# פרשת תרומה פרשת Parashas Terumah

א וּמַלִּיל יָיָ עִם מֹשֶׁה לְמֵימָר: בּ מַלֵּיל עם בְּנֵי יִשְׂרָאֵל וְיַפְּרְשׁוּן קֶּדָמֵי אַפְרָשׁוּתָא מִן כָּל גְּבַר דִּי יִתְרְעֵי לִבֵּה תַּפָּרְשׁוּן (נ״א: תִּסְבוּן) יַת אַפְּרַשׁוּתִי: תַּפָּרָשׁוּן (נ״א: תִּסְבוּן) יַת אַפְּרַשׁוּתִי: [כה] אַ וַיְדַבֵּר יהוָה אֶל־מֹשֶׁה לֵּאמְר: בּ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לֶי תְּרוּמֶה מֵאֵת כָּל־ אִישׁ אֲשֶׁר יִדְבֵנוּ לִבֹּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי:

י"בר

בְּמוֹ שְׁמְפוֹרָשׁ בְּחַלֶּה בְּקוֹדֵי (להלן לה, כו), וְחַחַת הְּרוּמַת הַמִּוְבַּחַ בָּקִע לַבְּלְגֹּלֶת לַקּוּפּוֹת לָקְנוֹת מֵהֶן קַרְבְּנוֹת לִבּוֹר, וֹחַחַת הְּרוּמַת הַמִּשְׁבָּן נִיְבַת בָּל שָׁחָד וְחָׁחָד שְׁהְתִּנְדְּבוּ (ירושלמי שקלים א, א; מגילה כט:) שְׁלֹשֶׁה עָשָׂר דְּבָּרִים הַמְנִין "זָהָב וְכַסֵף וּנְחֹשֵׁת וְכַל הַמִּנוּיִן בַּעִנִין בַּעִנִין בַּעִנִין בַּעִנִין בַּעִנִין בַּעִנִין בַּעִנִין בַּעִנִין בַּעִנִין בַּעִנִין

(ב) וְיִקְחוּ לִי תְרוּמָה. "לִי" לִקְמִי (סנחומא א): תְרוּמָה. סַפְּרָשָׁה, יַפְּרִשׁוּ לִי מִמָּמוֹנָס נְדָבָה: יִדְבֶבּוּ לִבּוּ. לְשׁוֹן כְּלוֹן טוֹב, פרישנ"ט בְּלע"ז: תִּקְחוּ אֶת תְּרוּמָתִי. חָמְרוּ רַבּוֹמֵינוּ: שָׁלֹשׁ מְּרוּמוֹת חֲמוּרוֹת בָּלוֹן לַלְּוֹן עוֹב, פרישנ"ט בְּלע"ז: תִּקְחוּ אֶת תְּרוּמָתִי. חָמְרוּ רַבּוֹמֵינוּ: שָׁלֹשׁ מְּרוּמוֹת חֲמוּרוֹת בָּלוֹן. חַׁמַת מְּרוּמוֹת "בָּקַע לַנְּלְנֹלֶת" שָׁנְעֵשׁוּ מֵהֶס הָחַלְּיִיס בָּלַוְרִיס בָּלוֹן. חַמַת מְּרוֹמִת "בָּקַע לַנְּלְנֹלֶת" שָׁנְעֵשׁוּ מֵהֶס הָחַלְּיִיס

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25.

# 1. וְיַקְחוּ לִי תִרוּמָה — AND THEY SHALL SET ASIDE FOR ME A PORTION.

The expression, *for Me*, implies that Hashem wanted the Jewish people to donate the Mishkan materials *to Him*. But Hashem already owns the entire world and everything in it, so how can anyone give Him anything? Rashi therefore explains:

"ליי" — The phrase, *for Me*, means that the people are to donate *for My sake*, i.e., the donations should be consecrated for the sake of Hashem and His Mishkan<sup>[1]</sup> (*Tanchuma* §1).

# □ תרומה — "TERUMAH."

The word הְּרוֹמָה can mean "a raising," as in the verse וְאֵת שׁוֹק הַהְּרוּמָה... נַאֲשֶׁר הוֹרָם, the thigh of the raising... that has been raised (below, 29:27); or it can refer to the portion of produce that is given to a Kohen. Neither meaning fits in our context, so Rashi explains:

הַפְּרָשָׁה — Here, the word תָרוּמָה means "a setting aside."[2]

But if הְּרוֹמָה means "a setting aside," then the full phrase וְיִקְחוּ לִי הְרוֹמָה would seem to mean "they shall take for Me a setting aside," which is puzzling, since "a setting aside" cannot be taken. Rashi therefore clarifies:

דָבְּרִישׁוּ לִי מִמְמוֹנָם נְדָבָּה — The phrase וְיִקְּחוּ לִי תְרוֹמָה means **"they shall set aside for Me** a portion **of their money as a voluntary donation."** In other words, the term וְיִקְּחוּ denotes the act of setting something aside, and the term הְּדִרּנְמָה, "a setting aside," refers to the separated portion itself, which in this case, was a voluntary donation. [3]

1. Elucidation follows *Amar N'kei*; see, similarly, Rashi to 20:21 above and to v. 8 below. [*Levush HaOrah* explains that the act of *setting aside* the donation had to be done for the sake of giving it to the Mishkan, just as the *terumah* that is given to the Kohen must be set aside as *terumah*. For discussion, see *Tzeidah LaDerech* and *Minchas Asher* (*Mahadura Chadashah*) here.] Alternatively, Rashi means that the materials

had to be donated *purely* for the sake of Heaven, without self-interests such as avoiding embarrassment or gaining prestige (see *Be'er BaSadeh*). See Insight.

- 2. Something that is set aside is called חְחָרוּמָה, a raising, because it is typically raised and lifted out of the larger group or mass and put to the side (Leket Bahir).
- 3. See next Rashi; Mizrachi; Leket Bahir.

e3 Purity of Motive in Donations to the Mishkan The Gemara (Pesachim 50b) teaches that a person should study Torah and perform mitzvos even if only for personal reasons (not lishmah), since this will ultimately lead to doing these things for their own sake (lishmah). Why, then, were donations to the Mishkan accepted only if they were given purely for the sake of Hashem? Many commentators explain that the Mishkan would serve its purpose of having Hashem dwell among the people only if its materials were donated with pure motives. As our verse says, the materials had to come from every man whose heart moves him to generosity. It was the people's heartfelt desire to create an abode for Hashem's presence that made the Mishkan a suitable "dwelling place" for the Shechinah. Since donations given with impure motives would not serve this purpose, they were unacceptable (see Divrei Yosef [Kohen] here; Sichos Mussar [Shmulevitz; 5764 ed.], Maamarim 49 and 50; Noam Siach [Kotler], p. 455; see also Malbim to I Melachim 5:17,19; Beur HaGra to Shir HaShirim 1:17).

<sup>1</sup> Hashem spoke to Moshe, saying: <sup>2</sup> Speak to the Children of Israel and they shall set aside for Me a portion, from every man whose heart moves him to generosity you shall take My portion.

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□ ידבנו לבו – FROM EVERY MAN WHOSE HEART "YIDVENU."

Rashi clarifies the meaning of the word יַּדְבֶנוּ:

קבה (קינְרָבּה The word יְדְבָנוֹ comes from the term יְיִרְבָּה '',[4] ייִנְרָבָה — which is a term for goodwill, a spirit of generosity; ברישנ״ט בְּלע״ז — in Old French, présent (giving with goodwill). The phrase ברישנ״ט בּלע״ז thus means, whose heart moves him to generosity.

#### □ תַּקְחוּ אֶת תַּרוּמַתִי — YOU SHALL TAKE MY PORTION

Thus far, our passage has said that the Jewish people were to set aside a terumah (תרומה, portion), to be taken from every man moved to generosity. Seemingly, the passage could have immediately moved on to the list of materials to be donated, which begins in the middle of v. 3. Instead, we find the phrase, you shall take My terumah, at the end of our verse, and the phrase, and this is the terumah that you shall take from them, at the beginning of v. 3, both of which seem superfluous. Rashi addresses this issue: אַמְרוּ רְבּוֹחָינוּ — Our Sages said (Yerushalmi Shekalim 1:1; see also Megillah 29b and Rashi below, 30:15): שלש הרומות אמורות באן — The passage has three separate phrases, each with the term "terumah," because three different terumahs are stated (i.e., alluded to) here. אַחַת הַרוּמָת ״בָּדֶע לָגִלְּגֹלֶת״ שָׁנַעֲשוּ מֵהָם - האדנים כמו שמפורש באלה פקודי — One is the terumah of "a half-shekel for every head," from which the silver sockets of the Mishkan were made, as set forth in Parashas Pekudei (38:26-28). [5] אַחָת הַרוּמָת דור בור בקר לאלת לקופות לקנות מהן קרבנות צבור — The second **one is the terumah for the** offerings on the Mizbe'ach, which consisted of a half-shekel per head that was placed into the designated boxes and used for the purchase of communal offerings. [6] אַחַת תָּרוֹמַת הַמּשָׁבָן — And the third one is the *terumah* for the Mishkan, נַרָבת בָּל אַחָד וְאָחָד שֶׁהֹתְנַדְבוּ שָׁלשָׁה עַשֶּׁר דְּבַרים הָאָמוּרִים בַּענִין — which consisted of each individual's generous donation of any of the thirteen items mentioned in this passage, ונחשת וכל המנויין בענין — i.e., gold, silver, copper, and all [the other materials] listed in this passage. $^{[7]}$ 

- 4. The root of נְּרְבָּנוּ, as though the word were יָּרְבָּנוּ the dagesh in the dalet of יְּרְבָּנוּ represents the "dropped" letter (Mizrachi). [The dalet of the word יְּרְבָּנוּ also has a dagesh, but for a different grammatical reason.]
- 5. This half-shekel was given by every male above the age of twenty, in fulfillment of Hashem's commandment to Moshe to (indirectly) take a census of those males by counting their donated half-shekel coins. This took place in the aftermath of the Golden Calf incident, at the very beginning of the general collection for the Mishkan (see below, 30:12-16 with Rashi to vv. 15-16 there). Those silver coins were melted down to fashion the sockets of the planks that formed the walls of the Mishkan and the sockets of the Paroches [as well as hooks and other components see below, 38:27-28].

This terumah is hinted at in the phrase הַּיְקְּחוּ לִי תְּרוֹמְה they shall set aside for Me a terumah, which is the first of the three phrases. Since the next two phrases clearly refer to the other two terumahs (as will be explained below), this one must refer to the terumah for the sockets (Yerushalmi Shekalim 1:1 with Tiklin Chadtin). 6. This half-shekel was given by each male above the age of twenty for the census that took place after the construction of the Mishkan, as set forth in Bamidbar Ch. 1. Those coins were used to purchase the communal offerings, such as the tamid and mussaf offerings. After that original census, too, there was an obligation to give a half-shekel every year to the Mishkan/Beis HaMikdash. Those coins were placed in specially designated boxes (Mishnah, Shekalim 3:2) and used to purchase that year's communal offerings (see Rashi to 30:15 below; see Insight there for discussion of Ramban's conflicting opinion).

This terumah is hinted at in the phrase חַּקְּחוּ אָּח, you shall take My [i.e., Hashem's] terumah (the second of the three phrases), as it was used to purchase the offerings that were brought to Hashem (Yerushalmi with Tiklin Chadtin ibid.: Maskil LeDavid).

7. This *terumah* is obviously hinted at in the third phrase (in the next verse), which immediately precedes the list of thirteen items. As for why our passage, whose focus is clearly the third *terumah*, nevertheless alludes to all three of them, see Insight.

◆5 The Three Terumahs Are Interconnected Several sources teach that the Mishkan provided atonement for the sin of the Golden Calf (see Yerushalmi Shekalim 1:1; Tanchuma to v. 8 here). In that light, Gur Aryeh

גְּוְדָא אַפְּרָשׁוּתָא דִּי תִּסְבוּן מִנְּהוֹן דַהֲבָא וְכַסְפָּא וּנְחָשָׁא: - וְתִכְלָא וָאָרְגוַנַא וּצָבַע זָהוֹרִי וּבוּץ וִמְעַזַּי:

# ּ וְזֹאת הַתְּרוּמָּה אֲשֶׁר תִּקְחָוּ מֵאתָם זָהָב וָכֶּסֶף וּנִחְשֵׁת: - וּתִכֵּלֵת וְאַרְגַּמֵן וְתוֹלַעַת שַׁנֵי וְשֵׁשׁ וְעִזֵּים:

י"בר

הַבּּח שָׁם בִּנְרָבָה (לה, כד) עֲשָׂחּוּהוּ לִכְלֵי שֶׁרֵת: (ד) וּתְבֵּלֶת. לְּמָנֵ לְּבוּעַ בְּרָם חָלְּזוֹן, וְלְבְּעוֹ יָרוֹק (מנחות מד.; תוספתה מנחות מ, וו: וְאַרְבָּעָן. לָמֶר לְבוּעַ מִמִּין לָבַע שֶׁשְׁמוֹ חַׁרְנְּמָן: וְשַׁשׁ. מ, וו: וְאַרְבָּעָן. לָמֶר לְבוּעַ מִמִּין לָבַע שֶׁשְׁמוֹ חַׁרְנְּמָן: וְשִׁשׁ. הוּה פִּשְׁפָּן (תוספתה שם ז; יבמות ד:): וְעִוּיִם. נוֹלָה שֶׁל עִזִים. לֹלְה פְּלְנֹם, "וּמְעַצִי", דָּבָר הַבָּּה מִן הָעִזִים וְלֹלֹם לְכָּךְ מִּרְנֵּהם שֵׁלְמָן, שַׁפִּרְגוּם שֵׁל עִזִים "עִזְיַה":

פּוּפְּם הוּלְרָכוּ לִמְלֶאכֶת הַמִּשְׁבָּן אוֹ לְבּגְדֵי רְהוּנָה בְּשֶׁתְּדְּקְדֵּק בָּהֶם: (ג) זְהָב וְבָּסֶף וּנְחֹשֶׁת וְגוֹ׳. כָּפָם בָּאוּ בִּנְדְבָּה אִים אִים מֵה שָּׁנְדָבוֹ לִבּוֹ (ע"פּ להלן לה, כא), חוּן מִן הַבָּסֶף שְׁבָּא בְּשָׁוֶה, מַחֲלִית הַשָּׁקֶל לְכָל אָחָד. וְלֹא מָנִינוּ בְּכָל מְנֶאלֶכֶת הַמֶּדְה וְגוֹ׳ בַּקָע לַגְּלָבּלָת וְגוֹ׳" (להלן לח, כה־כו). וּשְׂמַר הַבָּסֵף הַעֵּדָה וְגוֹ׳ בַּקַע לַגְּלָבּלָת וְגוֹי״ (להלן לח, כה־כו). וּשְׁמַר הַבָּסֵף

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בּוּלֶם הוּצְרְכוּ לֹמְלֶאכֶת הַמִּשְׁבָּן אוֹ לְבְגְדֵי כְהוּנָה בְּשֶׁתְּדַקְדֵּק בָּהֶם — All [these thirteen items] were needed for the construction of the Mishkan or for the Priestly garments, as you will see when you reflect upon them.  $^{[8]}$ 

# 3. יָהָב וְכֵסֶף וּנְחֹשֶׁת וְגוֹי — GOLD, AND SILVER, AND COPPER, etc.

The passage seems to imply that all the materials listed here were to come from *voluntary* donations, as stated in v. 2. Rashi clarifies, based on a passage in *Parashas Pekudei*, that this was actually not the case:

איש מָה שָּנְרְבּוּ — All [the materials] listed here came as voluntary donations, לְּבוֹ בָּאוּ בּנְּרְבָּה — with each man giving whatever his heart inspired him to donate, חוץ מִן הַבֶּטֶף שֶׁבָּא בְּשָׁנָה — with each man giving whatever his heart inspired him to donate, חוץ מִן הַבֶּטֶף שֶׁבָּא בְּשָׁנָה — except for the silver, which came from everyone equally, מַחְצִית הַשְּׁעֶל לְּבָל אֶחָד — a half-shekel for each individual (as stated below, 30:13). דוֹם בּבְּל מְלָאבָת הַמִּשְׁבָּן שָׁהוּצְרַךְ שָׁם בְּטֶף יוֹתֵר — The passage cannot be referring to additional silver that was voluntarily donated, for we do not find anywhere in the construction of the Mishkan that any more silver was needed, שִׁנְאֵבֶּח הַעְּבָּח בְּעִל לִּגְּלֹת וְגוֹי — as it is stated, The silver of the census of the assembly... a beka for every

8. The use for each of the materials becomes clear upon the study of *Parashas Terumah* and *Parashas Tetaveh*.

Rashi's statement that there were *thirteen* materials is based on *Tanchuma* to v. 5. The commentaries to Rashi note, however, that there are *fifteen* items enumerated in the passage! Several answers are given: (1) The three colored wools — turquoise, purple, and

scarlet — count as a single item (Mizrachi). (2) The count does not include the oil and spices (Midrash Chazis), because they were needed not only at this time, but also for the daily service in the Mishkan (Be'er BaSadeh). For other approaches, see Gur Aryeh, Sefer Zikaron.

For the significance of the number thirteen in this context, see Insight.

explains why our passage alludes not only to the *terumah* for the Mishkan, but also to the *terumahs* for the sockets and for the communal offerings. When they sinned with the Golden Calf, the people sinned with their *spirits*, by believing that the calf had real power; with their *bodies*, by bringing offerings to the calf (below, 32:6); and with their *wealth*, as the calf was forged from their gold (see also Rashi to 32:31 below). Each of these three elements finds a parallel in one of the *terumahs*. The *terumah* for the sockets, which were the receptacles for the structure of the Mishkan, represents the body, which is the receptacle for the spirit. The *terumah* for the offerings, which provide atonement and bring those who offer them closer to Hashem, represents the spirit. Finally, the *terumah* of the Mishkan materials represents wealth.

Since no individual has more bodies or spirits than another, each person gave the same amount (a half-shekel) for each of these two *terumahs*. The *half* amount alludes that the body and spirit are each only *half* of the person; it is together that they form a whole being. Wealth, on the other hand, varies greatly from one person to another, and that is why each person gave in accordance with his spirit of generosity. It was not in accordance with his actual wealth, says *Gur Aryeh*, since true wealth is measured by one's generosity, rather than by his tangible assets.

◆ The Significance of Thirteen Materials Midrash Tanchuma states that the thirteen items donated to the Mishkan correspond to the thirteen items Hashem provided for the Jewish people in the Wilderness, as enumerated in Yechezkel 16:13 (see Rashi there).

The number thirteen is the *gematria* of the word אָחָד (one) [ $\kappa$ =1, n=8,  $\tau$ =4; 1+8+4=13], thus representing the Oneness of Hashem, which was a central theme of the Mishkan and its implements (see *Tzeidah LaDerech*).

<sup>3</sup> This is the portion that you shall take from them: gold, and silver, and copper; <sup>4</sup> and turquoise, purple, and crimson; linen and goat hair;

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**head**, **etc.** (below, 38:25-28). Those verses say that the silver of the census was used for sockets and other purposes, and no further use of silver is mentioned there.

However, a verse in *Parashas Vayakhel* (below, 35:24) clearly indicates that silver was voluntarily donated by the people! Rashi explains that this silver was not used for the construction of the Mishkan: בְּנֶדְכָּה הַבֶּטֶף הַבָּא שָׁם בְּנְדְכָּה — As for the rest of the silver, which came as a voluntary donation at that time, שַּשְאוּהוּ לְבְלֵי שֻׁרֵת — [the workmen] fashioned it into service utensils that were used for the daily service in the Mishkan. [10]

# 4. וּתְכֵּלֵת — AND "TECHEILES."

צֶמֶר צָבוּעַ בְּרֵם חִלְּזוֹן — This is wool dyed with the blood of a *chilazon*;<sup>[11]</sup> עֶמֶר צָבוּעַ בְּרֵם חִלְּזוֹן — and [the blood's] color is blueish<sup>[12]</sup> (Menachos 44a; Tosefta, Menachos 9:6).

□ ואַרְגַּמַן — AND "ARGAMAN."

צַבִּע שַׁשְׁמוֹ אַרָגָמִן — This is wool dyed with a type of dye that is called "argaman." אָרְגָמִן

□ ושש — AND "SHEISH."

הוא פּשְׁהַן — This is linen (Tosefta ibid. 9:7; Yevamos 4b).

□ וְעַזִּים — "V'IZIM."

עִּיִּים means "goats." Presumably, though, the people were not meant to donate live, whole goats. [14] Rashi therefore explains what part of the goat was to be donated:

- 9. See also Rashi to 30:15 below.
- 10. The "silver" listed in our verse is *not* referring to that voluntary donation, as the list includes only materials that the people were to donate toward the Mishkan itself (see v. 8), which does not include the silver utensils [קלי שֶׁרָם] used for the daily service (*Levush HaOrah*; see further, *Haamek Davar*).

[Other commentaries interpret Rashi as saying that the "silver" on the list includes *both* the obligatory half*shekel* collection and the added voluntary donation (see *Minchas Yehudah; Nachalas Yaakov; Maskil LeDavid;* cf. *Ba'er Heitev*). See further, *Ibn Ezra.*]

- 11. The *chilazon* is a type of marine creature that appears on land once every seventy years (see *Menachos* 44a). For discussion of its identity, see Appendix to Schottenstein ed. of Tractate *Menachos*, Vol. 2.
- 12. The "blood" of the *chilazon* is not its lifeblood, but rather an inky secretion stored in a cavity within the creature (see *Tosafos, Shabbos* 75a כי ד'יה. That secretion resembles the color of the sea, which is like the color of the sky (see *Chullin* 89a with Rashi ד"ה שהתכלח).

Since the color of the sky is blue, Rashi's term מְּדוֹיק here evidently does not mean "green," but a greenish blue (see *Maskil LeDavid*; see further, *Yerushalmi Berachos* 1:2, which says that the color of *techeiles* 

resembles that of *grasses*, which, in turn, resembles that of the sky). For this reason, a common translation of *techeiles* is "turquoise" [wool], which is a greenish shade of blue. [However, Rashi at the end of Parashas Shelach (ר"ה פחיל חבלח), citing R' Moshe HaDarshan, states that the color of techeiles resembles the evening sky. If Rashi here accords with that statement, then ירוק here does not mean green at all, but a dark blue. Be'er BaSadeh indeed points out that ירוק includes a variety of colors; see also Rashi to Chullin 47b

13. Rashi does not tell us the color of this dye or where it comes from. For a thorough discussion of the traditionally accepted identification of *argaman* as "purple wool," see *Kuntres Merkavo Argaman*.

