דְּדִהֵב
 דְּכִי: 24 כְּפָרָא דְּדִהֵב דְּכִי עֵבֵד
 יֵתָה וְיֵת כְּלִי־מְנָהָא: 25 וְעֵבֵד יֵת
 מִדְּבָחָא דְּקִטְרֵת בְּסִמְיָא דְּאָעִי
 שְׁטִין אֲמַתָּא אֲרַבְּהָ וְאֲמַתָּא פְּתִיָּה
 מִרְבַּע וְתִרְמִין אֲמִין רִמְיָה מִנְּהָ
 הוּו קִרְנוֹהִי: 26 וְחָפָא יֵתָה דְּהִב
 דְּכִי יֵת אֲגָרָה וְיֵת פְּתִלוּהִי סְחוּר
 סְחוּר וְיֵת קִרְנוֹהִי וְעֵבֵד לָהּ דִּיר
 דְּדִהֵב סְחוּר סְחוּר: 27 וְתִרְמִין
 עֲזָן דְּדִהֵב עֵבֵד לָהּ מְלָרַע לְדִירָה
 עַל תְּרִמִין וְיֵתָה עַל תְּרִין סְטִרוּהִי
 לְאַתְרָא לְאַרְיִתָּא לְמַטְל יֵתָה
 בְּהוּן:

14 לְעַמַּת הַמִּסְפֶּרֶת הָיוּ הַטַּבְעֹת בְּתִים לְבָדִים לְשֵׁאת
 אֶת־הַשְּׁלֶחָן: 15 וַיַּעַשׂ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וַיִּצַּף
 אֹתָם זָהָב לְשֵׁאת אֶת־הַשְּׁלֶחָן: 16 וַיַּעַשׂ אֶת־הַכִּלִּים |
 אֲשֶׁר עַל־הַשְּׁלֶחָן אֶת־קַעֲרֹתָיו וְאֶת־כַּפְתָּיו וְאֵת
 מְנַקְיָתָיו וְאֶת־הַקְּשׁוֹת אֲשֶׁר יָסַד בָּהֶן זָהָב טָהוֹר: פ
 ◆ שִׁישִׁי (שְׁלִישִׁי בַמְּחֻבְרִין) 17 וַיַּעַשׂ אֶת־הַמְּנָרָה זָהָב טָהוֹר
 מִקְּשָׁה עָשָׂה אֶת־הַמְּנָרָה יִרְכָּה וְקִנְיָה גְּבִיעֵיהָ כַּפְתֵּירֶיהָ
 וּפְרָחֶיהָ מִמְּנָה הָיוּ: 18 וְשִׁשָּׁה קִנְיִם יִצְאִים מִצִּדֶּיהָ
 שְׁלֹשָׁה | קִנְיִ מְנָרָה מִצִּדֶּיהָ הָאֶחָד וּשְׁלֹשָׁה קִנְיִ מְנָרָה
 מִצִּדֶּיהָ הַשֵּׁנִי: 19 שְׁלֹשָׁה גְּבִעִים מְשַׁקְּדִים בְּקִנְיָה הָאֶחָד
 כַּפְתֹּר וּפְרָח וּשְׁלֹשָׁה גְּבִעִים מְשַׁקְּדִים בְּקִנְיָה אֶחָד
 כַּפְתֹּר וּפְרָח כֹּן לְשֵׁשֶׁת הַקִּנְיִם הַיִּצְאִים מִן־הַמְּנָרָה:
 20 וּבַמְּנָרָה אֲרַבְּעָה גְּבִעִים מְשַׁקְּדִים כַּפְתֵּירֶיהָ וּפְרָחֶיהָ:
 21 וּכְפֹתֹר תַּחַת שְׁנֵי הַקִּנְיִם מִמְּנָה וּכְפֹתֹר תַּחַת שְׁנֵי
 הַקִּנְיִם מִמְּנָה וּכְפֹתֹר תַּחַת־שְׁנֵי הַקִּנְיִם מִמְּנָה לְשֵׁשֶׁת
 הַקִּנְיִם הַיִּצְאִים מִמְּנָה: 22 כַּפְתֵּירֶיהֶם וּקְנֹתָם מִמְּנָה
 הָיוּ כְּלָה מִקְּשָׁה אַחַת זָהָב טָהוֹר: 23 וַיַּעַשׂ אֶת־נִרְתֵּיהָ
 שְׁבַעֵהָ וּמְלֻקְחֶיהָ וּמְחִתֹּתֶיהָ זָהָב טָהוֹר: 24 כַּכֹּר זָהָב
 טָהוֹר עָשָׂה אֹתָהּ וְאֵת כָּל־כְּלֵיהָ: פ
 25 וַיַּעַשׂ אֶת־מִזְבַּח הַקְּטֹרֶת עֲצֵי שִׁטִּים אֲמָה אַרְבֹּ
 וְאֲמָה רְחִבּוֹ רְבֹוע וְאֲמַתִּים קָמָתוֹ מִמֶּנּוּ הָיוּ קִרְנֹתָיו:
 26 וַיִּצַּף אֹתוֹ זָהָב טָהוֹר אֶת־גִּגְוֹ וְאֶת־קִירְתָּיו סָבִיב
 וְאֶת־קִרְנֹתָיו וַיַּעַשׂ לוֹ זָר זָהָב סָבִיב: 27 וְשִׁתִּי טַבְּעֹת
 זָהָב עָשָׂה־לוֹ | מִתַּחַת לְזָרוֹ עַל שִׁתִּי צִלְעֹתָיו עַל שְׁנֵי
 צַדָּיו לְבַתִּים לְבָדִים לְשֵׁאת אֹתוֹ בָּהֶם:

59. Above, 25:40.

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 דאעי שטין
 וחפא יתהון דהבא: 29 ועבד
 ית משחא דרבותא קדשא וית
 קטרת בסמיא דכי עובד בסמנא:
 38:1 ועבד ית מדבקה דעלתא
 דאעי שטין חמש אמין ארבה
 וחמש אמין פתיה מרבע ותלתא
 אמין רימנא: 2 ועבד קרנזי על
 ארבע וזיתא מנה הווי קרנזי
 וחפא יתה נחשא: 3 ועבד ית
 כלימני מדבקה ית פסקתירוקתא
 וית מגרופיתא וית מורקיא ית
 צנוריתא וית מחתיתא כלימנזי
 עבד נחשא: 4 ועבד למדבקה
 סרדא עובד מצדמתא דנחשא
 תחית סובבה מלרע עד פלגה:
 5 ואתיך ארבע עזקתא בארבע
 וזיתא לסרדא דנחשא אתרא
 לאריחיא: 6 ועבד ית אריחיא
 דאעי 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 לרית עיבר דרומא סרדי
 דרתא דבוץ שזיר מאה באמין:
 10 עמדיהון עשרין וסמכיהון
 עשרין דנחשא ווי עמודיא
 וכבושיהון כסף:

28 ויעש את־הבדים עצי שטים ויצף אתם זהב:

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

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

עצי שטים חמש אמות ארבו והמש־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־הסירת ואת־העיים ואת־המזרקת

את־המזלגת ואת־המחטת כל־כליו עשה נחשת:

4 ויעש למזבח מכפר מעשה רשת נחשת תחת כרפבו

מלמטה עד־הציו: 5 ויצק ארבע טבעת בארבע הקצות

למכפר הנחשת בתיים לבדים: 6 ויעש את־הבדים עצי

שטים ויצף אתם נחשת: 7 ויבא את־הבדים בטבעת

על צלעת המזבח לשאת אתו בהם נבוב להות עשה

אתו: ם

8 ויעש את הכיור נחשת ואת כנו נחשת במראת

הצבאות אשר צבאו פתח אהל מועד: ם

9 ויעש את־החצר לפאת | נגב תימנה קלעי החצר

שש משזר 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
 מפרך. ומתוך כך מביאות לבעליהן לידי תאוה, ונוקקות
 להם ומתעברות ויולדות שם, שנאמר: "תחת התפוח
 עוררתיו"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: "וינחשת

7 נבוב להות. "נבוב" הוא הלול, וכן "ועביו ארבע
 אצבעות נבוב"¹⁵: נבוב להות. הלוחות של עצי שטים
 לכל־רית, והחלל באמצע: 8 במראת הצבאות.

בנות ישראל היו בידן מראות, שראות בהן כשהן
 מתקשטות, ואף אותן לא עבבו מלהביא לנדבת
 המשפן. 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".⁶⁰ וכן מצינו בישעיה: "הגליונים"⁶¹, מתרגמינו: "ומחזיתא": **אשר צבאו**. להביא נדבתן:

התנופה שבעים כפר וגו' ויעש בה וגו'¹⁵, וכיור וכונו לא הוכרו שם. למדת, שלא היה נחשת של כיוור 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 דבוץ
 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 וארנונא וצבע זהורי
 ובוץ 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 וּלְפָאתַי צְפוֹן מֵאָה בְּאֹמֵהוּ עֲמוּדֵיהֶם עֶשְׂרִים
 וְאֲדָנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעֲמוּדִים וְחֲשֻׁקֵיהֶם
 כֶּסֶף: 12 וּלְפָאתַיִם קְלָעִים חֲמִשִּׁים בְּאֹמֵהוּ עֲמוּדֵיהֶם
 עֶשְׂרֵה וְאֲדָנֵיהֶם עֶשְׂרֵה וְוֵי הָעֲמוּדִים וְחֲשֻׁקֵיהֶם כֶּסֶף:
 13 וּלְפָאתַי קְדוּמָה מְזֻרְחָה חֲמִשִּׁים אֹמֵהוּ: 14 קְלָעִים
 חֲמִשֵּׁ-עֶשְׂרֵה אֹמֵהוּ אֶל-הַפֶּתַח עֲמוּדֵיהֶם שְׁלֹשָׁה
 וְאֲדָנֵיהֶם שְׁלֹשָׁה: 15 וּלְפֶתַח הַשְּׁנַיִת מִזֶּה וּמִזֶּה לְשַׁעַר
 הַחֲצָר קְלָעִים חֲמִשׁ עֶשְׂרֵה אֹמֵהוּ עֲמוּדֵיהֶם שְׁלֹשָׁה
 וְאֲדָנֵיהֶם שְׁלֹשָׁה: 16 כָּל-קְלָעֵי הַחֲצָר סָבִיב שֵׁשׁ מְשֹׁזֵר:
 17 וְהָאֲדָנִים לְעֲמוּדִים נְחֹשֶׁת וְוֵי הָעֲמוּדִים וְחֲשֻׁקֵיהֶם
 כֶּסֶף וְצַפּוּי רְאִשֵׁיהֶם כֶּסֶף וְהֵם מְחֻשְׁקִים כֶּסֶף כָּל
 עֲמוּדֵי הַחֲצָר:

◆ מפטיר 18 ומסך שער החצר מעישה רלם תכלת
 וארנומן ותולעת שני ושש משזור ועשרים אמה ארך
 וקומה ברחב חמש אמות לעמת קלעי החצר:
 19 ועמודיהם ארבעה ואדניהם ארבעה נחשת וויהם
 כסף וצפוי ראשיהם וחשקיהם כסף: 20 וכל-היתדות
 למשכן ולחצר סביב נחשת:

קכ"ב פטוקים. סנוא"ה סימן.

— RASHI —

18 לעמת קלעי החצר. כמדת 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.