Note that the "techeiles" and "argaman" mentioned in our verse are not the dyes themselves, but the wool colored with them (see Meisiach Ilmim). The Gemara in Yevamos (4b) proves that the fabric in question is wool (see Mizrachi and Gur Aryeh here; see also Maskil LeDavid to the next Rashi).

- 14. No live animals were needed for the construction of the Mishkan  $(Sefer\ Zikaron)$ .
- 15. The mem (n) at the beginning of the word mun acts as a prefix which means from or of (Mizrachi below, 26:7; cf. Levush HaOrah and Ba'er Heitev).
- 16. See, for example, 12:5 above. As for why our verse

הּ וְעֹרֹת אֵילֶם מְאָדָמֶים וְעֹרָת תְּחָשֶׁים וַאֲצֵי שִׁטְּים: ۞ הּוּמַשְׁכֵּי דְּדְּבְרֵי וּ שֶׁמֶן לַמָּאֶר בְּשָׁמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֻׁרֶת הַסַּמִּים: סְּמִּוּנֶא וְאָצֵי

שַּטִין: וּ מִשִּׁחַא לָאַנָהָרוּתָא בּוּסְמַיָּא לְמִשְׁחָא דִרְבוּתָא וְלִקְטְׂרֶת בּוּסְמַיָּא:

י"כד

(סנסומא שן טו: (1) שֶׁמֶן לַמָּאֹר. "שֶׁמֶן זַיִּת זְּךְ לְהַעֲלוֹת בֵּר פָּמִיד" (לחֹלן כז, כו: בְּשָׁמִים לְשֶׁמֶן הַהִּמְּשְׁהָה. שָׁבֶּטְשָׁה לִמְשׁוֹחַ פְּנֵי הַמִּשְׁפָּן וְהַמִּשְׁפָּן לְקַדְּשוֹ, וְהוּלְּרְכוּ לוֹ בְּשָׁמִים, כְּמוֹ שֶׁמְפוֹרָשׁ בְּכִי תִשָּׁא (לחֹלן ל, כג־כח): וְלִקְשֹרֶת הַשְּמִים. שָׁהָיוּ מַקְטִירִין בְּכָל שֶרֶב וְבֹּקֶר, כְּמוֹ שֶׁמְפוֹרָשׁ בּוְאַפָּה מְּצָנָה (לחֹלן ל, דח). וּלְשׁוֹן "קְטֹרֶת" הַעֵּלָאַת קִיטוֹר ותמרוֹת עשׁן: (ה) מְאָדָמִים. לְבוּעוֹת הָיוּ אָדוֹם לְחַׁתַר עבּוּדְן:
הְּחָשִׁים. מין חַיָּה, וְלֹחֹ הָיְמָה אֶבֶּׁה לְשָׁמָה, וְהַרְבֵּה גְּוִוּנִים
הָיוּ לָה, לְכָךְ מְתַּרְגָּם "סַקְּגוֹנְלוּ", שֵׁשֶׁשׁים. וּמַחַיִּן הִיוּ לָהָם
שַׁלוֹ (מנחומה ו: שבח כת-כח:): וַעֲצֵי שִׁשִּים. וּמַחַיִן הִיוּ לָהָם
בַּמִּדְבָּר, פֵּירֵשׁ רַבִּי תַנְחוּמָח, יַשֵּקֹב אָבִינוּ לִפָּה בְּרוּתַ
הַקֹּדֶשׁ שֶׁשֵׁמִידִין יִשְׁרָמֵל לְבְנוֹת מִשְׁכָּן בַּמִּדְבָּר, וְהַבִּיח חֲלָחָל לְבְנוֹת מִשְׁכָּן בַּמִּדְבָּר, וְהַבִּיח חֲלָחָל לְבְנוֹל מִשְׂכָן שַמֵּהֶם בְּשַׂיָּב, וְהַבִּיח חֲמָלְרִים
לַמְלָרִים וּנְטַעַם, וְעַּה לְבָנִיו לִישִּלֹם שְמֵהֶם בְּשֵׁיָּבְאוֹ מִמְּלְרִים לְמָתָם בְּשֵׁיָב בּוֹלְיִי לִישְּלֹם שְמֵהֶם בְּשֵׁיָבְאוֹ מִמְּלְרִים לְמָתָב בּיִים בְּשָׁתְבִּים וּנְשָׁיִם.

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#### 5. מאַדְמִים — RED-DYED RAM SKINS.

Why does the verse not say that the skins were אֲדוֹמִים, red? Rashi explains:

— The ram skins were dyed red after they were tanned; they were not naturally red. The verse therefore says they were מָאַדְמִים, reddened, rather than אֲדוֹמִים, red.

#### □ תחשים — TACHASH SKINS.

Rashi identifies and describes the "tachash":

קיָה ה אָלָא לְּשָׁעָה — This is a type of animal. מִין חַיָּה — It existed only temporarily, at the time of the construction of the Mishkan, אוֹן הַרְבָּה גְּוְונִים הָיוּ לָּה — and its unique feature is that [its hide] had many colors. אוֹן מְיִרְרָגָּם "סַקְגוֹנָא" — This is why Targum Onkelos renders [תְּחָשִׁים] as אוֹן אָלוּ "עָּשָׁ", שְׁשָׁשׁ וּמִרְבָּאַר בַּגְּוְונִין שֶׁלוּ "שָּשָׁשׁ המִרְבָּאַר בַּגְּוְונִין שֶׁלוּ "מָסְגוֹנָא" — as it rejoices (שִׁשָּׁ) and prides itself in its many colors (נַוְינִין) (Tanchuma §6; Shabbos 28a-b).

refers to the goat *hair* as אָנִים, as if it were speaking about the goats themselves, see Insight.

17. The term תָּה (chayah) usually refers to an undomesticated (wild) animal. However, the Gemara (Shabbos 28b) says that the Sages could not determine whether the tachash was a domestic animal (beheimah) or a nondomestic one (chayah). Rashi uses the word תַּחָה as a generic term for "animal" (Sefer Zikaron; Maskil LeDavid; see also Rabbeinu Bachya; cf. Divrei David; Be'er BaSadeh).

18. See Shabbos 28b; Yerushalmi and Tanchuma ibid.

Rashi stresses this point because the Gemara (Shabbos ibid.) concludes that the tachash was a kosher animal. If so, one might wonder why it does not appear on the list of kosher animals in Parashas Re'eh (Devarim 14:4). Rashi therefore explains that it existed

only for a short time, so the Torah does not mention it  $(Gur\ Aryeh)$ .

- 19. This explains why Hashem brought it into existence at that time; its unique colorfulness would beautify the Mishkan (*Rabbeinu Bachya; Ba'er Heitev*).
- 20. The letter samech ( $\nabla$ ) is interchangeable with the letter sin ( $\psi$ ), so  $\nabla$  $\nabla$  $\nabla$  may be rendered as  $\psi\psi$ , rejoice ( $Tzeidah\ LaDerech$ ).
- 21. Several works explain Rashi to mean that since the *tachash* existed only during the generation of the Wilderness, there is no Aramaic word for it. Onkelos therefore resorts to a *description* of the *tachash* rather than a *translation* of the word (*Chanukas HaTorah* and *Maharil Diskin* here; *Chasam Sofer, Shabbos* 28a אמר, see, however, *Rabbeinu Bachya*).

בּפּ The Spinning of the Goat Hair A verse in Parashas Vayakhel (35:26) says that the women whose hearts inspired them with wisdom, טָּוּר אֲתֹ הָעָצִים, which literally means spun the goats, but actually refers to spinning the goat hair, as in our verse. Rashi there cites a Gemara (Shabbos 74b) which says that the goat hair was spun while it was still attached to the goats [so that it would retain its luster (Sforno)], which required extraordinary skill. This explains why the verse there refers to the goat hair as עַּנִים, goats. Our verse likewise refers to the goat hair as עַנִּים in order to hint that the goat hairs donated for the Mishkan were meant to be spun in that way (Cheishev HaEiphod [Pal]).

<sup>5</sup> red-dyed ram skins, tachash skins, shittim wood; <sup>6</sup> oil for the illumination, spices for the anointment oil and the spice ketores;

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#### □ ועצי שׁטִים — SHITTIM WOOD.

Rashi discusses how the people had shittim (a type of cedar) wood in the Wilderness, where such trees do not grow: [22]

בּמִרְבָּר היוֹ לָהֶם בַּמִּרְבָּר היוֹ לָהֶם בַּמִּרְבָּר היוֹ בַּקְרֵשׁ שֶׁעֲתִידִין יִשְׂרָשׁ בְּמִרְבִּל — From where did [the Jewish people] obtain shittim wood in the barren vilderness? בַּיְלֶב אָבִינוּ צָבָּה בְּרוּחַ הַקְּרֵשׁ שֶׁעֲתִידִין יִשְׂרָשׁ שְׁעֲתִידִין יִשְׂרָשׁ — R' Tanchuma explained: בְּמִּרְבָּת מִשְּׁבְן בַּמִּרְבָּת השְׁבָן בַּמִּרְבָּת השְׁבָן בַּמִּרְבָּת מִשְׁבָן בַּמִּרְבָּת מִשְׁבָן בַּמִּרְבָּת מִשְׁבָן בַּמִּרְבָּת מִשְׁבָן בַּמִּרְבָּת מִשְׁבָן בַּמִּרְבִּת מְשְׁבָּן בּמִירְבִּת וֹנְטְעָם — So when he left Eretz Yisrael, he brought cedar trees with him to Egypt and planted them there, [23] — and he instructed his descendants to take [the trees] with them when they departed Egypt (Tanchuma Yashan §9).

# 6. שמן למאר — OIL FOR THE ILLUMINATION.

Regarding the collection of gold, silver, copper, and the other items previously mentioned, Hashem did not specify their purpose. Why did He specify the purpose of the donated oil? Also, what is meant by oil for "the" illumination?<sup>[24]</sup> Rashi explains:

"שְׁמֶן זַיִּת זְךְּ לְהַעֲלוֹת גֵר הָמִיר" — The phrase, oil for the illumination, is shorthand for the oil that the Torah below (27:20) refers to as **pure olive oil to kindle a light continually**, i.e., the oil that was kindled in the Menorah. Moshe was to tell the people to donate this superior grade of olive oil. [25]

# □ בְּשַׂמִן הַמְשְׁחָה — SPICES FOR THE ANOINTMENT OIL.

Why was anointment oil needed for the Mishkan, and why does the verse specify that the spices that had to be donated were for that oil? Rashi explains:

The verse is referring to the oil that was made to anoint the *keilim* (implements) of the Mishkan, and the Mishkan itself, in order to sanctify it, וְהִוּצְרְבוּ — and specific spices were needed for [that oil], בְּלִי הָשִּׁי — as set forth in *Parashas Ki Sisa* (below, 30:23-30). Moshe was to tell the people to donate the specific spices that were needed for the anointment oil.

# □ ולקטרת הסמים — SPICES FOR... THE SPICE KETORES.

Here, too, the verse specifies that these spices had to be donated for the *ketores*. Rashi explains why:

— These spices were for the *ketores* that was burned every evening and morning, בְּבֶל שֶׁבֶב הְשִׁהְיוּ שֵׁמְּפוֹרְשׁ בִּוְאַהָה הְצַנֶּה — as set forth in *Parashas Tetzaveh* (30:7-8). Moshe was to tell the people to donate the specific eleven spices needed for the *ketores* (see *Kereisos* 6a).

The word קְּטֶרֶת (ketores) means "incense," i.e., spices that are burned for their sweet smell. Seemingly, then, the verse could have said that the people were to donate "spices for the ketores." Why does it say, "spices for the ketores of spices"? Rashi addresses this, explaining the literal meaning of the word "קְּטֶרֶת הָשָׁרָת הְיִטוֹר וְתִּמְרוֹת עָשָׁוְ — The word "קְּטֶרֶת" is a term for raising up smoke (קִיטוֹר) and smoke pillars. The term קְטֶרֶת הַשַּמִים thus means, the making of smoke from spices, so it is not redundant for the verse to say that the people were to donate spices for the purpose of making smoke from them.

- 22. We cannot say that the wood was *purchased* from the surrounding nations, since a verse below (35:24) says that *everyone with whom shittim wood "was found"* brought it (*Gur Aryeh*).
- 23. Although *shittim* wood could be obtained in Egypt, Yaakov wanted the Mishkan to be built specifically with wood of Eretz Yisrael, either because of its special sanctity (*Be'er Mayim Chaim*) or because of its

superior quality (see Gur Aryeh סוף ר"ה וציוה and Kitzur Mizrachi). He planted the trees in Egypt so that they would maintain their freshness until the people's departure (Be'er Mayim Chaim).

- 24. Maskil LeDavid.
- 25. See Rashi to 27:20 for elaboration on the manufacture of this oil.
- $26. \, {\rm See} \, \textit{Be'er Mayim Chaim; Leket Bahir}.$

ז אַבְנֵי בוּרְלָא וְאַבְנֵי אַשְׁלָמוּתָא לְשַׁקָּעָא בְאֵפוֹדָא וּבְחוּשְׁנָא: ח וְיַעְבְּדוּן קַדְמִי מִקְדְשָׁא וְאַשְרֵי שְׁכִנְתִּי בִּינִיהוֹן: טְּ כְּכֹל דִי אֲנָא מַחֲזֵי יָתָךְ יָת דְּמוּת מַשְׁבְּנָא וְיָת דְמוּת כּל מנוֹהי וכן תעבדון: יויעבדון י אַבְנִי־שְּׁהַם וְאַבְנֵי מִלֶּאֵים לֵאֵפְּד וְלַחְשֶׁן: וּוְעָשׁוּ לֶי מִקְדֶשׁ וְשֶׁכַנְתָּי בְּתוֹכֶם: יּ כְּכֹל אֲשֶׁר אֲנִי מַרְאָה אְוֹתְךְּ אֲת תַּבְנִית הַמִּשְׁבָּן וְאָת תַּבְנִית כַּל־כֵּלֵיו וְכֵן תַּעֲשִׁוּ: יּ ס יִוְעֲשִׁוּ

י"נד

(מלן כת, רכת) וְהֵס מִיגֵי תַּכְשִׁיט: (ח) וְעָשׂוּ לִּי מִקְדָשׁ.
וְטָשׁוּ לִּשְׁמִי בֵּית קְדוּשָׁה: (ט) בְּבֹל אֲשֶׁר אֲנִי מַרְאָה
אוֹתְךְּ כָּחֹן אֶת תַּבְנִית הַמִּשְׁבָּן. הַמִּקְרָח הַיָּה מְחוּבָּר
לַמִּקְרָח שֻׁלְּמַעְלָה הִימָנּוּ, "וְעָשׁוּ לִי מִקְדָּשׁ... כְּכֹל חֲשֶׁר חֲנִי
מַרְטָה חֹוֹקְדְ": וְבֵן תַּעֲשׁוּ. לְדוֹרוֹת וסנהדרין מוז), חִס
מֹרְטָה חֹוֹקְדּ": מְבַלְים, חוֹ בְּשַׁבְּים לִי בִּית טוֹלְמִים,
יחֹבָד חָחָד מוְ הַבְּלִים, חוֹ בְּשַׁבְּים לִי בִּית טוֹלְמִים,

(ז) אַבְנֵי שֹהַם. שְׁמַיִּס הוּלְרְכוּ שָׁס לְלוֹכֶךְ הָחֵפּוֹד הָטְמִּוֹר בּוְחַפָּה הְּלַנָּה וּשׁס כח, מ־יבּו: מִלְּאִים. עַל שֵׁס שָׁמוֹלִין לָהֶס בְּוֹהָכִּ מוֹשָׁב בְּמִין גּוּמָח, וְּמִקְּוֹס הָּתְּבֶּן שְׁס לְמֵלֹחׁת הַצּוֹּמְח קְרוּיִיס "חַבְּנֵי מִלּוּחִיס", וּמְקוֹס הַמוֹשֶׁב לְמֵלֹחׁת הַצּוֹנְיִת קְרוּיִיס "חַבְּנֵי מִלּוּחִשׁן. חַבְּנֵי הַשְּׁהָס לָחֵפּוֹד מְכּוֹלְיִס בְּוֹחְשׁן. וְחַשְׁן וְחָפּוֹד מפּוֹרָשִׁיס בּוֹחָפַה פְּנֵיה הַמַּלְחִיס בְּוֹחָפֵּן וְחָפּוֹד מפּוֹרָשִׁיס בּוֹחָפָּה פּנְנָה וֹחַשָּן וְחָפּוֹד מפּוֹרָשִׁיס בּוֹחָפָּה פּנְנָה וֹחַשָּׁן וְחָפּוֹד מפּוֹרָשִׁיס בּוֹחָפָה פּנְנָה

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#### 7. אבני שהם — SHOHAM STONES.

Rashi clarifies why *shoham* stones are singled out as a separate donation, unlike the other stones of the *Choshen*:

אַנְיָה הְאָמִוּר בְּוְאַתָּה הְאָנֵיָה — Aside from the *shoham* stone in the *Choshen*, there were two additional *shoham* stones needed for the purpose of the Kohen Gadol's *Eiphod*, which is discussed in *Parashas Tetzaveh* (28:9-12). As described there, each stone was engraved with the names of six tribes and placed on a shoulder strap of the *Eiphod*.<sup>[27]</sup>

# □ מלאים — FILLING STONES.

Rashi will soon teach that this refers to the twelve stones that were on the *Choshen*, as set forth in *Parashas Tetzaveh* (28:17-19). Rashi explains why the Torah refers to them as אֲבְנֵי מִלּוֹאִים, "filling" stones:

על שֵׁם שֶׁעוֹשִׁין לְהֶם בְּּחָיִךְ גּוּמָא — Since a cavity-like setting was made for them out of gold, אַבְּנִי — Since a cavity-like setting was made for them out of gold, קרוּיִים "אַבְנֵי — and the stone was placed there to fill the cavity, קרוּיִים "אַבְנֵי — they are called "filling stones." – וּמְקוֹם הַמּוֹשֶׁב קרוּי "מִשְׁבֶּעֶת" — The setting itself is called a הַמְּוֹם בּמוֹשַׁב (below, 28:11).

□ לָאָפֹר וְלַחֹשֶׁן — SHOHAM STONES AND FILLING STONES, **FOR THE EIPHOD AND FOR THE** CHOSHEN.

One might misinterpret the verse to mean that *both* the "*shoham* stones" and the "filling stones" mentioned in the verse refer to stones that were found *both* in the *Choshen and* in the *Eiphod*. Rashi therefore remarks:

אַבְנֵי הַמְּלָאִים לַחֹשֶׁן — The verse means that the *shoham* stones were for the *Eiphod* and the filling stones were for the *Choshen*.[29]

27. Although a *third shoham* stone was needed for the *Choshen* (below, 28:20), it is included in "the filling stones... for the *Choshen*" mentioned just below in our verse. Rashi therefore says that the "shoham stones" in this clause are only the two that were needed for the *Eiphod* (*Mizrachi*; see Rashi's next comments to our verse, with note 29). Thus, the plural "stones" refers to the *minimum* plural amount, which is two (*Mizrachi*). [This explains why the verse that discusses the making of the *Eiphod* (below, 28:9) says, מְּלְבֶּׁלְּחָתְׁ "אָתִּ" שְׁתִּי אַבְּנִי שְׁתַּי אַבְּנִי שִׁהַם stones, i.e., the two that are referenced in our verse (see *Or HaChaim* there).]

28. See Rashi below, 28:11,20. See, however, Ramban, who raises several difficulties with Rashi and explains that the term אַבְנֵי מִלּוּאַים means complete (i.e., uncut) stones. See Mizrachi and Gur Aryeh for defense of Rashi's interpretation.

29. In truth, the *shoham* stones in the *Eiphod* were also put into settings, and (as mentioned in note 27 above) one of the twelve stones of the *Choshen* was a *shoham* stone. Nevertheless, since the "filling" stones surely include the *shoham* stone of the *Choshen*, we must say that the *shoham* stones that our verse *singles out* are those of the *Eiphod* (as stated by Rashi above), and the

<sup>7</sup> shoham stones and filling stones, for the Eiphod and for the Choshen.

<sup>8</sup> They shall make a Sanctuary for Me — so that I may dwell among them — <sup>9</sup> like everything that I show you, the form of the Mishkan and the form of all its implements; and so shall you do.

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The verse refers to the *Eiphod* and the *Choshen*, but we do not yet know what these are, as they have yet to be mentioned in the Torah. Rashi guides us on this issue:

קוּאָהָה הְצַּוָה הְצַּוָה הְצַּוָה הְצַּוָה הְצַּוָה הְצַּוָה הְצַּוָה הְצַּוָה הְצַוָּה הְצַוָּה הְצַוָּה הְצַוָּה הְצַוּה הַבּוּעִים בּוְאַהָּה הְצַנָּה (below, 28:6-28); יוָהַם מִינִי חַבְּשִׁיט — they are types of ornaments worn by the Kohen Gadol.

# 8. ועשו לי מקדש — THEY SHALL MAKE A "MIKDASH" FOR ME.

The word , for Me, would seem to imply that Hashem had a need for a dwelling place and the people were to provide it. This cannot be the correct understanding, though, as the verse says regarding the Beis HaMikdash: הַשָּׁמִים לֹא יְבַלְּכְּלוּךְ אַף כִּי הַבַּיִּת הַנֶּה, the heavens and the highest heavens cannot contain You, and surely not this Temple (I Melachim 8:27). What did Hashem mean, then, when He said to make a "Mikdash for Me"? Also, the literal meaning of the word "Mikdash" (מִקְּרָשׁ) is "something sanctified," without saying what is being sanctified. Rashi addresses both of these points:

בית קרושָה — Hashem was saying: **They shall make for My sake a House of sanctity.** The phrase *for Me* means that the Mishkan had to be made with the *specific intent* that it be consecrated unto Hashem. [31] And the term "Mikdash" always means a House of sanctity, i.e., a Sanctuary.

# 9. בְּכֹל אֲשֶׁר אֲנִי מַרְאָה אוֹתְךּ — LIKE EVERYTHING THAT I SHOW YOU.

This phrase could be taken to mean, "Like everything that I will show you" — when the Mishkan and its implements are ready to be made. However, the term מַּרְאֶה is in the present tense, so Rashi explains:

"אָת תַּבְנִית הַמִּשְׁבָּן — This means, like everything that I show you here, THE FORM OF THE MISHKAN, etc. Hashem showed Moshe an image of the Mishkan and its implements right then, when He commanded him to construct the Mishkan.

Rashi now addresses a basic difficulty in understanding the verse. Read as an independent sentence, it reads: "Like everything that I show you, the form of the Mishkan and the form of all its implements, and so shall you do," which is incomprehensible. The coming segments of Rashi, until the end of the verse, explain how the verse is to be read and understood:

בּיִמְקְרְא הַיָּהָ מְחוּבְּר לַמִּקְרָא שֶּלְמִעְלָה הֵימֶנּנּ — This first part of our verse is connected to the previous verse, so the flow is as follows: "יְעָשׁוּ לִּי מִקְדְשׁ הַ בְּכֹל אֲשֶׁר אֲנִי מַרְאָה אוֹתְךְ" — THEY SHALL MAKE A SANCTUARY... LIKE EVERYTHING THAT I SHOW YOU, THE FORM OF THE MISHKAN AND THE FORM OF ALL ITS IMPLEMENTS.

#### □ ובן תעשו — AND SO SHALL YOU DO.

Having explained that the previous verse and the beginning of this one comprise a full sentence, in which Hashem commanded to make the Mishkan and all its implements in the forms being shown to Moshe, the clause, *and so shall you do*, seems unnecessary.<sup>[32]</sup> Rashi accounts for it:

This clause means the people are to do the same **for** future **generations** as well (see *Sanhedrin* 16b). אם יאבר אָהָד מִן הַבּלִים — Hashem is saying as follows: **"If one of the implements** of the Mishkan **gets lost,** אוֹ בְּשֶׁתְּעֲשׁוּ לִי בְּלֵי בִּית עוֹלָמִים — **or when you make the implements** of the **permanent** 

<sup>&</sup>quot;filling" stones are the twelve stones of the *Choshen* (see *Mizrachi*).

<sup>30.</sup> Moreover, our verse goes on to say, and I will dwell among "them," not "within it," which clearly shows that

the main purpose of the Mishkan was not to serve as a dwelling place for Hashem (Be'er BaSadeh).

<sup>31.</sup> See, similarly, Rashi to v. 2 above, ד״ה ויקחו לי.

<sup>32.</sup> See Rashi to Shevuos 15a ד״ה וכן תעשו.

אָרָוֹן עֲצֵי שִׁטְים אַמָּתַים וָחֵצִי אָרְבֹּוֹ וְאַמֶּה וָחֵצִי אַרְבּוֹ וְאַמֶּה וָחֵצִי אַרְבּּוּ וְאַמֶּת רַחְבֹּוֹ וְאַמֶּה וָחֻצִי קְמָתְוֹ: אּ וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר אָרְבּּהּ וְאַמְּתָא וּפַלְנָּא מִבַּיִת וּמִחָוּץ הְּצַבֶּנוּ וְעָשִִּיתִ עָלֶיו זֵר זָהָב טַבְיב: פּוֹתְיֵה וְאַמְּתָא וּפַלְנָּא הוחפי יתה רומה: אותחפי יתה

ָּרָהַב דְּבֵי מָגָּו וּמָבַּרָא תַּחַפֵּינָה וְתַעבֶּד עֵלְוֹהִי זֵיר (נ״א: דֵּיר) דְּדְהַב סְחוֹר סְחוֹר:

י"בס

וּמְחוּץ הְצַבֶּנוּ. אֶלֹאָה אֲרוֹנוֹת טָאָה בְּצַׁלְאֵל, אֲנֵים אֶל זָהָב וְאָלָאָה אֲרוֹנוֹת טָאָה בְּצַׁלְאֵל, אֲנֵים אֶל זָהָב וְאָלָיִם וְאַלִּיִם לְכָל אָחָד וּפְּחוּחִים מִלְמִעְלָה. נְקוֹ אֶל נִוֹך בְּחוֹךְ אֶל זָהָב, וְאֶל זְהָב בְּחוֹךְ אֶל עֵן, וְחִבָּה אָפָתוֹ הָעֶלְיוֹנָה בְּזָהָב, נְמְנָא מְלוּבֶּה מִבַּיִת ומְחוּן מִקְלִים מיו: יומא עבוו: זר זָהָב. כְּמִין בֶּמֶר מוּקָף לוֹ סָבִיב מוּקלים מיו: יומא עבוו: זר זָהָב. כְּמִין הַמִילוֹ וְבִּוֹהָ מוֹ הַפַּנִימִי לַמַעַלָּה מִשְׂפָתוֹ. אַעַשָּׁה הַאַרוֹן הַחִיצוֹן נְבּוֹהָ מוֹ הַפָּנִימִי לַמַעַלָּה מִשְׂפָתוֹ.

בְּגוֹן שוּלְחָנוֹת וּמְנוֹרוֹת וְבִיוֹרוֹת וּמְכוֹנוֹת שְׁטָשָׂה שְׁלֹמֹה, בְּבִירִנֹת וּמְכוֹנוֹת שְׁטָשָׂה שְׁלֹמֹה, בְּמַבְּנִית מֵלוּ מֵּנִםְּלְּה מִימֵנּוּ לֹחׁ הָיָה לוֹ לְכָמּוֹב "וְכֵן מַּטְשׂוּ" לְמִקְרָח שֻׁלְּמִעְלָה הֵימֵנּוּ לֹחׁ הָיָה לוֹ לְכָמּוֹב "וְכֵן מַּטְשׂוּ" מְלָנִי מְיָהָה מְדַבֵּר עַל עֲשִׁיַיִּת חֹהֶל מוֹעֵד וְכֵלִיוּ: (י) וְעֲשׂוּ אֲדוֹן. בְּמִין מֻרוֹנוֹת שֶׁעוֹשִׁים בְּלֹח רַגְלַיִּם, עֲשׂוּיִם (י) וְעֲשׂוּ אֲדוֹן. בְּמִין מֻרוֹנוֹת שֶׁעוֹשֹׁים בְּלֹח רַגְלַיִּם, עֲשׂוּיִם בְּמִין מְרוֹנוֹת שֶׁעוֹשִׁים בְּלֹח רַגְלַיִּם, עֲשׂוּיִם בְּמִין מִישְׁרִין חִישְּקרי", יוֹשֶׁב עַל שׁוּלִיו: (יא) מבּיִּת בּיִת מְרָבְּיִוֹ מִישְׁרָין חִישְּקרי", יוֹשֶׁב עַל שׁוּלִיו: (יא) מבּיִּת

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Temple (i.e., the Beis HaMikdash) for Me, בְּגוֹן שׁוּלְחָנוֹת וּמְנוֹרוֹת וְמְנוֹרוֹת וּמְכוֹנוֹת שֻׁעְשֶׁה שְׁלֹמה — such as the ten additional *Shulchans*, Menorahs, *Kiyors* and *Kiyor* stands that King Shlomo made (see *II Divrei HaYamim* 4:6-8, 14), בְּתַבְנִית אֵלוּ תַּעֲשׁוּ אוֹתְם — you shall make them in a similar form to these. [33]

In summary, the first half of this verse is connected to the previous verse and relates to the current Mishkan and its implements, and the clause, *and so you shall do*, is a separate sentence that relates to the future. Rashi explains why this must be the correct interpretation:

verse, and were to be read as an independent, complete sentence, "יְּכֵּן תַּעֲשׁוֹּ" — then in this final clause, it should not have written, "and" so shall you do, "אַלָּא "בַּן תַּעֲשׁוּ" — but rather, "so shall you do," without the word "and," so the verse would read: Like everything that I show you, the form of the Mishkan and the form of all its implements, so shall you do, וְּבֶּלִיוּ — and it would have been discussing the present making of the Mishkan and its implements. Since it says, "and" so shall you do, this must be understood as a separate clause which teaches the law for future generations.

# 10. ועשו אַרון — THEY SHALL MAKE AN ARON.

The term אֲרוֹן can refer to a chest that stands on legs and opens from the front (similar to the Aron Kodesh in a synagogue), or to a chest that rests on the ground and opens from the top. Rashi clarifies the form of the Aron in the Mishkan: [34]

עשוּיִם בְּלִא רַגְּלַיִם — It was like the chests that are made without legs; עשוּיִם בְּמִין אַרְגָּו — It was like the chests that are made without legs; עשוּיִם בְּמִין אַרְגָּו — they are made similar to the chest that is called *escrain* (a casket-like, small box) in Old French, יוֹשֶׁב עַל שׁוּלָיו — which **rests on its bottom** and opens from the top. [35]

# 11. מְבֵּיָת וֹמְחוּץ הְצֵפֶּנוּ — YOU SHALL COVER IT WITH PURE GOLD, FROM WITHIN AND FROM WITHOUT SHALL YOU COVER IT.

If the Aron was to be covered with gold plates on all sides, then the verse could have said, you shall cover it with pure gold from within and from without, without the final term רְּעַפֶּנוּ, shall you cover it.

33. Any new implements in the Mishkan, as well as the additional ones made by King Shlomo, had to be made with the same specifications stated in our passage. Although some of the Beis HaMikdash implements were of different *dimensions* than those of the Mishkan, they were *proportionate* in size (*Mizrachi*, in response to *Ramban*'s challenge of Rashi; see further,

Gur Aryeh; Or HaChaim; Teshuvos Chasam Sofer, Yoreh Deah §236).

34. Ba'er Heitev.

35. We know that this was the *Aron*'s form since it had the *Kapores* as its cover; see Rashi to v. 17 below (*Ba'er Heitev*).

<sup>10</sup> They shall make an Aron of shittim wood, two-and-a-half amos its length; an amah and a half its width; and an amah and a half its height. <sup>11</sup> You shall cover it with pure gold, from within and from without shall you cover it, and you shall make for it a gold crown all around.

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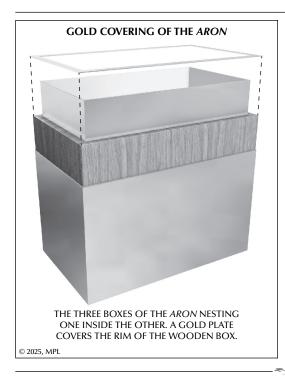
That extra word indicates that the *Aron* did not have a single covering of gold plate, but a combination of several coverings. Rashi explains how this was done: [36]

אַרוֹנוֹת שָּשָׁה אֲרוֹנוֹת שָּשָׁה בְּצַלְאֵל — Betzalel made three boxes, אוֹנִים שֶׁל וָהָב וְאָחָד שֶׁל עֵץ — two of gold and one of wood (Yoma 72b; see Shekalim 16b). אַרְבָּעָה בְּתִּלִים לְבָל אֶחָד וּפְתוּחִים מִלְמֵעְלָה — Each one had four walls and a bottom, and they were open on top. יָתוֹ שֶׁל עֵץ בְּתוֹךְ שֶׁל עֵץ בְּתוֹךְ שֶׁל עֵץ בְּתוֹךְ שֶׁל עֵץ — He placed the wooden one inside a slightly larger golden one, וְשֶׁל עֵץ — and he placed a golden one that was slightly smaller than the wooden one inside the wooden one, וְחָבָּה שְׁבָּתוֹ הָעֶלְיוֹנָה בְּוָה — and he overlaid the exposed upper rim of the wooden box with gold. (188) בּנְעִצְא מְצוֹפָּה מִבִּוֹת וֹמְחוֹץ — IThe Aron] was thus fully covered with gold from within and from without, as stated in the verse. (1991)

#### □ זֵר וַהַב — A GOLD "ZEIR."

Rashi describes the זו:

בּמִין בֶּתֶר מּוּקְף לוֹ סְבִיב לְמֵעְלָה מִשְּׂפָתוּ — This was a crown of sorts that surrounded [the Aron] above its rim. שֶׁעָשָׁה הָאָרוֹן הַחִיצוֹן גָּבוֹהַ מִן הַפְּנִימִי — It was not a separate piece of gold that was placed above the rim of the Aron, but was formed as part of the Aron itself, [40] as follows: [Betzalel] made the outermost



- 36. See *Yerios Shlomo; Maharik; Maskil LeDavid.* [Gur Aryeh and others have different explanations.]
- 37. Betzalel was in charge of making the Mishkan and its implements; see 13:2 below. See also 37:1, where Betzalel is explicitly mentioned with regard to making the *Aron*.
- 38. See illustration.
- 39. The two mentions of הְּצְפָּנוּ, you shall cover it, allude to the two boxes of gold, one covering the Aron from within and the other from without (Yerios Shlomo; Maharik; see Sifsei Chachamim HaShaleim).

Rashi adds that Betzalel overlaid the upper rim of the wooden *Aron* with gold. Some explain that this is what is indicated by the extra אַבְּפָּנ. This word tells us that even after the *Aron* had been covered with gold "from within and from without," it needed an additional covering — namely, on the rim. Thus, Betzalel understood that he was to make two golden boxes to cover the *Aron* from within and without, and then add a plate of gold to cover the rim. Had he simply plated the *Aron*, it would have been fully covered through the single process of plating (Yerushalmi Shekalim 6:1 with Yefeh Mareh; Maskil LeDavid; Sifsei Chachamim; see also Be'er Mayim Chaim). See Insight.

40. This might be derived from the verse saying, you

46 The Three Boxes The Aron housed the Luchos, which were inscribed with the Ten Commandments, a condensed form of the entire Torah. In allusion to this, our passage features all the letters of the aleph-beis. The only one missing is gimmel (λ). Some suggest that from this, Betzalel understood that the Aron itself was meant to allude to that letter. This was accomplished by making the Aron out of three boxes placed, one inside the other, as the gematria (numerical value) of gimmel is three (Sifsei Chachamim; Imrei Shefer; see also Rabbeinu Bachya).

For further discussion of the symbolism of the three boxes, including why the middle one was made of wood while the outer ones were made of gold, see *Mizrachi, Gur Aryeh, Maskil LeDavid, Be'er BaSadeh*.

יבותַתִּיך לַה אַרבַּע עוֹקון דִּדְהַב וִתְתֵּון על אַרבַּע זויַתַהּ וַתַרַתִּין עִזקן על סְטָרַה חד ותרתין עזקן על סטרה תנינא: רַוָּצֵקְתָּ לּוֹ אַרְבַּעֹ טַבְּעָת זַהָּב וְנֵתַהָּה עֵל 🗝 על־צַלעוֹ הַשַּׁנֵית: טבעת

מְבַּחן וּשְׁמַיִם מְבַּחן לְרַחָבּוֹ שֵׁל חַרוֹן, וְהַבַּדִּים נְתוּנִים בַּהֶם, וַמַּרְכּוֹ שֵׁל מַרוֹן מַפְּסִיק בֵּין הַבַּדִּים מַמַּמַיִם שיהיו שני בני אדם המשאין וַחַלִּי בּין בּד לבד. מָהַלֹּכִין בִּינֵיהָם. וְכַן מִפּוֹרֶשׁ בִּמְנַחוֹת אַת הַאַרוּן בּפֶרָק שָׁמֵּי הַלְּחֶס וּלח: ושְׁתֵּי טַבַּעת עַל צַלעוֹ הַאַחַת. הַן הַן חַרְבַּע טַבַּעוֹת שַבְּחַחַלַּם הַמְּקַרָח,

עד שעלה למול עובי הכפורת ולמעלה הימנו משהו. וכשהכפורת שוכב על עובי הכתלים עולה הזר למעלה מכל עובי הכפורת כל שהוא ניומא עבו. והוא סימן לכתר חורה ושם; שמוח רבה לד, ב: (יב) וְיַצַקְתַּ. לָשׁוֹן הַמַּכָה, כְּחַרְגוּמוֹ: פַּעֲמֹתַיוֹ. כְּחַרְגוּמוֹ, "אָוַיְחֵיהּ". ובַּוּוִיוֹת הָעֶלִיוֹנוֹת סָמוּךְ לַכַּפּוֹרֶת הַיוּ נְתוּנוֹת, שַׁתַּיִם

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עד שעלה למול עובי הַבַּבּוֹרֵת וּלמעלה הַימנוּ box, which was of gold, higher than the inner wooden box, — such that [the outer box] rose opposite the thickness of the Kapores (the Aron's cover) and a bit higher than it,[41] וּבְשֶּׁהַבָּפּוֹרֶת שׁוֹכָב עַל עוֹבִי הַבְּתָלִים עוֹלָה הָוָּר לְפֵעְלָה מִבְּל עוֹבִי הַכְּפּוֹרֶת בָּל שְׁהוֹא — so when the Kapores rested on the thickness of the walls of the inner box, the crown would rise a bit above the thickness of the Kapores [42] (Yoma 72b).

Rashi explains the symbolism of the crown on the *Aron*: בתר תוּרָה — It symbolizes the Crown of Torah (ibid.; Shemos Rabbah 34:2).

#### 12. ויצקת – "VE'YATZAKTA" FOR IT FOUR RINGS OF GOLD

The root יצק means "pour," as when pouring a liquid from a vessel. Rashi explains this term in our context of fashioning rings for the Aron:

– עלשון התכה – ti is an expression of casting, i.e., pouring molten metal to cast a form, בתרגומו – which is as Targum Onkelos renders it.[44]

THE ARON AND THE KAPORES

OUTER BOX

WOODEN BOX

INNER BOX

□ בעמתיו — PLACE THEM ON FOUR "PA'AMOSAV."

Rashi explains what פַעַמֹתִיו means:

This word is to be understood as Targum Onkelos renders it: its corners. [45]

shall make for it a gold crown, rather than "you shall make a gold crown and place it on the Aron" (Maskil LeDavid).

41. The Kapores was a tefach thick (see Rashi to v. 17 below); thus, the walls of the outer box were slightly more than a tefach higher than those of the inner box.

KAPORES

(CUTAWAY)

42. See illustration.

43. Torah is the first of three "crowns" mentioned in Avos 4:13. Rashi below (v. 24 and 30:3) remarks that the other two crowns mentioned in that Mishnah - those of Royalty and of Priesthood — are symbolized by the Shulchan and

the Golden Mizbe'ach. Rav to the Mishnah explains that these three qualities - Torah wisdom, priesthood, and royalty - are called "crowns," because one is required to give honor to those who possess them.

44. Onkelos here renders וַתַּתִּיךָ as וְיַצֶּקָת, you shall cast, which is of the same root as הַתַּבָה, casting, or melting. When יצק is used in the context of pouring liquid (as in Vayikra 2:1), Onkelos uses the root ריק (Nefesh HaGer).

45. Ibn Ezra disagrees with this explanation and says that the term פעם does not appear anywhere in Tanach

with this meaning. He therefore posits that פַעַמֹּתָי means its feet; in his view, the Aron had feet on which it stood (unlike Rashi to v. 10), and the rings were affixed to those legs. In defense of Onkelos (and Rashi), many commentaries explain that the word can bear the meaning

of corner. For example, Gur Aryeh associates it with

ZEIR

in the sense of hitting (see Bereishis 41:8), as the corners are typically the first part of an object to be hit by other surfaces. See further, Ralbag; HaKesav VeHaKabbalah; Marpei Lashon; R' S. R. Hirsch.

<sup>12</sup>You shall cast for it four rings of gold and place them on its four corners, two rings on its one side and two rings on its second side.

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The *Aron* (like any box) had eight corners, four on the top and four on the bottom. Rashi tells us to *which* corners the four rings were to be affixed:

וּבַנִּוִּשֹּת הָשְּׁרְּעוֹת הָמוּךְ לַבַּפּוּרֶת הְיּי נְתוּנוֹת – [The rings] were placed on the upper corners, near the Kapores. (46)

The passage goes on to say that there were to be *two rings on [the Aron's] one side*, and *two rings on its second side* (see next Rashi), and that poles for carrying the *Aron* were to be placed through those rings. Rashi elaborates:

דּלְּהִים מִבְּאוֹ מִבְּאוֹן מִבְּהִים מִבְּאוֹן — There were two rings on one side of the Aron and two on the other side, ווֹהַבְּרִים נְתוּנִים בְּהָם ְ שִׁלּ אָרוֹן — along the width (short side) of the Aron, וְהַבֵּרִים נְתוּנִים בְּהֶם — and the poles were inserted into [these rings]. ווֹאַרְבוֹ שֵּל אָרוֹן מַפְּטִילְ בֵּין הַבַּרִים — The length (long side) of the Aron separated between the two poles, וְאַרְבוֹ שֵּל אָרוֹן מַבְּיִם בְּיוֹתָ בִּיוֹ שֵּל אָרוֹן — which means there was a gap of two-and-a half amos between one pole and the other, אַמְחֵים וְחָצִי בֵּין בְּיֵבְי אָרָם הַנּוּשְאִין אֶת הָאָרוֹן מְהַלְּכִין בֵּינֵיכֶם — so that the two people carrying the Aron would be able to walk between [the poles]. ווֹא ווֹיִ מְבָּי שְׁנִי בְּיִ שְׁבוֹי בְּנֵי מְבִּרְי שְׁתַּי שְׁנִי בְּיָ שְׁתַּ שִׁנִי בְּיָ שְׁתַּ שְׁנִי בְּנֵי שְׁבִּי שְׁבִי בְּיִ בְּבִּי בְּבִּי שְׁבִי בְּבָּי שְׁבִּי בְּיִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִּי בְּבִי בְּבָּר שְׁבִּי בְּבָּי שְׁבִּי בְּבָּי שְׁבִּי בְּבָּי שְׁבִּי בְּבָּי שְׁבִי בְּבָּי שְׁבִּי בְּבָּי שְׁבִּבְי שְׁבִּי בְּבָּי בְּבָּי שְׁבִּי בְּבָּי בְּבִי בְּבִי בְּבִי בְּבִּי בְּבָּי שְׁבִי בְּבָּי שְׁבִּי בְּבָּי שְׁבִי בְּבָּי שְׁבִּי בְּבָּי בְּבָּי שְׁבִּי בְּבָּי שְׁבִּי בְּבָּי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִּי בְּבָּי בְּבִּי בְּבָּי בְּבָּי בְּבִי בְּבִי בְּבִי בְּבִי בְּבָּי בְּבִי בְּבָּי בְּבִי בְּבִי בְּבִי בְּבָּי בְּבִּי בְּבָּי בְּבִי בְּבִּי בְּבָּבְי בְּבְיּבְיּב בְּיִי בְּבִי בְּבִּי בְּבָּי בְּבִי בְּבָּי בְּבִי בְּבִי בְּבִּי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִּי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִּבְי בְּבִּי בְּבִירְ בְּבִי בְּבִּבְי בְבְּבְי בְּבִי בְּבְיּבְי בְּבְיּב בְּבְי בְּבִי בְּבְיּבְי בְּבִי בְּבִי בְּבִּבְי בְּבִי בְּבְי בְּבִי בְּבִי בְּבְּבְי בְּבִי בְּבְיבְי בְּבְיּב בְּבְּבְי בְּבִי בְּבְיבְי בְּבְי בְּבְּבְי בְּבְי בְּבְי בְּבְי בְּבְיבְי בְּבְי בְּבְיבְי בְּבְי בְּבִי בְּב

The first part of the verse said that four rings were to be placed on the corners of the *Aron*. This clause says, "and" two on its one side and two rings on its second side, which would seem to mean that the *Aron* had a total of eight rings: four on its four corners plus two on one side and two on the other side. Rashi tells us that this is not correct:

דה הַן הַן אַרְבַע טַבְּעוֹת שֶׁבְּחָלָּת הָמָּקְרַא — These four rings mentioned here — two rings on each side — are

46. Gur Aryeh explains that if an object lies flat on the ground, the bottom surface is insignificant. The top surface is viewed as the object's real two-dimensional footprint, and that is where its corners are. [Gur Aryeh brings proof from Yoma 54a that the poles (which were placed through the rings) must have been positioned at the top of the Aron; see there. See further, Levush HaOrah. Cf. Ramban.]

Rashi would seem to mean that the rings were placed at the very top of the Aron, just below the Kapores. However, Acharonim raise a difficulty from Shabbos 92a, which states that the rings (and the poles that ran through them) were positioned two-thirds up the Aron's ten-tefach height [including Kapores] (see Rashash ad loc.). Many answer that Rashi's term סמוך לכבורת, "near" the Kapores, expresses only that the rings were toward the top

of the Aron, rather than at the very top (see Maskil LeDavid; Panim Yafos; Minchas Chinuch 95:12). Tur Al HaTorah actually cites Rashi as stating explicitly that the rings were at the top third of the Aron, near the Kapores.

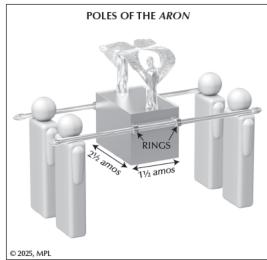
47. In other words, the rings were not placed directly on the corners of the *Aron*, in a diagonal position, but

rather on the sides of the Aron, right near the corners. See next Rashi.

48. The Aron was 2½ amos long, as stated in v. 10 above.

49. Two Leviim would walk in front of the Aron between the poles, with one pole resting on the right shoulder of the Levi on the right, and the other pole resting on the left shoulder of the Levi on the left. Another two Leviim would walk behind the Aron in the same fashion (Menachos 98b). See illustration.

50. A typical person is one



שטין יג וָתַעְבֵּד יד ותעל יַתהוֹן יַת אַרִיחַיָּא בִּעִזְקַתָא עַל לִמְטַל יַת אַרוֹנַא בְּהוֹן: טו בִּעִזקַתַא דַאַרוֹנַא יְהוֹן אַרִיחַיַא ַלָא יַעדוון מנה: טו ותתן לארונא (נ״א: בַּאַרוֹנַא) יַת סַהַדוּתַא דִּי אֵתֵן לַךְּ: עצי שטים וצפּית אתם זהב:

(טו) לא יסרו ממנו. לעולס (יומא עב.): (טו) ונתת אל "שָׁפִּי טַבְּטוֹת". ויָשׁ לָךְ לִשָּׁבָּה בּן: וּשְׁפִּיס מו הַפָּבְטוֹת הַאַרוֹ. בּמוֹ בַּאַרוֹן: הַעַדְת. הַמוֹרָה, שָׁהִיא לְעַדְוּת בִּינִי וביניכם שלויתי אתכם מלות הכתובות בה ופסיקתא זוטרתא):

ופירש לך היכן היו. והוי"ו זו יתירה היא, ופתרונו כמו הַחֶלוּ עַל צַלְעוֹ הַחֶּחָת: צַלְעוֹ. נְדוֹ: (יג) בַדֵּי. מוֹטוֹת:

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the very same four rings mentioned at the beginning of the verse; they are not an additional four rings. וְפַירָשׁ לֹךְ הַיכן הַיּנ — [This part of the verse] explains to you where [the four rings] mentioned earlier **were** positioned.<sup>[51]</sup>

How, then, do we account for the vav prefix, which generally means "and," at the beginning of the phrase וְשְׁתֵּי טֶבַעָת (and two rings)? Rashi addresses this:

וֹשְׁתֵּי טָבֶעת This vav at the beginning of the phrase וְשֶׁתִּי טָבֶעת is superfluous; ופתרונו "שַּׁהְי טָבְּעוֹת״ — and [the phrase] is to be interpreted as though it said "שָׁהִי טָבָעוֹת״, two rings, without a vav. [52] The verse thus reads: ...on its four corners; two rings on its one side and two rings on its second side.

An alternative approach: [53]

ניש לך לישבה בן — Alternatively, the vav is not extra, and you may account for [the vav] as follows: הַאָחָת הָאֵלוּ עַל צַלְעוֹ הָאֵחָת — After mentioning the four rings, the verse adds a further detail about them: "and" two of these four rings were to be placed on one of its sides, etc.

# □ צלעו — "TZAL'O."

The familiar translation of the word צלע is "rib" (see, e.g., Chullin 52a), which surely cannot be its meaning in our context of the Aron. Rashi explains what it means: עדו — This means "its side." [54]

#### 13. בדי — "BADEI."

The word בד sometimes means linen (see, e.g., 28:42 below). Rashi explains what it means here: This refers to poles.[55]

# 15. לא יסרו ממנו – THE POLES SHALL REMAIN IN THE RINGS OF THE ARON; THEY SHALL NOT BE REMOVED FROM IT.

Since the verse already stated that the poles shall remain in the rings of the Aron, why does it then add, they shall not be removed from it? Rashi explains:

amah wide, so two people cannot walk abreast in a space smaller than 2 amos (Menachos ibid.).

- 51. See note 47. Cf. Tosafos, Yoma 72b ד"ה כתיב; Ibn Ezra; Tur Al HaTorah, citing Rosh.
- 52. See, similarly, Rashi to Bereishis 36:24 and Vayikra 7:16; see there for other examples in *Tanach*. Rashi to Daniel 8:13 adds that some people speak that way (i.e., adding an unnecessary "and" before a word).
- 53. Meisiach Ilmim.
- 54. Onkelos likewise renders the word as סטריה, its side.

Notably, Rashi to Bereishis 2:21 explains that when the verse there says that Hashem took one of Adam's צלעוֹת to form Chavah, it means that He took one of his sides, not one of his ribs (cf. Onkelos there). Rashi there proves this from the use of the word צַלַע with regard to the Mishkan (below, 26:20). Rashi apparently holds that, although the word is used in the sense of "rib" in Talmudic expression, that is not the meaning of the word in Biblical Hebrew (see R'S. R. Hirsch to Bereishis loc. cit.).

55. Onkelos' rendition of the word בָּדֶי (here) and the

<sup>13</sup> You shall make poles of shittim wood and cover them with gold; <sup>14</sup> you shall insert the poles in the rings on the sides of the Aron, with which to carry the Aron. <sup>15</sup> The poles shall remain in the rings of the Aron; they shall not be removed from it. <sup>16</sup> You shall place into the Aron the Testimony that I shall give you.

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לעוֹלָם — This comes to teach that the poles were not **ever** to be separated from the  $Aron^{[56]}$  (see Yoma~72a and Baraisa~D'Meleches~HaMishkan~§7).

# 16. ונתת אל הארן – YOU SHALL PLACE "EL" THE ARON THE TESTIMONY.

Typically, the word אֱל means "to." Rashi explains what אֱל הַאָרן means here:

קמו בְּאָרוֹן — It is **equivalent to "into the** Aron." The verse is not saying to give the Testimony (i.e., the Torah; see further) to the Aron or place it near the Aron, but rather to place it inside the Aron. [57]

# □ הָעֵרָת — THE TESTIMONY.

What is the "Testimony" that was to be placed in the *Aron*? Rashi explains:

הַתּוֹרָה — This is the Torah, שְּׁהִיא לְעֵדוּת בֵּינִי וּבֵינֵיכֶם שֶׁצִּוִּיתִי אֶתְכֶם מִצְוֹת הַבְּתוֹבוֹת בָּה — which is a testimony between Me and you that I commanded you to fulfill the mitzvos that are written in it. [58]

word מוט ( $Bamidbar\ 4:10$ ) is the same (אָרִיחָאָא', see also  $Shabbos\ 92a$ .

- 56. In other words, although v. 14 stated that the purpose of the poles was to *carry* the *Aron*, one should not think that they could be removed when the *Aron* was at rest; they had to remain in the rings *at all times*. See Insight.
- 57. Other places where the word by means "into" include Bereishis 23:19 and Bamidbar 19:17.

the latter view (see *Mizrachi*).] And when our verse refers to *the Testimony "that I (Hashem) shall give you,"* it is not referring to the actual Torah *Scroll,* which was not given by Hashem to Moshe, but to *the words* of the Torah, which Hashem dictated to him (*Gur Aryeh; Nachalas Yaakov*).

Others understand that Rashi is referring to the *Luchos*, which are called "the *Luchos* of the Testimony" (below, 31:18). He is explaining that the *Luchos* are called "Testimony" because the Torah's commandments that are inscribed on them testify that Hashem commanded us to observe them. A major proof for this approach is Rashi to 40:20 below, where the verse says that Moshe put the Testimony into the *Aron*, and Rashi there explains that it refers to the *Luchos* (*Maskil LeDavid; Be'er BaSadeh*). The first approach counters that *our* verse, which refers to the *Testimony that I* "shall" give you, cannot refer to the *Luchos*, as the Ten Commandments had already been given to Moshe (see *Gur Aryeh* and *Nachalas Yaakov*; see further, *Minchas Yehudah*).

Others explain that Rashi is referring to both the *Luchos* and the Torah Scroll (see *Levush HaOrah*). See further, Rashi to v. 21 with note 75.

▶ **The Poles' Permanence in the Rings** Rashi to 28:32 below cites the Gemara's teaching (*Yoma* 72a) that there is a Biblical prohibition against removing the poles from the rings. *Bechor Shor* explains that due to the great sanctity of the *Aron*, Hashem did not want people to handle it by inserting and removing the poles; it was to be readily picked up when it was to be transported and immediately left alone upon putting it down.

The Rishonim discuss how to reconcile this verse with <code>Bamidbar</code> 4:6, which states that when the <code>Aron</code> was to be transported, the Kohanim were to cover it, וְשְׁמוּ בַּדִּיו, which seems to mean, <code>and they shall "emplace" its poles</code>. Some explain that the term וְשְׁמוּ in that verse actually means, <code>they shall "adjust," i.e.</code>, the Kohanim adjusted the poles to facilitate the Leviim's task of carrying the <code>Aron</code> (see <code>Ramban</code> loc. cit.). For another approach, see <code>Bechor Shor</code> here. Cf. <code>Tosafos</code> to <code>Yoma 72a</code> במעות בד"ד.

יוּ וְתַעְבֶּד בַּפֶּרְתָּא דְּדְהַב דְּבֵי תַּרְתֵּין אַמִּין וּפַלְגָּא אֻרְכַּה וְאַמְּתָא וּפַלְגָּא פָּתְיַה: יחּ וְתַעְבֵּד תְּרֵין כְּרוּבִין דִּדְהָב נְגִיד תַּעְבֵּד יָתְהוֹן מִתְּרֵין סְטְרֵי כַפָּרְתָּא: יט וְעִיבֵד כְּרוּבָא חַד מִסְטרא מכּא מכּא וּכרוּבא חד מסטרא מכּא שני יי וְעָשֵׂיתָ כַפָּרֶת זָהָב טָהְוֹר אַפָּתַיִם וָחֵצִי אָרְבָּה וְאַפֶּה וָחָצִי רָחְבָּה: ייִ וְעָשֵׂיתָ שְׁנֵים כְּרֶבִים זָהָב מִקְשָׁה תִּעֲשֶׂה אֹתָם מִשְׁנֵי קְצְוֹת הַכַּפְּרֶת: יי וְעֲשֵׂה כִּרוּב אֵחָד מִקָּצָה מִנֵּה וּכִרְוּב־אַחָד מִקַּצָה מִנֵּה בִּרוּב אֵחָד מִקָּצָה מִנֵּה וּכִרְוּב־אַחָד מִקַּצָה מִנֵּה

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בְּמַמֲשֵׂה לוֹרְפִים שֶׁקּוֹרִין שולדי"ר, אָנְּא הַמֵּל זָהָבּ הַרְבֵּה בִּמְּמְלֵּת עֲשִׁיִּית הַכַּפּוֹרֶת, וְהַבָּה בְּפַּמִישׁ וּבְּקוּרְנָם בְּאָמְלַת, וְהַבָּה בְּפַמִישׁ וּבְּקוּרְנָם בְּאָמְלַת, וְהַבִּה בְּפַמִישׁ וּבְּקוּרְנָם בְּאָמְלַת קְלוֹמִיו: מְרָאֹשִׁ בּוֹלְטִין לְמַשְׁלָה, וְלַיֵּיר הַבְּרוּבִים בְּבְּלִיטַת קְלוֹמִיו: מִקְשָׁה. בטדי"ן בְּלֹש"ו, בְּמוֹ "דָּא לְדָּא לְקָשׁוּ וֹרִיאֹל ה, ווּ: קְצוֹת הַבַּפּרֶת. רָאֹשֵׁי הַכַּפּוֹרֶת: (יט) וַצְשְׁשֹׁה בְּרוּב אָחָד מִקְצָה. שְׁלֹּה תֹאמֵר שְׁבָּיִם בְּרוּבִים לְכָל בְּרוּב אַחָד מִקּצָה מִזָּה": קַלֹה לִּבְרָשׁ "בְּרוּב אַחָד מִקּבָּה לִבְּרָ לִפְרָשׁ "בְּרוּב אַחָד מִקּבָּה מִזָּה": קַלָּה וֹלְבָרָ לִבְּרָי בְּרוּב אַחָד מִקּבָּה מִיּה":

(וז) בַּפּרֶת. פִּסוּי עַל הָאָרוֹן שָׁהָיָה פָּסוּחַ מִלְמַעְלָה, וּמַנִּיחוֹ עָלָיו כְּמִין דַּף: אַמְתַיִּם וָחֵצִי אָרְבָּה. כְּטִּרְכּוֹ שֶׁל אָרוֹן, וְרַחְבָּה כְּלְרְכּוֹ שֶׁל אָרוֹן, וְרַחְבָּה כְּרָחְבּוֹ שֶׁל אָרוֹן, וּמוּגַחַת עַל עוֹבִי הַבְּסָלִים אַרְבְּעִפָּה וְחַבְּעִפָּה בְּרָחְבּוֹ שָׁלֹא נָתַן שִׁיעוּר לְעוֹבְיָה, פִּירְשׁוּ הַבְּעָשְׁה. שְׁבָּרָבִם. דְּמוּת כַבּוֹמֵינוּ שָׁבָּיָה עוֹבְיָה עָפַת (סוכה ה.): (יח) בְּרָבִים. דְמוּת כַבּוֹמֵינוּ שָׁבָיָה עוֹבְיָה עָפַת וֹסוכה הַבְּעְשָׁה. שֶׁלְהַה בַּעְשָׁה. שֶׁלְהַס בְּרְאוֹם בְּבְּנִית לְאָחַר עַשְּיָה בַּבְּפּוֹרֵת לְאַחַר עַשְּיֹיָה בְּבְּפּוֹרֵת לְאָחַר עַשְּיָה.

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#### 17. בפרת – *KAPORES*.

Rashi describes the Kapores:

על הָאָרוֹן — It was a golden cover atop the Aron, קרוּחַ מִלְמֵעְלָה — as [the Aron] was open on top, שָׁהָיָה בָּמִין בַּח – and [the Kapores] was placed atop it like a board. [60]

ם אַפְּתַיִּם וָחֵצִי אָרְכָּה — TWO-AND-A-HALF AMOS ITS LENGTH; AND AN AMAH AND A HALF ITS WIDTH.

Rashi explains how these dimensions allowed the *Kapores* to cover the *Aron*:

קּאָרְכּוֹ שֶׁל אָרוֹן — The Kapores' length of two-and-a-half amos was equal to the length of the Aron, וְרְחְבֵּה בְּרָחְבּוֹ שֶׁל אָרוֹן — and its width of one-and-a-half amos was equal to the width of the Aron, [61] — מונחַת עַל עוֹבִי הַבְּתָלִים אַרְבַּעְתָם — and [the Kapores] rested on the thickness of all four walls of the Aron. [62]

The verse tells us the *height* and *width* of the *Kapores*, but does not specify its thickness (i.e., its height as it rested atop the *Aron*). Rashi comments:

יַאַף עַל פִּי שֶׁלֹא נָתַן שִׁיעוּר לְעוֹבְיָה — Although [the verse] does not specify the dimension of [the Kapores'] thickness, פֵּירְשׁוּ רֵבּוֹתִינוּ שֶׁהִיָה עוֹבְיָה עַפַּח — our Sages (Succah 5a) teach that its thickness was a tefach. [63]

#### 18. בּרְבִים — YOU SHALL MAKE TWO KERUVIM OF GOLD.

Rashi describes the Keruvim:

דמות פַּרְצוּף תִינוֹק לְהֵם — They each had the image of a child's face [64] (Succah 5b).

- 59. The root of the word קפֹרָת (Kapores) is כפר, which sometimes means "cover," as in Hashem's commandment to Noach regarding the teivah, יְיִכְפַרְתִּי אַתָּה מְבָּיִת, you shall "cover" it from within and without (Bereishis 6:14; see R' Avraham ben HaRambam and R' S. R. Hirsch here).
- 60. See illustration on p. 156.
- 61. The  $2\frac{1}{2}$  by  $1\frac{1}{2}$  amos dimensions of the Aron were stated in v. 10 above.
- 62. As explained in v. 11, the *Aron* was a wooden box that was placed inside a golden box [and it had another golden box placed inside it]. The *Kapores* rested on the thickness of the walls of the wooden box (as stated by Rashi here), and the walls of the outer golden box rose
- above the thickness of the Kapores and a bit higher than that, forming a crown above the Aron. See illustration on p. 156.
- 63. The Gemara (Succah 5a) derives this from a verse (Vayikra 16:14) referring to the thickness of the Kapores as its "face," and we make a comparison (gezeirah shavah) between the "face" of the Kapores and the "face" of the Keruvim (see v. 20 below), which was like the faces of children (see next Rashi), which are no smaller than a tefach.

The verse does not specify the thickness of the *Kapores* because the outer wall of the *Aron* blocked it from view (*Chizkuni*).

64. This is derived from the word בְּרוּבִים itself, as the

<sup>17</sup> You shall make a Kapores of pure gold, two-and-a-half amos its length; and an amah and a half its width. <sup>18</sup> You shall make two Keruvim of gold; hammered out shall you make them from both ends of the Kapores. <sup>19</sup> Make one Keruv from this end and one Keruv from this end;

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# 🗆 מִקְשָׁה תַּעֲשֵׂה — HAMMERED OUT SHALL YOU MAKE THEM.

Rashi explains the process by which the *Keruvim* were to be fashioned at the two ends of the *Kapores*:

(אַחַר עֲשׁיָּתִם בְּבָּנִי עַצְמָם וּתְּחַבְּרָם בְּרָאשִׁי הַבַּפּוֹרֶת לְאַחַר עֲשׂיָתִם This means that you should not make [the Keruvim] separately and then attach them to the two ends of the Kapores after they have been made, בְּמֵעֲשֵׁה צוֹרְפִים שֶׁקּוֹרִין שוֹלדִי׳ִּר — like the smiths' manufacturing process that is called solder (welding). בְּמַעֲשֵׁה בַּתְּחַלֵּת עֲשׁיֵּיִת הַבּפּוֹרֶת אָשׁיִּית הַבּפּוֹרֶת (welding). אַלָּא הַשֵּל זָהָב הַרְבָּה בְּתָחַלַּת עֲשׁיֵּית הַבּפּוֹרֶת יְשׁיִּי — Rather, at the beginning of the making of the Kapores, put down a lot of gold in a block, וְהַבָּה בְּפָּטִישׁ וּבְקּוּרְטָּ בָּאֶמְצַע הַשְּׁלָּה הַשְׁלָּחִין לְמֵעְלָה — and strike the middle of the block of gold with a heavy hammer and a lighter mallet, בּּרְלִּטִּת בְּצוֹתְי בְּבָּלִיטַת בְּבֹלִיטַת קְצוֹתְי – and then sculpt the Keruvim out of the protruding ends.

#### □ מְקְשֵׁה — "MIKSHAH."

Rashi defines the term מָקשׁה:

בטרי״ץ בְּלע״ז — Batediç (beaten, hammered out) in Old French. מְקְשָׁה — The word מְקְשָׁה — The word מְקְשָׁה is of the same root as the word נָקְשָׁן in the verse (Daniel 5:6), his knees beat (i.e., knocked) [נָקְשָׁן] one against the other.

#### □ קצות הכפרת — MAKE THEM FROM BOTH ENDS OF THE KAPORES.

The *Kapores* (like any four-sided object) had *four* ends, two on its long (length) sides and two on its short (width) sides. Rashi explains to which two sides the verse is referring:

ראשי הכפורת — The Keruvim were to be made on the heads (i.e., the short ends) of the Kapores. [66]

# 19. בְּעָשֵׂה בְּרוּב אֶחָד מִקְצָה — MAKE ONE KERUV FROM THIS END AND ONE KERUV FROM THIS END

The previous verse said to make two *Keruvim* on the two ends of the *Kapores*. What is this verse coming to add? Rashi explains:

קּבֶּה וְקְצֶה לֹּבֶל תְּאַמֵּר שְׁנֵיִם כְּרוֹבִים לְּכָּל קְצֶה וְקְצֶה — So that you should not say that there had to be two Keruvim for each edge of the Kapores, for a total of four Keruvim, לְבַךְּ הוּצְרֵךְ לְפָּרָשׁ כְּרוּב אָחָד — [the Torah] had to clarify and say, One Keruv from this end and one Keruv from this end. [67]

Aramaic word for child is אָרָבִּא, which in plural would be רְּרִבִּיִם, children, and the kaf (ב) at the beginning of the word is a prefix which means "like," or "similar to." Thus, the word בְּרוּבִים means  $like\ children\ (Mizrachi,\ based\ on\ Succah\ 5b).$ 

65. Translation follows *Aruch* נערך קרנס; cf. *Piskei HaRid* to *Shabbos* 102b. [Metalsmiths first use a heavy hammer to give the metal a basic shape and then they finish shaping it with a mallet (see *Piskei HaRid* ibid.).]

66. Since the *Kapores* lay flat atop the *Aron*, its two short edges are called its "heads" [like the two "heads" of a table] (*Sefer Zikaron*). The *Keruvim* were surely not placed on the long edges of the *Kapores*, since

one of the *Keruvim* would then have its back toward the *Paroches* and the *Ohel Moed*, which would be inappropriate. Moreover, Hashem told Moshe (v. 22) that He would speak to Moshe from between the two *Keruvim*, and if one of the *Keruvim* were on the long edge of the *Kapores*, then its body would form a barrier between Hashem's Voice and the *Ohel Moed*, which is where Moshe stood while receiving the communication from Hashem [see Rashi to v. 22] (*Mizrachi*).

67. Our verse alone was also insufficient, as the previous verse's commandment to make אָשְנִים בְּרוּבִים לְּתוֹשׁ, two Keruvim, teaches us that the two Keruvim had to be identical (Maskil LeDavid).

מן פַפּרְתָּא תַּעְבְּדוּן יָת בְּרוּבַיָּא עַל תְּבִין סִטְרְוֹהִיּ:כּ וִיהוֹן בְּרוּבַיָּא פְרִיסָן גַּרְפַהוֹן לְעֵלָּא מְטַלִּין בְּגַּרְפַהוֹן עַל כַּפְּרְתָּא וְאַפִּיהוֹן חַד לָקֵבֵל חַד לַקֵבָל כַּפְּרְתָּא יְהוֹן אַפֵּי כְרוּבַיָּא: כּא וְתִתֵּן יָת כַּפְּרְתָּא עַל אֲרוֹנָא מִלְעֵלָּא וּבַאָרוֹנָא תִּתֵּן יַת סְהַדוֹתָא מִן־הַכּּפְּׂרֶת תַּצֵשִׂוּ אֶת־הַכְּרֶבִים עַל־שְׁנֵי קְצוֹתֵיוּ:
- וְהָיְוּ הַכְּרָבִים פְּרְשֵׁי כְנָפַׁיִם לְמַעְלָה סְכְכֵים
בְּנְבִיהֵם עַל־הַכַּפּׂרֶת וּפְנֵיהֶם אֵישׁ אֶל־אָחְיו אֶׁל־בְּנְבִּיהֵם עַל־הַכָּפּׂרֶת יַהְיָוּ פְּנֵי הַכְּרָבִים: -> וְנֵתַתָּ אֶת־הַכַּפְּּרֶת עַל־הַאָרֹן מִלְמֵעְלָה וְאֵל־הָאָרֹן תִּתֵּן אֵת־הָעֵלָה וְאַל־הָאָרֹן תִּתֵּן אֵת־הָעֵלָה

י"כד

הָעֵדָת. לֹא יָדַעְפִּי לָמָּה נְכְפַּל, שֶׁהֲכִי כְּבָּר נֶאֱמֵר "וְנְמַפְּ אָל הָאָרוֹן אַת הָעֵדוּת" ולעיל פסוק מזו. וְיֵשׁ לוֹמַר, שֶׁבָּא לְלַמֵּד שֶׁבְּעוֹדוֹ אָרוֹן לְבַדּוֹ בְּלֹא כַפּוֹרֶת יִמָּוֹ פְּקֹבָּה הָעֵדוּת לְתוֹכוֹ וְאַתַר כָּךְ יִמֵּן אֶת הַכַּפּוֹרֶת עָלִיו. וְכֵן מָלִינוּ בְּשֶׁהַקִים אָת הַמִּשְׁבָּן נָאֱמֵר "זַיִּמֵן אֶת הָעַבּוּת עַל הָאָרֹן מִלְמַעַלַה" ולהלן מ, כו: כָּךְּ "זַיִּמֵן אֶת הַכַּפּּרֶת עַל הָאָרֹן מִלְמַעַלַה" ולהלן מ, כו: מן הַבּפּרֶת עַלְמָה פַּעֲשֶׂה אָת הַכְּרוּבִים. זָהוּ פִּירוּשׁוֹ שֶׁל ״מִקְשָׁה מַעֲשֶׂה חֹמָס״, שָׁלֹח תַעֲשֵׁם בִּפְנֵי עַלְמָס וּמְתַּבְּרֵם לַכַּפּוֹרֶת: (ב) פּּרְשִׂי בְּנָפִים. שָׁלֹח תַעֲשֶׂה כַּנְפִיּסֶס שׁוֹּכְבִים אָלָח פְּרוּשִׁים וּנְבוֹהִים לְמַעְלָה חֵצֶל רָחׁשֵׁיהֶם, שַּׁיְהֵח עֲשָׂרָה מְפָהִים בָּחָלָל שֶׁבִּין הַכְּנָפִים לַכַּפּוֹרֶת, כַּדְּחִיׁיתָּת בְּסוּכָּה (ה:): (בא) וָאֵל הָאָרֹן תִּהַן אֵת כַּדְחִיׁיתָּת בְּסוּכָּה (ה:): (בא) וְאֵל הָאָרֹן תִּהַוֹן אֵת

– THE ELUCIDATED RASHI –

# ם הַבּפּרת — FROM THE KAPORES SHALL YOU MAKE THE KERUVIM.

Rashi explains what this phrase means:

That is, FROM THE KAPORES itself SHALL YOU MAKE THE KERUVIM. The Keruvim should be fashioned from the very piece of gold that is the Kapores. "יְםְּהָ תִּעֲשֶׂה תִּעֲשֶׂה תִּעֲשֶׂה תִּעֲשֶׂה תִּעֲשֶׂה תִּעֲשֶׂה מִרְשָׁה תַּעֲשֶׂה אֹתָה (v. 18), hammered out you shall make [the Keruvim]; שְׁלֹא תַעֲשֶׂם בִּפְנֵי עַצְמָם וּתְחַבְּרֵם לַכַפּוֹרֶת our verse is explaining that you should not make [the Keruvim] separately and then attach them to the Kapores; rather, they should be made FROM THE KAPORES itself. [68]

#### **20.** פרשי כנפים — "PORSEI" THEIR WINGS UPWARD.

Literally translated, וְהָיִי הַבְּרְבִים פּרְשֵׂי בְנָפִים means that the Keruvim shall be spreaders of wings, which would imply that the Keruvim could independently spread their wings, as though they were alive. This does not seem to be the simple understanding of the verse. [69] Also, wings are typically spread out to either side, not upward as stated in the verse. Rashi clarifies both issues:

שלא תַעֶשֶה בַּנְפִיהָם שׁוּרְבִים שׁוּרְבּים שׁוּרְבּים שׁוּרָבּים שׁוּרָבּים שׁוּרָבּים שׁוּרָבּים שׁוּרָבּים שׁוּרָבּים שׁוּרָבּים בּחָלָל שָׁבִין הַבְּנְבִּיִם לַבְּפּוּרֵת מּיִבּים שׁוּרָבִים לַבְּפּוּרֵת בּחָלָל שֶׁבִין הַבְּנְבִּיִם לַבְּפּוּרֵת הַבְּנִבִּים לַבְּפּוּרֵת הַבְּנְבִּים לַבְּפּוּרֵת הַבְּיִבְּיִם לַבְּפּוּרֵת הַבְּנְבִים לַבְּפּוּרֵת הַבְּנְבִים לַבְּפּוּרֵת הַבְּנְבִים לַבְּפּוּרֵת הַבְּנְבִים לַבְּפּוּרֵת הַבְּנְבִים לַבְּפּוּרֵת הַבְּנְבִים לַבְּפּוּרֵת הַבְּנִבְּיִם לַבְּפּוּרָת הַבְּנִם לַבְּפּוּרָת הַבְּנִים לַבְּפּוּרָת הַבְּיִבְּיִם לַבְּפּוּרָת הַבְּנִים לַבְּפּוּרָת הַבְּיִבִּים לַבְּפּוּרָת הַבְּיִם לַבְּפּוּרָת הַבְּיִם לַבְּפּוּרָת הַבְּיִבּים לַבְּפּוּרָת הַבְּיִם לַבְּפּוּרֵת הַבְּיִבִּים לַבְּפּוּרָת הַבְּיִם לַבְּפּוּרָת הַבְּיִם לַבְּפּוּרָת בְּחָלָל שִׁבְּיִם לַבְּפּוּרָת הַבְּיִבּים לַבְּפּוּרָת הַבְּיִבִּים לַבְּפּוּרָת הַבְּיִבִּים לַבְּפּוּרָת הַבְּיִבָּים לַבְּפּוּרָם לַבְּבּוּהַם לַבְּפּוּרָם לַבְּבּים לַבְּפּוּרָם בּיִּבְּיִם לַּבְּפּוּהַם לַבְּפִּוּרָם בְּבִּים לַבְּבִּים לַבְּפּוּרָם בּיִּבְּיִם לַבְּבּוּהַם לַבְּבּוּה הַיִּבְּבִים לַבְּבּים בּיִּבּים לּבִּבּים לַבְּבִּים בּיִבּים לַבְּבּים בּיִבּים לּבִּבּים בּיִבּים לַבְּפּוּה הּיִּבְּים בְּבִּבּים לְבְּבִּים בּיִּבּים בּיִם בּיִבּים לְבִּבּים בּיִּבּים בּיִּבּים בּיִבּים בּיִּבּים בּיִּבּים בּיִבּים בּיִּבּים בּיִּבּים בּיִבּים בּיִבּים בּיִבּים בּיבּים בּיִּבּים בּיִּבּים בּיִּבּים בּבּיּבִים בּיִּבּים בּיִּבּים בּיִבּים בּיּבּים בּיּבּים בּיִּבּים בּיּבּים בּיּבּים בּיבּים בּיּבּים בּּיּבּים בּיּבּים בּיּבּים בּיִבּים בּּיִבּים בּיּבּים בּיּיבּים בּיּבּים בּיּים שׁיּיבּים שּׁיּבּים בּיּיִבּים שּׁיּיה בּיּיִים שׁיּיִּים שּׁיּיה בּיּים שּׁיּיּיה שׁיּיִים שּׁיּבּיים שּׁיּיה שׁיּיּיה שׁיּיּיה שִּיּיה שּּיּיה שׁיּיה בּיּים שּׁיּיים שּׁיּיה בּיּים שּּיּיבּים שּׁיּיּיים שּׁיּיּים שּׁיּיים בּיּיים שּּיּיּים שִּיּים שּׁיּיה בּיּיּיּ

68. Had the Torah only stated hammered out (v. 18), we might have thought that the Keruvim should be hammered out from their own piece of gold and then attached to the Keruvim. Our verse teaches that they should be hammered out from the Kapores itself. And if we had our verse alone, we might have understood אין הַ בַּפְּפּוֹרֶת וְלֹא כֵּל הַבְּפּוֹרֶת to mean "some of the Kapores," and saying that the Keruvim should only extend over some of the Kapores, and not all of it הַ הַבְּפּוֹרֶת וְלֹא כֵּל הַבְּפּוֹרֶת וְלֹא כֵּל הַבְּפּוֹרֶת וְלֹא כֵּל הַבְּפּוֹרֶת וֹל is that both verses are stated, the instruction hammered out clarifies that the intent of הַבְּפּוֹרֶת וֹל is that the Keruvim should be hammered out from the Kapores (Maskil LeDavid).

69. Zohar (Vol. III, 59a) actually derives from the wording of the verse that the *Keruvim* did miraculously raise their wings and spread them over the *Kapores* three

times daily, when the sanctity of Hashem was revealed upon them. However, simply understood, the verse is a *commandment* as to how to make the *Keruvim*, not a *description* of the actions of the *Keruvim* (see *Leket Bahir*).

70. The term פּרְשִׁי כְנְפִים should be understood as though it said פּרְשִׁי כְנְפִים, with spread wings, and not with their wings at rest, which is how winged creatures are typically depicted by artists (Mizrachi). Onkelos likewise renders this phrase בְּרִיסָן גַּרְפִיהוֹן, [with] their wings spread.

71. The word לְּמֵעְלָה connotes that the wings were raised neither level with their heads, nor  $very\ high$  above their heads, but just a bit above their heads, as stated in  $Succah\ 5b$ ; see further in Rashi with next note (see  $Sefer\ Zikaron; Nachalas\ Yaakov$ ).

from the Kapores shall you make the Keruvim at its two ends. <sup>20</sup> The Keruvim shall be spreading their wings upward, covering the Kapores with their wings with their faces toward one another; toward the Kapores shall be the faces of the Keruvim. <sup>21</sup> You shall place the Kapores on the Aron from above, and into the Aron shall you place the Testimony

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— such that there will be ten *tefachim* of airspace between the wings and the *Kapores*, בַּרְאִיתָא — as it says in Tractate *Succah* (5b).<sup>[72]</sup>

21. וְאֶל הָאָרֹן תִתּן אֶת הָעֵּדֶת — AND INTO THE ARON SHALL YOU PLACE THE TESTIMONY.
Rashi discusses the apparent redundancy of this verse:

שְׁדְרֵי לְּפָה נְבְּפַּל — I do not know with certainty why this instruction is repeated, שְׁדָרֵי בְּבֶר נֶאֲמֵר — I do not know with certainty why this instruction is repeated, שְׁבָּר נְאֲמִר — as it has already been stated (v. 16), You shall place into the Aron the Testimony. שְׁבָּא לְלַמֵּר שֶׁבְּעוֹרוֹ אָרוֹן לְבַדּוֹ בְּלֹא כַפּוֹרֶת וְּחֵלְה — We may explain, though, הְּחָרֹּה בְּלֹא כַפּוֹרֶת וְחָלְה — that [this verse] comes to teach that while the Aron is still by itself, without ever having been covered with the Kapores, one should place the Testimony (i.e., the Luchos [73]), inside it, הַבְּפּוֹרֶת עָלְיוֹ — and only afterward shall you place the Kapores on [the Aron]. [74] Rashi proves that this was indeed the required sequence:

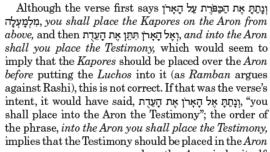
יןבן מָצְינוּ בְּשֶׁבְּקִים אֶת הַפִּשְׁבָּן נֶאֲמֵר ״וַיִּתֵן אֶת הְעֵרוּת אֶל הָאָרוֹן״ — And we indeed find that when the Torah relates how [Moshe] erected the Mishkan, it is stated (below, 40:20), He placed the Testimony (the Luchos) into the Aron, "יַּאָרוֹן מִלְמָעְלָה מֵל הָאָרן מְלְמִעְלָה מוֹם and afterward, he placed the Kapores on the Aron from above. [75]

72. The Gemara there establishes that the Keruvim were 10 tefachim tall from head to foot, as follows: There were a second set of Keruvim in the First Beis HaMikdash, which stood on the floor, that were 10 amos high (I Melachim 6:26). Now, the total height of the Beis HaMikdash was 30 amos (ibid. v. 2). Just as those Keruvim reached a third of the height of the Beis HaMikdash, so, too, the Keruvim in the Mishkan reached a third of the Mishkan's height. The Mishkan was 10 amos high (see 26:16 below), which equals 60 tefachim, so the Keruvim must have reached a height

of 20 tefachim. The Aron itself was 11/2 amos high (v. 10 above), which equals 9 tefachim, and the Kapores was 1 tefach high (Rashi to v. 17), so the Keruvim must have been 10 tefachim high. And since their wings were positioned just above their heads (as Rashi stated just above), there was a tentefach space between the top of the Kapores and the underside of the wings of the Keruvim, as Rashi says here. See illustration.

73. See note 75 below.

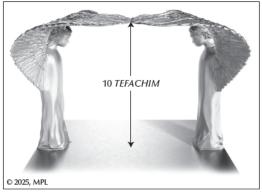
74. Before the *Luchos* were put into the *Aron*, it was forbidden to cover the *Aron* with the *Kapores* even if only in order to determine whether the *Kapores* fit properly (*Rosh* and *Tur Al HaTorah*).



when the Aron is by itself, before having the Kapores placed over it (Mizrachi, based on Ibn Ezra).

75. We explained above (note 58) that some commentaries understand Rashi to v. 16 to mean that "the Testimony" to be placed into the *Aron* was the Torah Scroll written by Moshe at the end of the forty years in the Wilderness. However, Rashi's teaching here, that the *Aron* had to have "the

Testimony" placed into it before it was covered with the Kapores, and that Moshe indeed did so when he made the Mishkan, must refer to the Luchos. The Aron was surely covered with the Kapores before the Torah Scroll was put into it, since the Torah Scroll was written almost forty years later (see Nachalas Yaakov).



דִי אֶתַן לָך: כּב וַאֲזַמֵן מֵימְרי לָך תַּמָן וַאֲמַלֵל עִמֶּךְ מֵעלְנֵי כַפֶּרְתָּא מָבֵּין הְּרֵין כְּרוּבַיָּא דִּי עַל אֲרוֹנָא דְסָהֲרוּתָא יָת כָּל דִּי אֲפַקֵּד יָתָךְ לְנָת בְּנֵייִשְׂרָאֵל:כּג וְתַעְבֵּד פָּתוֹרָא דְאָצִי שִׁטִין תִּרְתֵּין אַמִין אַרְבָּה וְאַמְתָא פוּתְיֵה וְאַמְּתָא וּפַלְנָא רוּמָה: כּר וְתַחֲפֵּי יָתָה דְּהַב דְּכֵי אֲשֶׁר אָתֵּן אֵלֶיך: בּבּ וְנְוֹעַדְתִּי לְךְּ שָׁם וְדִבּּרְתִּי אִתְּן אֲעֶׁר אָתֵּן אֵלֶיך: בּבּ וְנְוֹעַדְתִּי לְךְּ שָׁם וְדִבּּרְתִּי אִתְּן מֵעֵל הַבּּפֹּׁכֶת מִבּין שְׁנֵי הַכְּרָבִים אֲשֶׁר עַל־אֲלָ: פּ הַעֵּלִת אֵת בָּל־אֲשֶׁר אֲצֵיֶּ שְׁטִים אַמְתַיִם אָרְבּוֹ וְאַמָּה בּגִּי יִשְׂרָאֵל: פּ וְעָשִׂית שֻׁלְּחֶן עֲצֵי שִׁטֵים אַמְתַיִם אָרְבּוֹ וְאַמָּה רָחֲבִי קְמָתְוֹ: בּּ וְצִפִּיתָ אֹתְוֹ זָהָב טְהְוֹר רָחְבֹּוֹ וְאַמָּה וְחָצִי קֹמְתְוֹ: בּּ וְצִפִּיתָ אֹתְוֹ זָהָב טְהְוֹר

רק"י

ובמדבר ז, פט), משה היה נכנס לַמִּשְׁכּן, וְכֵיוָן שָׁבָּח בְּחוֹךְ הַפָּתַח קוֹל יוֹרֵד מִן הַשָּׁמִים לְבֵין הַבְּרוּבִים, וּמִשָּׁם יוֹצֵׁח וְנִשְׁתֵע לְמשָׁה בְּחֹבֶּל מוֹעֵד וֹספּרִי נִשְׁרָאֵל. הַרֵי וָי"ו זוֹ אֲשֶׁר אֲצַנָּה אוֹתְךְּ אֶל בְּנֵי יִשְׂרָאֵל. הַרֵי וָי"ו זוֹ יְמֵירָה וּטְפַלָּה. וְכָמוֹהוּ הַרְבֵּה בַּמִּקְרָח, וְכֹה מִּפְּפֹּר: וְחֵׁת הַשֶׁר הְצַבָּר עִמְּךְ שָׁם, חֵׁת כָּל חֲשֶׁר הְצֵיִי מִשׁרֹה, חֶל בְּנִי יַבְרָחֵל הּוּח: (בג) קֹמַתוֹ: גּוֹבָה רְגְלִיו עִם עוֹבִי הָשׁוּלְחַן: (כב) וְנוֹעֵדְתִּי. כְּשֶׁלְקְבַּע מוֹעֵד לְךְּ, לְדַבֵּר עִמְּךְ, אוֹמוֹ מָקוֹם אֶקְבַּע לַמּוֹעֵד, שֶׁאָבֹא שֶׁם לְדַבֵּר אֵלֶיךְ: וְדְבַּרְתִּי מָקוֹם אֶקְבַּע לַמּוֹעֵד, שֶׁאָבֹא שֶׁם לְדַבֵּר אֵלֶיךְ: וְדְבַּרְתִּי אִתְּךְּ מֵעֵל הַבַּפּּרֶת. וּבְּמָקוֹם אַחֵר הּוּא אוֹמֵר "וַיְדַבֵּר הֹי אֵלָיו מֵאֹכֶל מוֹעֵד לֵאמר" (ויקרא א, א), זֶה הַמִּשְׁכָּן מְחוּן לַפָּרֹכֶת, נְמְלְאוּ שְׁנֵי לְתוּבִים מַכְחִישִׁים זֶה אֶת הָתּ לָחִי וְהַכְּרִיעַ בִּינִיהֶם, "וּבְּבֹּא משָׁה אֶל אֹהֶל מִנְעָל הַבָּפּּלֵת וְגוֹי" מִעֵּל הַכָּפּּלֵת וְגוֹי" מִעֵּל הַכָּפּּלֵת וְגוֹי" מִעֵּל הַכָּפּּלֵת וְגוֹי"

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#### 22. ונוערתי – VENO'ADTI.

The phrase וְנוֹעֲדְתִּי לְּךְ שֶׁם would seem to mean, I will meet you there, which implies that Hashem was right now arranging a meeting with Moshe. Also, the next clause — and I shall speak with you from atop the Kapores — might be understood as a separate statement, meaning that aside from meeting him, Hashem would (perhaps at other times) speak with him, from atop the Kapores. [76] Rashi therefore clarifies the verse's intent:

אותו קּבָּע מועד לְּךְ לְּדַבֵּר עִמְּךְ — Hashem was saying: When I will arrange a meeting for you in order to speak with you, אותו מְקוֹם אֶקְבַע לַמוֹעֵד — I will designate that place atop the Kapores for the meeting, אותו מְקוֹם אֶקְבַע לַמוֹעֵד — for I will come there to speak to you. Thus, עָּלִיךְ שָׁם לְּדַבֵּר אֵלֶיךְ does not mean "I will meet with you," but rather, I will set My meetings with you; and those meetings will be for the purpose of speaking to you. [77]

# ם אַרָּה מַעל הַבּפּרָת – AND I SHALL SPEAK WITH YOU FROM ATOP THE KAPORES.

Rashi addresses an apparent contradiction between our verse and another verse:

"וְּיַבְּבֵּר הֹ אֵלִיוֹ מֵאהֶל מוֹעֵר לֵאמֹר - Our verse states that Hashem would speak with Moshe from atop the Kapores, which is inside the Holy of Holies, but in another place it says (Vayikra 1:1), Hashem spoke to [Moshe] from the Ohel Moed (the Holy), בְּבֶּרְבֶּר הַ הַּמְּשָׁבְּן מְחוּץ לַבְּרְבֶּר הַ הַּמְּשָׁבְּן מְחוּץ לַבְּרְבֶּר הַ שְׁלִּישׁי - which is the part of the Mishkan that is outside the Paroches, and not inside the Holy of Holies. בְּאַ הַבְּתוֹב הַשְּלִישִׁי - We thus have two verses that contradict each other! בְּאַ הַבְּרִב מְשָׁרִשְׁי - A third verse comes and reconciles them:

"הַבְּרִי בְּבָּבֶּר מִשֶּׁה אֶל אֹהֶל מוֹעֵר וְיִשְׁמֵע אֶת הַקּוֹל - When Moshe entered the Ohel Moed to speak with [Hashem], he would hear the Voice speaking to him from atop the Kapores (Bamidbar 7:89). הַבְּבּרֶת וְנִוּי שָׁבָּא בְּתוֹךְ הַבְּלִי וֹבְרָם לַמִּשְׁבָּן הַבְּרִוּבִים בְּמַרָח קוֹל יוֹרֶר מִן הַשְּׁמֵים לְבֵין הַבְּרוּבִים - and as soon as he came into the entrance, a Heavenly Voice would emanate from between the Keruvim atop the Kapores, וּמִשֶׁם יוֹצֵא וְנִשְׁמֵע לְמֹשֶׁם - and from there, [the Voice] went out and was heard by Moshe while he stood in the Ohel Moed (Sifrei, Nasso §58). The contradiction

Yishmael's Thirteen Principles of Scriptural Exposition (מְּדֹּוֹת שֶׁהַתּוֹרָה נִדְרָשֶׁת בָּהָן), which appear in the introduction to *Toras Kohanim* and are recited as part of the daily morning prayers.

<sup>76.</sup> Ri Kanizal.

<sup>77.</sup> See, similarly, Rashi to 29:43 and 30:36 below.

<sup>78.</sup> Reconciling a seeming contradiction between two verses by way of a third verse is the thirteenth of R'

that I shall give you. <sup>22</sup> I will set My meetings with you there, and I shall speak with you from atop the Kapores, from between the two Keruvim that are on the Aron of the Testimony, everything that I shall command you to the Children of Israel.

<sup>23</sup> You shall make a Shulchan of shittim wood, two amos its length; an amah its width; and an amah and a half its height. <sup>24</sup> You shall cover it with pure gold

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is thus resolved: Hashem's Voice came out from atop the *Kapores* (as stated in our verse), and Hashem *spoke* to Moshe in the *Ohel Moed* (as stated in *Vayikra* 1:1) in the sense that is where Moshe was when he *heard* His Voice.

□ וְאֵת כָּל אֲשֶׁר אֲצַוָּה אוֹתְךּ אֶל בְּנֵי יִשְׂרָאַל — I SHALL SPEAK WITH YOU FROM ATOP THE KAPORES... "AND" EVERYTHING THAT I SHALL COMMAND YOU TO THE CHILDREN OF ISRAEL.

After stating, I shall speak with you from atop the Kapores, etc., the verse ends with a seemingly disjointed clause, and everything that I shall command you to the Children of Israel. Rashi introduces his explanation of that phrase by pointing out that the vav prefix, which means "and," at the beginning of the word nature is superfluous:

קבָּלָה וּיְמֵבְלָה — This vav prefix of the word וְאֵה is superfluous and extraneous to the word, [79] הַרִי וְיֹי זוֹ יְתִירָה וּטְבֵּלָה — and there are many such superfluous vav prefixes in the Torah.[80]

Rashi now tells us how to understand the flow of the verse:

ין הה הְּבְּהֹר — I SHALL SPEAK WITH YOU FROM ATOP THE KAPORES, and as for what I will speak with you there: אַת בְּל אֲשֶׁר — Everything that I will command you is directed to the Children of Israel. In other words, the subject of My communication with you from atop the Kapores will be only the commandments that you are to relay to the Jewish people; it will not be about other matters. [81]

#### 23. קמחו — YOU SHALL MAKE A SHULCHAN... AN AMAH AND A HALF IT'S HEIGHT.

The word *Shulchan* (Table) could refer to the tabletop itself, or to the tabletop together with the table's legs. Rashi explains what is included in this height of an *amah* and a half:

אובה בּי נְיְלְיו עִם עובִי הַשּוּלְחָן — This means that the height of its legs together with the thickness of the tabletop was an *amah* and a half. It does not mean that the thickness of the tabletop alone was an *amah* and a half.<sup>[82]</sup>

79. Mizrachi notes that in our Sifrei Torah the word אַת appears without the prefix vav (אָת״, בָּל אָשֶׁר אָצָהָה אוֹתְרָּ). Evidently, it appeared in the text of Rashi's Torah Scroll, as it apparently did in the scrolls of Ibn Ezra

and Chizkuni. Gilyon HaShas (Shabbos 52:2) cites this as one of several examples where the text of Rashi's Sefer Torah is different from ours. [As explained in the Sifsei Yesheinim Appendix, this entire comment is missing from some manuscripts and early editions of Rashi, presumably because the vav is absent in our text of the Torah. See also Sefer Zikaron.]

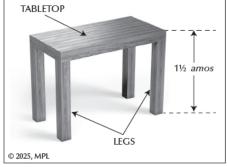
80. See, for example, Rashi to

v. 12 above, ד״ה ושתי; see also note 52 there.

81. Hashem was telling Moshe that He would come to speak with him there only for the needs of the Jewish people and out of love for them, not for Moshe's person-

al benefit (Be'er Mayim Chaim). See similarly, Rashi to Vayikra 1:1 דידו לאמר.

82. If the Torah here had meant the tabletop alone, it would have had to say someplace "you shall make legs for the Shulchan." Since the Torah never says this, it must be that Shulchan here refers to the tabletop and its legs (see Eved Shlomo and Be'er BaSadeh). See illustration.



וְתַעְבֵּד לֵה זֵיר (נ״אּ דֵּיר) דְּדְהַב סְחוֹר
סְחוֹר: כּה וְתַעְבֵּד לֵה גָּדְנְפָּא רוּמֵהּ
כְּשְׁבָּא סְחוֹר סְחוֹר וְתַעְבֵּד זֵיר דִּדְהַב
לִגְדְנְפָה סְחוֹר סְחוֹר: כוּ וְתַעְבֵּד לֵה
אַרְבַּע עִזְקון דִּדְהָב וְתִתַּן יָת עִזְקָתָא
עַל אַרְבַּע זוְיָתָא דִּי לְאַרְבַּע רַגְלְוֹהִי:
כוּ לָקֵבַל גָּדְנָפָּא יָהָוֹיָן עִזְקָתָא לְאַרְבַּע
ניאָ אַרְרָא) לַאֲרִיחַיָּא לְמִשַׁל יָת
פַּתוֹרָא: כּח וְתַעְבֵּד יָת אֲרִיחַיָּא פָּתוֹרָא:

וְעָשִׂיתָ לֶּוֹ זֵר זָהֶב סָבִיב: בּהּ וְעָשִּׂיתָ לָּוֹ מִסְגֵּרֶת טְפַח סָבִיב וְעָשִׂיתָ זֵר־זָהֶב לְמִסְגַּרְתִּוֹ סָבִיב: נּוּ וְעָשִׂיתָ לּוֹ אַרְבָּע טַבְּעִת זָהֶב וְנְתַתָּ אֶת־ הַּטַּבְּעֹת עַל אַרְבָּע הַפֵּאֹת אֲשֶׁר לְאַרְבַּע רַגְלֵיו: נּז לְעֻמַת הַמִּסְגֶּׁרֶת תְּהְיֶין הַטַּבְּעֹת לְבָתִּים לְבַהִּים לַשֵּאת אָת־הַשִּלְחַן: בּח וְעַשֵּיתַ אָת־הַבְּּדִּים

י"בר

הַשְּׁוּלְּחָן שׁוֹכֵב עֵל אוֹתָּה מִסְנֶּרֶת וֹמִמוֹת אׁוּ: וְעָשִּׂיתִ זֵּר זְהָב לְמִסְנֵּרְתוֹּ. הוּח זֵר הָחָמוּר לְמַעְלָה, וּפֵירֵשׁ לְּךְּ כָּחֹן שָׁעֵל הַמִּסְנֶּרֶת הָיָה: (בוֹ) לְעָמֵת הַמִּסְנֶּרֶת תִּהְיֵּין הַשַּבְּעֹת. בָּרַגְלַיִס מְּקוּעוֹת כְּנֶנֶד רָחֹשֵׁי הַמִּסְנֶּרֶת: לְבָתִּים לְבַרִּים. אוֹמָן טַבְּעוֹת יִהְיוּ בָּמִיס לְהַכְּיִס. בְּהָים. לְנִוֹרָה בָּמִּיס לְבַדִּיס, "כְּמַרְנוּמוֹ "חַׁתְרָח לַמַרְיחַיִּחֹ": לְבַתִּים. לְנֹוֹרֶךְ בַּמִּיס לְבַדִּיס, "כְּמַרְנוּמוֹ "חַׁתְרָח לַמַרְיחַיִּחֹ": (בד) זֵר זָהָב. סִימָן לְכֶמֶר מַלְכוּת (יומא טבּ:) שְׁהַשּׁוּלְחָן שׁׁס עוֹשֶׁר וּגְדוּפָׂה, כְּמוֹ שֶׁאוֹמְרִיס: שׁוּלְחַן מְלָכִיס (יבמות כֹד: (בה) מִסְּגֶּרָת. כְּמַרְגּוּמוֹ "גְּדַנְפָּא". וְנֶחְלְקוּ חַכְמֵי יִשְׂרָמֵל בַּדְּבָּר, יֵשׁ אוֹמְרִיס לְמַעְלָה הָיְמָה סָבִיב לַשׁוּלְחָן, כְּמוֹ לְבִוּבְיוֹן שֻׁבִּשְׁכֵּת שׁוּלְחַן שָׁרִיס, וְיֵשׁ אוֹמְרִיס לְמַשָּׁה כָּמִוֹ לְבִּוֹן שָׁבִּשְׁכַת שׁוּלְחַן, בְּיִם הַמְרָבָּע רוּחוֹת הַשִּׁוּלְחָן, וְדַף הַיָּתָה, מְּקוּעָה מֵרָגֵל לְרָגֵל בְּחַרְבַּע רוּחוֹת הַשִּׁוּלְחָן, וְדַף הַיָּתָה, מְּקוּעָה מֵרָגל לְרָגל בְּחַרְבַּע רוּחוֹת הַשִּׁוּלְחָן, וְדַף הַיְתָה, מִרָּגל לְרָגל בְּחַרְבַּע רוּחוֹת הַשִּׁוּלְחָן, וְדַף

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#### 24. בור וַהַב — YOU SHALL MAKE FOR IT A GOLD CROWN ALL AROUND.

Rashi above (v. 11) explained that the crown (Zeir) of the Aron represents the Crown of Torah. [83] Here he explains what the Shulchan's crown represents:

This symbolizes the Crown of Royalty (see Yoma 72b), for the table is an expression of wealth and grandeur, בְּמוֹ שֻׁאוֹמְרִים שׁוּלְחַן מְלָכִים — as we find [the Sages] (Yevamos 24b, 76a) speaking of "a table of kings" to refer to the wealth and grandeur of the Jewish monarchy. [84]

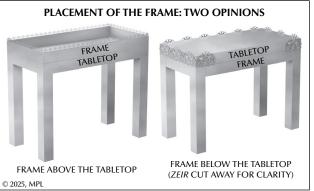
#### 25. מְסְגֵּרֵת — "MISGERESS."

Rashi defines the מְסֵגְרֵת, and discusses where it was positioned:

— קתְרְגּוּמוֹ ״גְּּדְנָפְאּ״ — This means as Targum Onkelos renders it: a frame. בְּתְרְגּוּמוֹ הַכְּמִי יִשְׂרָאוֹ בַּדָּכֶּר — And the Sages of Israel (Menachos 96b) are in disagreement about the matter of where this frame (misgeress) was situated: יַשׁ אוֹמְרִים לְמַעְלָה הָוְתָה, סְבִיב לַשׁוּלְחָן כְּמוֹ לְבִוְבְּוֹין שֶׁבְשְׁפַּת שׁוּלְחַן שָׁרִים — Some say that it was above the tabletop, around the surface of the Shulchan, like the raised border that is commonly made around the edge of the table of noblemen. וְנֵשׁ אוֹמְרִים לְמֵשָׁה הָיְתָה הְקוּנְה מֶרְנֶלֶ לְרֶגֶל — But others say that it was situated below the tabletop, affixed between one leg and the other on the four sides of the Shulchan, ווֹנִי מִי מִינְנֶת שׁוֹנְבֵּע עַל אוֹתָה מִסְנֶּרֶת — and the tabletop rests upon that frame. [86]

# □ וְּאֶשִּׂיתָ וֵר זְהָב לְמְסְגַּרְתּוֹ — AND YOU SHALL MAKE A GOLD CROWN FOR ITS FRAME ALL AROUND.

The previous verse already mentioned that a crown should be made for the *Shulchan*. Is the crown of this verse the same one or a different one? Rashi explains:



<sup>83.</sup> See note 43 above.

<sup>84.</sup> See also Rashi to Yoma 72b ד"ה שלשה זירין.

<sup>85.</sup> That is, the frame consisted of four separate planks extending from one leg to the other directly under the tabletop on all four sides (Rashi to *Menachos* 96b היתה למטה היתה).

<sup>86.</sup> See illustrations.

and you shall make for it a gold crown all around. <sup>25</sup> You shall make for it a frame of one tefach all around, and you shall make a gold crown for its frame all around. <sup>26</sup> You shall make for it four rings of gold and place the rings upon the four corners of its four legs. <sup>27</sup> The rings shall be opposite the frame as housings for poles, to carry the Shulchan. <sup>28</sup> You shall make the poles

#### — THE ELUCIDATED RASHI –

הוא זֵר הְאָמוּר לְמֵעְלָה — This crown is the same crown mentioned earlier in v. 24, וּפֵּירֵשׁ לְּךְּ כָּאן שֶׁעֵל — and here, in this verse, it explains to you that [the crown] was on the frame, not on the tabletop itself.[87]

# 27. לעמת המסגרת ההיין הטבעת – THE RINGS SHALL BE OPPOSITE THE FRAME.

Rashi clarifies what this means:

# ת לבתים לברים — THE RINGS SHALL BE OPPOSITE THE FRAME "LEVATIM LEVADIM."

These words translate literally as "for housings for poles." [89] Rashi clarifies the precise meaning: Those rings that were just mentioned shall be housings into which to insert the poles. לְבָּהִים ' לְבַּהִים ' לְבַּהִים ' לְבַּהִים ' לְבַּהִים ' לְבַּהִים ' שְׁרָבְּיִם ' שְׁרָבְּיִם ' שְׁרָבְּיִם ' שְׁרָבְּיִם ' means for the purpose of housings for poles. "בְּהַרְא לַאֲבִּרִים " אַתְרָא לַאֲבִיחָנָא " This is as Targum Onkelos renders it: a place for poles; the rings themselves are the place (i.e., the housings) for poles. [91]

87. Even according to the opinion (see Rashi's previous comment) that the frame was below the tabletop, we can explain that the crown *rose* from the *top* of the frame and extended upward (*Malbim*).

Other commentators (see *Chizkuni*, *Abarbanel*, and *Sforno*), however, differ with Rashi and explain that the crown of our verse was a *different* crown. The first crown (v. 24) was attached to the tabletop itself; the crown of our verse was attached to the frame. (See *Be'er Yitzchak* for a suggestion as to why Rashi rejects this other explanation.)

88. According to Sefer Zikaron, Rashi here follows the second view mentioned in his comment to v. 25 אר"ה מסגרת, which holds that the frame was below the tabletop and consisted of planks running from leg to leg. And Rashi explains that when the verse states here that the rings shall be opposite the frame, it means that they should be inserted at the top of the legs, horizontally aligned

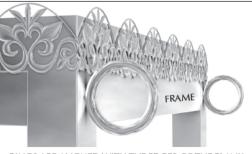
with the ends of the frame planks. See illustration.

Malbim explains the verse to be saying that the rings were on the outer sides of the legs — opposite (i.e., in a direct line with) the frame — not on the inner sides, which are underneath the tabletop and the frame. [If Rashi's comments can be understood this way, then they can accord even with the view that the frame was on top of the tabletop.]

89. The prefix lamed (ל), usually meaning "for" or "to," in this context can mean: (1) to serve (i.e., to be subordinate to); or (2) to serve as. To illustrate using the first word (לְבָּתִּים): It can mean that the rings will serve housings (sense 1); that is, in addition to the rings, there will be housings that will be placed in these rings. Or it can mean that the rings will serve as housings (sense 2); that is, the rings themselves will be the housings. If the '> prefixes in the words יְלְבָּתִים לְבָּתִים לְבָּרִים are both used in the first sense (to serve), the meaning would be that the rings are to be a place for housings that will be a place for poles; that is, housings will be inserted into the rings, and poles will be inserted into the housings. Rashi will clarify that this is not the meaning (Be'er Yitzchak: cf. Mizrachi).

90. The 5 of the first word is used in the second sense [to serve as] (see previous note), while the 5 of the second word is used in the first sense [to serve]: the rings shall

serve as housings (לְבָהִים) to serve poles (לְבָהִים) that will be inserted into them (Be'er Yitzchak).



RINGS ARE ALIGNED WITH THE EDGES OF THE PLANK OF THE FRAME. THIS ILLUSTRATION SHOWS THE FRAME AS BEING BELOW THE TABLETOP. © 2025, MPL

עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתֶם זָהֶב וְנִשָּׂא־בֶם דְּאָצִי שִׁטִּין וְתַחַפֵּי יָתְהוֹן דַּהֶּבָּא יִיהוֹן מְנַשְּלִין (נ־א. נַטְלִין) בְּהוֹן אֶת־הַשָּׁלְחָן: בּט וְעָשִׂיתָ קְעֶרֹתִיו וְכַפּּתָיו ית פּתוֹרא: בּט ותעבּד מגיסוֹהי

י"בר

מְזֶּה וּמְזֶּה. נוֹמֵן חָׁרְפּוֹ לְרָקְבּוֹ שֶׁל שׁוּלְקוֹ, וְכוֹסָלֶיו וְקוּפִים בְּנֶגָר שְׂפַּם הַשׁוּלְקוֹ. וְהָיָה שָשׁוּי לוֹ דְּפּוּם זָהָב וּדְפּוּם בַּרְזֶל, בְּעָבְ הֹא נָחֲפָה, וּכְשָׁמוֹיִאוֹ מִן הַפַּנּוּר נוֹמְנוֹ בְּשָׁל בַּרְזֶל הוּא נָחֲפָה, וְּכְשִׁמוֹיִאוֹ מִן הַפַּנּוּר נוֹמְנוֹ בְּשָׁל זְיָה עֵר לְמָיָר, בְּשָׁבְּרוֹ עֵל הַשּׁוּלְקוֹן. וְאוֹמוֹ דְפּוּם זְהָב עֵד לְמָיָר, בְּשָׁבְּרוֹ עֵל הַשִּׁוֹלְיוֹן בָּהֶם לְבּוֹנָה. קַרוּי קְעָרָה וּשִׁם אֹז: וְבַפּּתְירוֹ. בּוִיכִין שָׁנּוֹקְנִין בָּהֶם לְבּוֹנָה. וּשְׁמִירְכוֹת, בּשְׁבְרַכוֹת, בּיִּי לְשֵנִי קּוֹמִנִי לְבוֹנִה שֵׁנּוֹמְנִין עֵל שִׁפִּי הַמְּעַרְכוֹת, וּלְבַיִּי הַמְּעַרְכוֹת,

(כח) וְנִשָּׁא בָם. לְשׁוֹן נִפְעַל, יִהְיָה נִשְּׂל בָּס אָת הַשְּׁלְחָן:
(כט) וְעָשִּׁיתָ קְעָרֹתָיוֹ וְהַפַּתָּיוֹ. קְעָרוֹתִיוֹ זֶה הַדְּפּוּס, שָׁהִיּה עָשׁוֹיתָ קְעָרוֹתִיוֹ וְהַבּּפִּוֹס מִנמוּם אווו. וְהַלֶּחֶס הָיָה עָשׁוּי בְּיִפּוּס הַנְּחֶס וֹמִיחוּם אווו. וְהַלֶּחֶס הָיָה עָשׁוּי בְּפִּוֹי מִישְׁה מִשׁ אוֹנִים לוֹ לְמַשָּׁה מִשׁ אוֹנִים לוֹ לְמַשָּׁה מִשׁ אוֹנִים לוֹ לְמַשָּׁה מִשׁ אוֹנִים לוֹ לְמַשָּׁה מִשְּׁה בְּמִין בּוֹמְלֵים. וּלְכָּהְ קְרוּי "לָחֶס הַפָּנִיס", שָׁיָשׁ לוֹ פָנִים רוֹתִין לְכָאוֹן וּלְכָאוֹן לְצָדֵי הַבַּיִּם "לַחֶּס הַפָּנִיס", שָׁיָשׁ לוֹ פָנִים רוֹתִין לְכָאוֹן וּלְכָאוֹן לְצָדֵי הַבַּיִּם

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#### 28. נשא בם "VENISA VAM."

The word נְּשָׂא can mean "we will carry." But that is certainly not its meaning here. [92] Rashi clarifies what it does mean:

ר The word וְנִשָּׁא here is an expression of the *nifal* (passive form of the verb), meaning: דְּמָשׁוֹן נִּמְעֵל — The Shulchan "will be carried" through them.

# 29. וַעְשִׁיתַ קעַרֹתִיו וְכַפּתִיו — YOU SHALL MAKE ITS DISHES AND ITS SPOONS.

Rashi describes the dishes made for the Shulchan:

קָּלֶחְם הַּלֶּחְם שְׁהְיָה עְשׁוּי בַּרְפּוּס הַּלֶּחְם - ITS DISHES — this refers to the mold that was made in the form of the *lechem hapanim* that were arranged on the *Shulchan* each week [93] (Menachos 97a).

Before describing the mold, Rashi describes the *lechem hapanim*:

יהַלֶּחֶם הָיִה עְשוּי בְּמִין תַּיְבָה פְּרוּצָה מִשְּׁתֵי רוּחוֹתֶיהָ — The bread was made in the shape of a box that is open on two of its sides; וְהַלְּחֵם בְּמִין בּוֹתְלִים — that is, it had a flat bottom below and one folds the bread upward here on one side and here on the opposite side to form something like two walls (ibid. 94b). וּלְבָר בְּרוּי "לָחֶם הַפְּנִים", שַּיָשׁ לוֹ פְנִים רוֹאִין לְבָאן לְצְבִי דֹי

supports Rashi's explanation of the verse. For Onkelos speaks only of a *place* for poles, not of *housings* for poles. And while it might make sense to say that the rings will serve the *housings* into which poles will be put, it makes no sense to say that the rings will serve

the place into which poles will be put. Rather, it must mean that the rings serve as the place for poles.] In many early editions of Rashi, the citation from Targum is omitted altogether (see Sifsei Yesheinim Appendix).

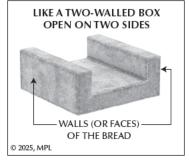
92. Hashem surely did not mean: "We will carry the Shulchan through them" (Mizrachi). [אָשָא] can be first person plural active (we will carry) or third person singular passive

(it will be carried).]

93. Each Friday, twelve special loaves, called *lechem hapanim* (see below, v. 30), were baked, and they were placed on the *Shulchan* on Shabbos with two spoons of *levonah* (generally translated as frankincense).

The *lechem hapanim* remained on the *Shulchan* until the following Shabbos, when they were replaced with new loaves and the old ones were distributed among the Kohanim (see *Vayikra* 24:5-9).

94. When the ends of the flat bread are bent upward, the bread looks like a box that is open on two opposite sides. See illustration; see Insight. [Rashi's description of the lechem hapanim reflects R'



#### ◆§ The Shape of the Lechem Hapanim

Rashi describes the *lechem hapanim* as a box open on two sides, as depicted in the illustration above. This description, though, is incomplete. The Mishnah in *Menachos* (96a) mentions also that the *lechem hapanim* had הַּבְּנִית, *horns*. As Rashi there explains, pieces of dough were attached to the upper corners of the breads to form protrusions in the shape of "horns." See illustration (right).



of shittim wood and cover them with gold, and the Shulchan shall be carried through them. <sup>29</sup> You shall make its dishes, and its spoons,

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דּבּיִת מִיְה וּמְנָה - That is why it was called *lechem hapanim*, which means "Bread of Faces," because it has "faces" (i.e., walls)[95] looking either way at the sides of the Beis HaMikdash (i.e., Mishkan) that were on either side of the *Shulchan*.[96] נותן אָרְבּוּ לְרָחְבּוּ שֶׁל שוּלְחָן — For one places the length [of the bread] across the width of the *Shulchan*, וְבּוּיֶה שְׁפַּת הַשּוּלְחָן — and the walls [of the bread] stood upright along the edge of the *Shulchan* on the *Shulchan's* long sides.[97]

Having described the *lechem hapanim*, Rashi returns to discuss the molds:

בּרְיֵל הוֹא נָאֲפָה וֹרְשׁמוֹע בּרְיֵל — And for each loaf of bread, a golden mold and an iron mold were made for it. יְהִיָּה עֲשׂוּי לוֹ דְּפּוּט וְהָב וּדְפּוּט בַּרְיֵל – It was baked in the one of iron, and when he removed it from the oven on Friday, he would put it into the golden mold until the following day, on Shabbos, when he would remove the bread from the golden mold and arrange it on the Shulchan. יְאוֹתוֹ דְפּוּט קְרוּי קְעָרָה — That golden mold into which the lechem hapanim was placed after being baked is called here a "dish" (שְׁעָרָה (ibid. 97a).

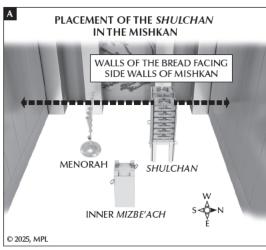
#### □ וכַפּתָיו — AND ITS SPOONS.

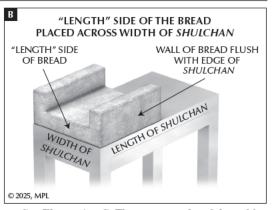
Rashi explains what these "spoons" were:

דּבִּוּכִין שֶׁנוֹתְנִין בָּהֶם לְבוֹנָה — These are the shallow bowls in which they would put the *levonah* that accompanied the *lechem hapanim* (*Menachos* 97a) and that would eventually be placed on the *Mizbe'ach* as their "memorial portion" (*Vayikra* 24:7). שְׁתֵּיִם הָּיִוּ לְשְׁנֵי לְּבוֹנָה שְׁנוֹרְנִין עֵל שְׁתֵּי הַפַּוְעֵרְכוֹת — There were two such spoons in which they would put the two three-fingersful<sup>[99]</sup> of *levonah* that they

Chanina's opinion in *Menachos* 94b. According to R' Yochanan there, they had a different shape — that of a "bobbing boat."]

- 95. Rashi, Menachos 96a ד"ה שיהא לו פנים.
- See next note.
- 97. The length of the Mishkan ran from west to east. The length of the Shulchan, too, was placed in the Mishkan west to east (Mishnah, Menachos 96a; see Tosafos ibid. כדיה כל.). The breads were placed lengthwise across the width of the Shulchan, so that their upright "faces" aligned with the Shulchan's long edges and faced the Mishkan's northern and southern walls (Gur Aryeh). See Illustrations A and B.





98. See Illustration C. The verse speaks of the golden molds, as it concludes, of pure gold shall you make them. The molds used for baking the bread, however, were made of iron, as iron is better for baking (see Gur

99. A kometz ("threefingersful") is the amount that fills the hollow formed by bending the three middle fingers onto the palm. This was the amount removed from a minchah offering and placed on the Mizbe'ach (see Vavikra 2:2 with Rashi).



וּבְזַבְּוֹהִי וְקַסְנְתֵה וּמְכִילְתֵה דִּי יִתְנַפַּךְּ בְּהֵן דְּהַב דְּכֵי תַּעְבֵּד יָתְהוֹן: לּ וְתִתֵּן עַל פָּתוֹרָא לחם אפּיא הדמי תדירא: וּקְשׁוֹתִיוֹ וּמְנַקּיּתִּיוֹ אֲשֶׁר יָסֻךְ בָּהֵן זָהָב טָהָוֹר תִּעֲשָׂה אֹתֵם: -ּ וְנֵתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנֵי תּמיד: פ

י"בס

קסו"א: זּמְבַקּיֹתָיוֹ. פַּרְגּוּמוֹ, "וּמְכִילָתֵה". הַן סְנִיפִיס, כְּמִין יִמְדוֹת זָהָב עוֹמְדִין בָּאָרֶן וּגְבוֹהִיס עַד לְמַעְּלָה מִן הַשְּׁלָּהָן הַרְבָּה בְּעָבֶּר וּבְּהַ מַעֲרֶכֶת הַלָּמָס. וּמְפּוּלְנִיס "קַמְשָׁה וּנ"א: שִׁשָּׁה] פִּלּוּלִיס, זֶה לְמַעְלָה מִזֶּה, וְרָאֹשֵׁי הַקְּנִיס שָׁבִּין לָחֶס לְלָחֶס סְמוּכִין עַל אוֹמָן פִּצּׁוּלִין, כְּדֵי הַשְּׁלֹּת יכִבּד משְׁא הלחם העליונים על התחתונים וישברו. שַׁלֹּת יכִבּד משְּׁא הלחם העליונים על התחתונים וישברו.

שֶׁבֶּחֶתֵר "וְנָתַהָּ עֵל הַמֵּעֲרֶכֶת לְבּוֹנָה וַבָּה" וויקרא כד,
ז; מנחות או: וּקְשוֹּתְיוֹ. הֵן כְּמִין חֲנָאֵי קְנִים חֲלוּלִים
הַבְּסְדְּקִין לְחָרְבָּן, דּוּגְמָתוְ עוֹשֶׁה שֶׁל זָהָב וּמְסַדֵּר שְׁלֹשָׁה עַל
ראש בָּל לֶחֶם, שֶׁיֵשֵׁב לֶחֶם הָאֶחָד עֵל גַּבֵּי אוֹמָן הַקָּנִים,
וּמַבְּדִילִין בִּין לֶחֶם לְלֶחֶם כְּדֵי שָׁתִּבָּנֵם הָרוּחַ בִּינֵיהֶם וְלֹחׁ
יִמְעַבְּשׁוֹ (מנחות אווו. וּבְּלָשׁוֹן עֵרָבִי כַּל דְּבַר חַלּוּל קַרוּי
יִמְעַבְּשׁוֹ (מנחות אווו. וּבְּלָשׁוֹן עֵרָבִי כַּל דְּבַר חַלּוּל קַרוּי

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would put upon the two stacks of lechem hapanim, one upon each stack, שֶׁנֶאֲמֵר "וְנָתִתָּ עֵל הַמַּעֲרֶכֶּת as it states, and you shall put upon the stack pure levonah, and the Kohen shall cause its memorial portion to go up in smoke upon the Mizbe'ach<sup>[100]</sup> (Vayikra 24:7).

#### □ וקשותיו — AND ITS TUBES.

Rashi describes the tubes of the *Shulchan* and explains their function:

דּמְטַדֵּר שְׁלֹשֶׁה עֵּל These tubes were like halves of hollow reeds that are split along their length — that shape he would make out of gold. וּמְטַדֵּר שְׁלֹשָׁה עַל And he would lay three of these split tubes across the top of each bread so that one bread would rest on those three split-reeds rather than directly on the bread underneath it, ווֹחַן בְּיִלְשִׁר בְּילוֹם בְּילוֹם בְּילִים בְּיִי שֶׁתְּבָּנֵט הָרוּחַ בֵּינֵיהֶם וְלֹא יִתְעַפְּשׁוּ — and these split reeds would thus separate between one bread and the other to allow air to enter between them so that they would not become moldy (Menachos 96a).

Rashi cites support for his description of קשוֹתִיו:

קסו"א, which is similar to the root of the Hebrew word הְּבֶּלְשׁוֹן עֻרְבִי בָּל הָבִר חָלוּל קרוי, which we have explained to be like a split hollow reed.[102]

#### □ וֹמְנַקִּיֹתֵיו — "UMENAKIYOSAV."

Rashi explains what מנקיתיו were:

100. Each Shabbos, twelve loaves of *lechem hapanim* were arranged on the *Shulchan* in two stacks of six loaves each (*Vayikra* 24:5-6). A spoon of *levonah* was placed on each stack, where it remained all week, until the following Shabbos, when the breads were removed and the *levonah* was burned on the *Mizbe'ach* (Rashi to *Vayikra* 24:7). See Insight.

101. As mentioned, the *Shulchan* held two stacks of six breads each. The top five breads in each stack did not rest directly upon each other, but on these shelves made of split tubes. The bottom bread rested on the surface of the *Shulchan* itself.

Although Rashi says that there were three split tubes above each bread (supporting the bread above them), this applies only to the four lower breads. However, on

top of the fifth bread from the bottom (the one under the top bread) there were only *two* split tubes instead of three, for two are sufficient to support the weight of the single bread above them from weighing heavily on the one below (*Menachos* 97a). [The tubes were primarily for ventilation between the breads on the stack, as Rashi says next. But the tubes also served (by resting on the vertical supports) to relieve the pressure from the weight of the upper breads on the breads underneath.]

102. Rashi's proof emerges even more clearly from Onkelos, who renders קְּשִׁוֹתִיּנִי as קַּשְּׁתְּחַ in Aramaic (which is more similar to Arabic than it is to Hebrew), which is almost identical to the Arabic אין (see Mizrachi).

בּפּ The Spoons Upon the Stacks There is a dispute in the Gemara (Menachos 96a and 98a) as to where the spoons were placed. One view is that they were placed on top of the stacks. Another view is that they were placed next to the stacks, and the word "עֵרֶ" "מַשְּרֶרֶת", "עים "menor" the stack, means "next to" the stack. Rashi's words here do not necessarily reflect the view that the spoons of levonah were placed on top of the stacks, since by saying "upon the stacks," Rashi may simply be employing the language of the verse ("עֶלַ" הַשְּעֶרֶכֶת"), which fits with either view.

and its tubes and its supports, with which it shall be covered; of pure gold shall you make them. 30 On the Shulchan shall you place lechem hapanim before Me, always.

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"אַמְכּילְתָה" — Targum Onkelos renders it: וְמְכִּילְתָה, its bearers,[103] by which he means that י עמרין בארץ — they are posts<sup>[104]</sup> resembling golden shafts standing on the ground alongside the Shulchan,[105] מערכת הַלְּחֵם בּרַבָּה כָּנָגֵר גוֹבַה מַערכת הַלְּחֵם בּרַבָּה בָּנָגֶר גוֹבָה מַערכת and rising high above the tabletop of the Shulchan, along the height of the stack of bread, flush against the sides of the stack.[106] וְמְפוּצְלִים חֲמָשָׁה פְצוּלִים, זֵה לְמֵעֵלָה מֵזֶה — And these posts were notched with five notches,[107] one above the other (next to the top of each bread), וראשי הקנים שבין לחם ללחם סמוכין של אותן פצוליק — and the ends of the split reeds that were between one bread and another would be inserted into, and rest on, those notches, בַּרִי שַּלֹא יָכָבַּד מַשָּא הַלָּחָם הָעַלַיוֹנִים על הַתַּחְתוֹנִים ווַשְבַרוּ — so that the weight of the upper breads would not press heavily on the lower ones, causing them to break. [108]

103. [The translation of מְּכִילְתָה as "its bearers" will emerge from Rashi's analysis below of this Targum

104. סניף is a word for something made to connect and buttress something else (Tos. Yom Tov to Menachos 11:6). 105. [There are many different descriptions of the exact shape of these posts (see Meleches HaMishkan VeCheilav, pp. 154-165, at great length). The illustrations here and in the Insight depict two common descriptions. (In the text and notes, we will follow Mizrachi's understanding of Rashi. The alternative depiction is presented in the Insight below.)] As explained by Mizrachi, the supports were wide vertical planks with notches in which the horizontal split tubes would rest (see illustration).

106. These posts supported the sides of the bread and prevented them from buckling outward and breaking (see Menachos 94b with Rashi there ד״ה היינו). There were four such vertical supports, two for the sides of the first stack of bread, and two for the sides of the second stack (Mishnah, Menachos 96a).

107. Our reading of "חַמְשָׁה" פצוּלִים ("five" notches) follows the emendation of Mizrachi. See next note. [See, however, Gur Aryeh and Levush HaOrah for various explanations of the older texts that read ששה" פצולים ("six" notches).] See Sifsei Yesheinim Appendix.

Our translation of פצולין as "notches" follows the understanding of Mizrachi, Tosafos to Menachos 94b ד"ה דסמכי, Rashash ibid. 96a ד״ה מפוצלים, and Chafetz Chaim to Toras Kohanim (Emor, Perek 18 §4). See, however, Insight below for a different translation of פצוליו.

Rashi to Menachos (96a ד״ה המפוצלים) states that "there were many pitzulin (notches) in [the posts] corresponding to the number of reeds." Accordingly, when Rashi here states that there were "five" notches in each post, he must mean that there were five rows of notches in each post, with three notches in each row to support the three split tubes that rested above each bread. [Some texts of Rashi read: יַּשָׁלֹשֶׁה" פָּצוּלִים ("three" notches), referring to three notches in each row across (Yosef Hallel; see Sifsei Yesheinim Appendix regarding the variant readings).]

Alternatively, the "notches" were not simply the size of SUPPORTS AND TUBES OF THE SHULCHAN one split tube, but were rather a wide indent that could accommodate all three split tubes on that level. Thus, there were literally only five notches in each support (Mizrachi). 108. As the Gemara in Menachos (97a) explains, there was no need for split tubes (to provide air circulation) under the bottom bread in each stack, since that loaf rested directly on the table-

top of the Shulchan and not on top of a warm bread. There was also obviously no need for the split tubes above the uppermost bread, since there was nothing on top of it. Thus, there were a total of five rows מנַקּיוֹת / סניפִין of split tubes for each stack SUPPORTS of lechem hapanim — that is, rows on top of breads 1, 2, 3, 4 and 5 (counting from the bottom; see illustration). [The



אותו ומחזיקים אותו שלא ישבר, "ומנקיותיו" אלו הקנים, יא), אַבֶּל לְשוֹן "מנַקְיוֹת" אֵינִי יוֹדֶעַ אֵיךְ נוֹפֵל עַל סְנִיפִין. שמנַקין אוֹחוֹ שַלֹּא יִתְעַפָּשׁ (מנחום לו.). אַבַל אוּנהלוּם שתרגם "מַכִילַתַהּ" הַיָה שוֹנָה כִּדְבָּרֵי הַאוֹמֵר מנַקִּיוֹת הַן סְנִיפִין:

וּלשׁוֹן "מכילתה", סוֹבלוֹתיו, כמוֹ "נלחיתי הכיל" וירמיה ו. ונש מחכמי ישראל אומרים "קשותיו" אלו סניפין, שמקשין

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Rashi has explained Targum's translation of מְלֵכִילְתָהּ מי מְלֵכִילְתָהּ" to mean that these were the posts that supported the breads. Rashi now explains how this is seen from Targum's word הַבִּילַתָּה

"used by Onkelos means "its "מכילתה", סובלותיו, כמו "נלאיתי הכיל" bearers," as we find in the verse (Yirmiyah 6:11) where the prophet says that his heart is so filled with prophecies of Hashem's impending wrath upon the people that: I am too weary to "bear" [הכיל]. [109] Clearly, then, Onkelos understands these to be the vertical supports. אבל לשון "מנקיות" איני יודע איך נופל על סניפין — However, I do not know how the Scriptural expression "מוכקיות" applies to "posts,"

Rashi cites alternative translations found in the Gemara for מָנְקִיוֹתִיו and מָנְקִיוֹתִיו, which do account for how both Hebrew words come to mean those things:[111]

דוש מחכמי ושראל אומרים "קשוֹתִיו" אַלוּ סְנִיפִין שַמַקשׁין אוֹתוּ ומַחַוִיקִים אוֹתוּ שַלא ישַבר — There are some Sages of Israel who say (Menachos 97a) the reverse: that the term "קשוֹתִיי" refers to the vertical "posts," because they "stiffen" [the bread] (related to the word קָשָה, hard or stiff(112)) and support it so that it should not break; מנקיותיו" אלו הַקנים שַמנקין אותו שַלא יְתַעְבַּשׁ" — while the term "מנקיותיו" refers to the horizontal "reeds," because they serve to keep [the bread] clean (related to the term יָב, clean) and not become moldy, by allowing air to flow between the loaves. אבל אונקלוס שתרגם "מכילתה" היה מנקיותיו as "מכילתה", which מנקיותיו However Onkelos, who rendered שונה בְּרַבְרֵי הָאוֹמֵר מְנַקִּיוֹת הָן סְנִיפִין means "bearers," teaches the verse in accordance with the one who says in the Gemara that "מנקנות" are the vertical posts that *supported* the breads from the side. [113]

vertical supports, in addition to supporting the sides of the breads (see note 106), also supported the split tubes that were under the breads.]

See Insight.

109. The Aramaic word מְבִילְתֵה is akin to the Hebrew word הַּכִיל, and means "its bearers."

110. Rashi is saying that while Targum Onkelos clearly takes the expression מַנְקִיוֹת as referring to the supporting posts, he does not know how this is evident from the Hebrew word מְנַקְיוֹת itself [although we accept this translation on Targum's authority].

111. According to the translation adopted by Rashi

above, however, we can explain only how the word קשותיו comes to mean "split tubes" (since in Arabic קשותיו means "hollow"), but not how מנקיותיו comes to mean "supports."

112. Sometimes the letter sin(w) may be interchanged with the letter shin (שׁ), so the word ק״שֹ״וֹתִיו can be associated with the word קַ״שָׁ״ה (see Mizrachi and Rash Almoshnino).

113. And Rashi adopts the interpretation of Onkelos,

despite the inability to account for how מנקיות comes to mean

■§ Alternative Depiction of the Supports The illustration here is a different depiction of the supports, with each of the four supports consisting of three vertical poles, and each of the three split tubes in each row resting on a different pole. (The top bread in each stack rested on only two split tubes, which, in turn, rested on only two poles.) This depiction follows the simple meaning of Rashi, who writes that the supports were בָּמִץ "יָתְדוֹת" זָהָב עוֹמְדִין בַּאַרַץ, which we translated above as "resembling golden shafts standing on the ground," but which more literally translates as "resembling golden pegs standing on the ground." (See also Rashbam here, who writes that the vertical supports were like "forks.")

There is also another way of understanding the פצולים mentioned by Rashi (which we translated in the text as "notches" - see note 107). Some explain that they were not notches into which the semi-tubes were inserted, but rather protrusions extending from the supports, and the semi-tubes rested on these protrusions (see Meleches HaMishkan VeCheilav, pp. 172-173). [The question of whether the פצולים were "notches" or "protrusions" is independent of whether the supports were "planks" or "poles."]



י"בר

"יָפַף" וְ"הַנָּסֶף", לְשׁוֹן סְכָף וְכִפּוּי הֵס: (ל) לֶחֶם הַפָּנִים. שָׁהָיוּ לוֹ פָּנִיס כְּמוֹ שֻׁפֵּירַשְׁמִי. וּמִיְנון הַלָּחֶס וְסֵדֶר מַעַרְכוֹהָיוּ מִפּוֹרַשִׁיס בָּמֵמוֹר אֵל הַכּהַנִיס נייקרא כד, ה־א:

אֲשֶׁר יֻפַּךְ בָּהֵן. אֲשֶׁר יְכוּפֶּה בָּהֶן. וְעֵל קְשׂוֹמִיו הוּא אוֹמֵר "אֲשֶׁר יֻפַּדְ", שָׁהִיוּ טָלָיו כְּמִין סְכָךְ וְכִפּוּי, וְכֵן בְּמָקוֹם אַתַר הוּא אוֹמֵר "וְאָת קִשׁוֹת הַנְפַדְ" (במדבר ד, ז), וְזֵה וְזֵה,

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# □ אֲשֵׁר יָסֶךְ בַּהֶן — WITH WHICH IT SHALL BE "YUSACH."

Rashi defines the term יָּפֶּר, and explains to which of the <code>Shulchan's</code> implements this phrase refers: אֲשֶׁר יְבוּפֶּה בָּהֶן

— This means: with which it shall be <code>covered</code>, יַּפָּר, שְׁהֶּר יְפַּרְי, שֶׁהָּי בְּהֶּוּן

— and it is regarding its earlier mentioned tubes that it states, with which it shall be <code>covered</code>, for the tubes were placed over the bread, forming a sort of canopy or covering over it. 

[115]

Rashi proves that אֲשֶׁר יֻפַּךְ בָּהַן, with which it will be covered, must refer to the earlier-mentioned וּקְשׁוֹתָיי:

"הְנֶּסְרְּה אוֹמֵר יּוְאֵת קְשׁוֹת הַנָּסֶךְ — And so too it states elsewhere (Bamidbar 4:7) in connection with the יוְאֵת קְשׁוֹת הַנָּסֶךְ of the Shulchan: "יְאֵת קְשׁוֹת הַנָּסֶרְ (the covering-tubes), which proves that it is these tubes (הְשׁוֹת) that the verse describes as "covering," הַם הַרְי יִיבְּסִּרִי לְשׁוֹן "חְבָּבְּיִר יְשִׁרְ יִיבְּסִוּיי that appears here, as well as "הַנָּסֶרְ that appears there — are expressions of "canopy" and "covering." ווֹהֹּוֹם מוֹת "covering." ווֹהֹוֹם וֹשִׁר "covering." ווֹהֹוֹם וֹשִׁר "כּיבְּסִרְּיי בְּשִׁרְ וֹיִבְּסִרְּיִי בְּשִׁרְיִי בְּשִׁרְ יִיבְּסִרְּיִי בְּשִׁרְ בִּיִּבְּסִרְּיִי בְּשִׁרְ בִּיִּבְּסִרְּיִי בְּשִׁרְ בִּיִּבְּסִרְּיִי בְּשִׁרְ בִּיִּבְּסִרְּיִי בְּשִׁרְ בִּיִּבְּסִרְּיִי בְּשִׁרְ בִּיִּבְּסִרְּיִי בְּשִׁרְ בִּיִּבְּסְרְיִי בְּשִׁרְ בִּיִבְּסְרְיִי בְּשִׁרְ בִּיִּבְּסְרְיִי בְּשִׁרְ בִּיבְּסְרְיִי בְּשִׁרְיִי בְּשִׁרְ בִּיבְּסְרְיִי בְּשִׁרְ בִּיבְּסְרְיִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשִׁרְיִם בְּשִׁרְיִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשְׁרִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשִׁרְיִי בְּשְׁרִי בְּשְׁרִי בְּשִׁרְיִי בְּשִׁרְיי בְּשִׁרְיִי בְּשִׁרְיי בְּשִׁרְיי בְּשִׁרְיי בְּשִׁרְייִי בְּשִׁרְיי בְּשִׁרְייִי בְּשִׁרְיי בְּיִבְּיִי בְּשִׁרְיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרְיי בְּשְׁרְייִי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרְיי בְּשְׁרְייִי בְּיִּבְּירְיי בְּשִׁרְיי בְּשְׁרִיי בְּשְׁרִּיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִייִי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִיי בְּשְׁרִייִי בְּיִי בְּשְׁרִיי בְּשְׁרִייִי בְּשְׁבְּיִי בְּשְׁרְייִי בְּשְׁבְּיִייְיְשִׁיּשְׁיִי בְּיִי בְּשְׁבְּיוּבְּיִי בְּשְׁבְּיִי בְּשְׁבְּיִי בְּשְׁבְּיִי בְּשְׁבְּיִי בְיִּבְּיִי בְּעִיבְּיִי בְּיִבְּיִי בְּשְׁיִּיְי בְּשְׁיִּיְיִי בְּיִייְיְיִי בְּיִייְייִי בְּיִיי בְּשִׁירְייִי בְּיִיי בְּשְׁיִייִיי בְּיִיי בְּיִיי בְּיִיי בְּיִייִייְייִיי בְּיִייִיי בְּיִייי בְּיִיייִייייִייְייי בְּיִייְבְייִיייִייייי בְּיִייִייי בְּייי

# 30. לחם הפנים — LECHEM HAPANIM.

The bread placed weekly on the *Shulchan* was called לֶּחֶם הַפָּנִים, *lechem hapanim*, literally, "Bread of Faces." Rashi explains why:

The bread is called "Bread of Faces" because it had "faces" toward the sides of the Mishkan, as I explained at the beginning of the previous verse. וּמִנְיָן הַלֶּחֶם וְסֵבֶּר מַעַרְכוֹתָיוּ

The number of breads on the Shulchan and the arrangement of its stacks are explained in Parashas Emor el haKohanim (Vayikra 24:5-7).

"supports." See first Insight.

114. [The word יְּשַׁרְ, a reflexive verb from the root סכך (as emerges from Rashi below), means "shall be covered."]

Mizrachi understands that "it" shall be covered in the verse refers to the bread (as the split tubes covered the bread). He wonders, though, how the verse can use that expression if the bread is not yet mentioned (until the next verse)! Be'er Yitzchak therefore explains that "it" refers to the Shulchan, not the bread. For the split tubes that were placed over the bread indeed covered the *Shulchan* as well.

115. Even though the word immediately before אָשֶׁר יְפֶּרְ בָּהֵן, with which it will be covered, is וּמְנַקּיתִּיו , the reference is not to them (for they are the vertical supports, as Rashi has explained), but to the earlier word יִקְשׁוֹתְיו which are the split tubes that cover the Shulchan.

116. Both words derive from the root סכך. See second Insight.

בּפּ The Covering Tubes Rashi's compelling proof from the verse in Bamidbar, that it is קשׁתָּעוֹ (its tubes) that are said to "cover" the bread, gives rise to a difficulty: Rashi himself cited another opinion found in the words of the Sages, which maintains that קשׁוֹתָעוֹ are the vertical supports, not the horizontal tubes. How will this opinion explain the verse in Bamidbar that speaks of קשׁוֹת חַנְּטֶּך — what would be the meaning of "the covering-supports," that stand at the side of the Shulchan? Tosafos (Menachos 96b מר"ה לא ddress this question, and answer that since the supports hold the split tubes that cover (the bread or the Shulchan), the supports themselves may be described as קשׂוֹת תַנְּטֶּך , the covering-supports.

לא וִתַעִבֵּד מִנָרְתָא דִהַב דְּכֵי נגיד תתעבד מנרתא שדה חזוּרָהַא וּקנַה יָהוֹן:

# שלישי לא וְעַשְׂיתַ מִנֹרֵת זַהָב טַהְוֹר מִקִשַּׁה תֵיעַשֵּׂה הַמִּנוֹרַה יָרֵכֶה וָקַנָּה גִּבִיעֵיהַ כַּפִּתֹרֵיהַ וּפָרַחֵיהַ מִמֵּנַּה יָהִיְוּי

הַמִיבַרים מון הַעשת לכָאן ולכַאן בּהַקשת הַקוּרנִם. ולשון "מָקשָה" מַכַּת קוּרְנָס, בטדי"ן בּלט"ז, כִּמוֹ "דָּח לְדָח נָקשָן" ודניאל ה, ו): תִּיעשָה הַמְּנוֹרָה. °מֶחֶלֵיהַ [נ״א: מֵלֵח]. לְפִי שַׁהַיָּה משָׁה מִתְּקַשֵּׁה בָּהּ, מְמֵר לוֹ הקב"ה: הַשְׁלַדְ אֵת הַכְּכַּר לחור וְהִיח נַעַשִׁית מַחֶלֵיהַ, לְכַךְ לֹח נְכַמַב מַעַשַׂה ומנחומח

(לא) מַקשָה תֵיעשה הַמְנוֹרָה. שַלֹּח יַעַשְׂנָה חוּלִיוֹת, וַלֹא יַטַשָׂה הָגֵיהַ וְגַרוֹמֵיהַ מִיבַרִים מִיבַרִים, וְחַמֵּר בַּדְּ יַדְבִּיקֵם בְּדֵרֶךְ הַצּוֹרְפִים שֶׁקּוֹרִין שולדי"ר, חֵלֵּח כּוּלַה בַּחַה מחַתִיכָה חַחַת, ומַקִּישׁ בְּקוּרָנָס וְחוֹתֶךְ בְּכָלֵי הַחוּמֵנוּת וּמַפְרִיד הַקָּנִים אֵילֶךְ וְאֵילֶךְ וברייתא דמלאכת המשכן ט, א): מקשה. פרגומו "נגיד", לשון המשכה, שמשיך את בהעלתך גו: נרבה. הוא הרגל שלמפה העשוי כמין פיבה,

– THE ELUCIDATED RASHI –

#### 31. מקשה היעשה המנורה — HAMMERED OUT SHALL THE MENORAH BE MADE.

Rashi explained above (v. 18) that מקשה, hammered out, means that the entire vessel is made from one solid block of gold, hammered into the desired shape. Rashi explains what this means in the case of the Menorah:

This teaches that when Betzalel crafts the body of the Menorah, he should not make it out of sections that can be assembled and taken apart, ילא נַעָשָה קנֵיהָ וְבַרוֹתֵיהָ אִיבַרִים אִיבַרִים —— ילא נַעָשָה קנִיהָ וְבַרוֹתֵיהָ אַיבַרִים אַיבַרִים nor should he make its branches and its lamps as independent parts וַאַחָר בָּדְ יַדְבִּיקֶם בָּדֶרָךָ הָצוֹרָבִים שקורין שולדי״ר — and connect them afterward to form the Menorah in the way of metalworkers using the method that is called *solder* (welding) in Old French. אַלא בּוּלָה בָּאָה מְחָתִיכָה אַחָת — Rather, the entire [Menorah] must come from a single block of gold, שלורנס — which he should hammer with a mallet, וחותף בַּכְלִי הַאוּמְנוֹת וּמַפְרִיד הַקְנִים אֵילף — and then cut with craftsmen's tools in order to separate the branches to either side[117] (Baraisa D'Meleches HaMishkan 9:1).

#### □ מקשה — *"MIKSHAH."*

Rashi explains the meaning of the word מָּקשָה:

המשכה "נגיר" לשון המשכה — Targum Onkelos renders it: "נגיר", which is an expression of "drawing out," שַׁמַּמִשׁיך אַת הָאַיכָּרִים מִן הָעֵשַׁת לְּכָאן וּלְכָאן בַּהַקְשַׁת הַקּוּרְנָס — indicating that Betzalel was to draw out the branches of the Menorah from the solid block of gold to either side of the stem, by hammering with a mallet. Although Targum says "drawn out," the work was done with a mallet, ילְשׁוֹן ״מִּלְשָׁה״ מבת קורנס, בטרי"ץ בלע"ז — for the term "מקשה" means "struck with the blow of a mallet," or batedic (beaten, hammered out) **in Old French.**[118] במו "דָא לָדָא נָקשָן" — It is of **the same** root **as** the word in the verse (Daniel 5:6), his knees beat (i.e., knocked) [נָקשׁן] against one other. [119]

117. Rashi teaches that not only must the central stem of the Menorah be "hammered out" of a single piece of gold, and not assembled from separate sections as was common in earlier times (see Shabbos 46a), but even the branches and lamps must be hammered out of the same block of gold (Leket Bahir; Iyunei Rashi). [Rashi reflects the opinion in the Gemara (Menachos 88a), that even the lamps (i.e., the cups that held the oil and wicks) were hammered out of the same block of gold as the rest of the Menorah. Others, however, maintain that the lamps were made of separate pieces and were, in fact, removable



(see there).] See illustration.

118. Onkelos provides a description of what was done on the Menorah, not a literal translation of מקשה (Be'er Yitzchak).

119. Rashi already explained the meaning of מְקשָׁה in v. 18, but here he cites Targum, who renders מקשה as "drawn out." Although Targum uses the same term above, perhaps Rashi found it more necessary to explain here that the "drawing out" was done with a mallet, since it seems more difficult to achieve this with the thin branches of the Menorah than with the Keruvim. Cf. Or HaChamah.

<sup>31</sup> You shall make a Menorah of pure gold, hammered out shall the Menorah be made, its base and its branch; its goblets, its knobs, and its flowers shall be from it.

#### - THE ELUCIDATED RASHI -

# □ תִּיעֲשֵׂה הַמְּנוֹרה — SHALL THE MENORAH BE MADE.

The Torah could have used the active form of the verb and stated הַמְעֵּשֶׂה הַמְּנוֹרָה, you shall make the Menorah, but instead used the passive form, stating הֵינָשֶׂה הַמְנוֹרָה, shall the Menorah be made. Rashi thus remarks:

בּמֵּאלֶיהָ — This alludes to the fact that the Menorah would ultimately be **made** miraculously **by itself.** — For Moshe had difficulty in understanding how to make [the Menorah], [120] — For Moshe had difficulty in understanding how to make [the Menorah], [120] — until the Holy One, blessed is He, said to him, "Cast the *kikar* of gold [121] into the fire and [the Menorah] will miraculously be made by itself." — לְבָּהַ לֹא נִבְּהַב תַּעֲשָׂה — Therefore, it is not written in the Torah, "you shall make," but rather "it shall be made" [122] (Tanchuma, Beha'aloscha §3).

# □ יֵרֵכָה — "YEREICHAH."

The word יֶרֶךְ generally means "thigh" (see, for example, 1:5 above and *Bereishis* 24:2). Rashi explains what יֵרֶכְה means here regarding the Menorah:

הוא הָרֶגֶל שֶׁלְמֵּטָה — This is the leg (i.e., base) at the bottom of the Menorah, הָעְשוּוּ בְּמִין תֵּיבָה — which

120. Moshe found difficulty in crafting the Menorah with its intricate ornaments out of a single block of gold (*Kli Yakar*; see the cited *Tanchuma*). Alternatively, Moshe's uncertainty was due to the absence of any mention in the Torah as to the height of the Menorah and the size of its various components (*Chizkuni*; *Amar* 

N'kei; see Griz HaLevi al HaTorah to 27:20).

121. As stated below (v. 39), the Menorah was made from a kikar of gold.

122. See Insight for a discussion of who made the Menorah and how it was made.

◆§ Who Made the Menorah? The initial command to make the Mishkan was said to Moshe. However, Hashem subsequently told Moshe to place Betzalel in charge of making it (below, 35:30; see *Shemos Rabbah* 40:2), so it was Betzalel, together with others, who ultimately made the Mishkan and its vessels (see 36:1 and 37:1,17, and *Baraisa D'Meleches HaMishkan* 10:1). Moshe is nonetheless credited with having built the Mishkan himself since it was built under his guidance and instruction (*Shemos Rabbah* 35:3). When *Midrash Tanchuma* (cited here by Rashi) says that *Moshe* was told to cast the gold into the fire to make the Menorah, this means that Moshe was told *to instruct* Betzalel to do so (*Mizrachi*).

At the end of this section on the Menorah, the Torah states (v. 40), See and make, according to their form that you are shown on the mountain. Rashi there, citing a Gemara in Menachos (29a), explains that this means that Hashem showed Moshe a Menorah of fire as a prototype for him to copy because Moshe had difficulty with the Menorah. Commentators question whether that Gemara can be reconciled with the Baraisa cited by Rashi here that says that when Moshe had difficulty with the Menorah, Hashem told him to simply cast gold into the fire and a fully formed Menorah miraculously emerged from it.

Mizrachi suggests that there is no contradiction, because both events occurred — one after the other. First, Hashem responded to Moshe's difficulty by showing him a Menorah of fire as a prototype (as Rashi states below). However, Moshe continued to find difficulty, even after seeing the Menorah of fire, so Hashem then instructed him to cast the gold into a fire, from which the Menorah emerged fully formed, as Rashi states here.

Gur Aryeh (see here and to Bamidbar 8:4) maintains that Hashem would not have shown Moshe a Menorah of fire if that ultimately proved fruitless and was not instrumental in the production of the Menorah. Rather, we must say that Moshe (or Betzalel) was certainly involved in crafting the Menorah and Hashem assisted him. Although the Menorah was to miraculously emerge from the fire, Hashem nevertheless instructed Moshe to do his utmost in trying to copy the Menorah of fire that was shown to him. Knowing how the Menorah was supposed to look, Moshe started to hammer out the branches and all the intricate parts of the Menorah to the best of his ability, and Hashem then did the rest and completed the Menorah. [That is, after removing it from the fire, wherever Moshe (or Betzalel) began hammering out one of the intricate designs, he did as much as he could, and the rest of the design would emerge miraculously in perfect shape (see Eved Shlomo; Leket Bahir).]

*Gur Aryeh* explains that this is how Hashem generally performs miracles. Only after man makes the effort does Hashem make a miracle to complete the task. An example of this is the splitting of the *Yam Suf*. Although only a miracle would save the Jewish people, Hashem commanded Moshe to first raise his staff and stretch out his arm over the Sea. That action was not merely symbolic; rather, Moshe was required to do his part, and Hashem then completed the task by miraculously splitting the Sea (see also *Divrei David*).

י"בס

אַרוּפִּים וּקְלָּרִים, וְקוֹרִין לָהֶם מדירנ"ז בְּלִע"ז, וְאַלּוּ עֲשׂוּיִין מִזָּהָב וּבּוֹלְטִין וְיוּלְאָין מִפָּל קָנָה וְקָנָה כַּמִּנְיֵן שֶׁנְּחַ בָּהֶם הַבָּתוּב, וְלֹא הָיוּ בָה אֶלָּא לְנוֹי: בַּפְּתּרֶיהָ. כְּמִין מַפּוּחִים הַיוּ עֵגוּלִין סְבִיב, בּוֹלְטִין סְבִיבוֹת הַקּנָה הָאַמִּנְעִי, וּשְׁלֹשֶׁה רַגְּלַיִם יוֹלְחִין הַיִּמֶנָּה וּלְמִפֶּה: וְקְבָּה. הַקּגָה הָאֶמְנָעִי שָׁלָּה הָעוֹלֶה בְּאֶמְנַע הַיָּרֶךְ זְקוּף כְּלַבֵּי מַעְלָה, וְעָלָיו גַר הָאֶמְנָעִי עִשׁוּי בְּמִין בָּזֶךְ לָנוּק הַשָּׁמֶן לְחוֹכוֹ וְלָמַת הַבְּּמִילֶה: גָּבִיעִיהָ. הַן כְּמִין כּוֹסוֹת שַׁעוֹשִׁין מִזְּכוּכִית

- THE ELUCIDATED RASHI -

is made like a  $hollow^{[123]}$  box, וּשְׁלֹשָׁה רַגְּלַיִם יוֹצְאִין הַימֶנָה וּלְמֵטָה — and three short legs emerge from its bottom.  $^{[124]}$ 

#### □ וְקָנָה — AND ITS BRANCH.

The Torah uses the singular term קָנָה (branch) because it refers to *one* of the Menorah's seven branches. Rashi clarifies which one:

קּעָלָּהְ הָאֶמְצָעִי שֶׁלָּהְ — This refers to [the Menorah's] middle branch, i.e., the stem in its center, הָעוֹלֶה — End trises from the middle of the base and goes straight up, יְצִלְּיוֹ שְׁלָּהְ בְּלַבֵּי מַעְלָּה — that rises from the middle of the base and goes straight up, יְצִלְיוֹ — ind upon which was the middle lamp that was made in the shape of a bowl, into which to pour the oil and place the wick. (126)

#### □ גביעיה — "GEVI'EHA."

A בְּבִיעִים is a certain type of cup. Rashi describes this cup and then explains the function of the בְּבִיעִים is a certain type of cup. Rashi describes this cup and then explains the function of the בְּבִיעִים וּקְצָרִים וְקְצָרִים וְקְנָה בְּמִנִין — which are called maderins in Old French. ווּמִלְין וְיוֹצְאִין מִבְּל קְנָה וְקְנֶה בְּמִנִין בְּמָב בְּמִנִין בְּיָם בְּבָּתוּב — and they protruded and emerged from each branch שְׁנָתוֹן בְּהֶם בַּבְּתוּב given by the Torah. ווֹ בְּהָב בְּלִי בְּיִוֹי בָּהְ בַּמְיִי בְּהַוֹּ בְּתָּב וּ וֹלְא הְיוּ בְּהָּל לְנוֹי — They were on [the Menorah] only for decorative purposes, and not for holding oil or any other practical use. ווֹ בַּיִּבּיִים וְקְצִרִּים וּבְּיִבִּים וְּקְצָרִים וְּמִבְּיִּבְּיִם בְּבָּת בְּבִּים וְקְצָבְּיִם בְּבָּים בְּבָּת בְּבִּבְּיִם בְּבָּת בְּבִּים בְּבָּתוֹם בְּבָּים בְּבָּתוֹם בְּבָּים בְּבָּתוֹם בְּבָּים בְּבָּתוֹם בּיִבְּיִם וְּיִבְּיִם בְּבָּים בְּבָּתוֹם בְּבִים בְּבָּתוֹם בּיִים בּיִבְּיִם בְּבִים בְּבָּים בְּבָּים בְּבָּים בְּבָּים בְּבִּים בְּבָּים בְּבָּים בְּבִים בְּבָּים בְּבִּים בְּבָּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבָּיִם בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִיּים בְּבִיּיִם בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבָּבִים בְּבָּים בְּבִּים בְּבִים בְּבִּים בְּבְּבִים בְּבָּבִים בְּבָּבִים בְּבְּבִים בְּבִים בְּבָּבִים בְּבָבְיִים בְּבִים בְּבִים בְּבָּבִים בְּבָּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּיִבְיִים בְּיִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבְים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבְּבִים בְּבְּבְים בְּבְּבְּבִים בְּבְּבְּבִים בְּבְּבְּבִים בְּבְּבְים בְּבְּבִים בְּבְּבְבִי

#### □ בפתריה — ITS KNOBS.

Rashi describes these ornamental "knobs":

בולטין סביבות הַקְנָה הַאָמצַעי — They were like apples, completely round, בולטין סביבות הַקָנָה הָאָמצַעי

123. Rashi to Bamidbar 8:4.

124. This three-legged base is the יְתֵי, "thigh," on which the Menorah stands. [It is called a thigh because it supports the Menorah, just as the thigh supports a person's body.] This base also had to be part of the same block of gold as the Menorah itself and not a separate piece attached to the Menorah.

[Rashi to Bamidbar 8:4 adds that the Menorah's base was like the bases of the silver candelabra of noblemen, and Sefer Zikaron explains that the base was round like typical candelabra bases. This explains why it had three legs. Yalkut Shimoni (§369 הייה חניא), however, says that the base of the Menorah was square.]

125. This is in contrast to the six side branches mentioned in the next verse, which did not rise from the base of the Menorah, but emerged from the center branch, and which did not rise straight up, but were curved or angled.

126. Thus, the verse refers to it as

the (main) branch of the Menorah. [All seven branches of the Menorah had lamps on top of them. It is unclear why Rashi mentions this point here specifically in regard to the middle branch. Perhaps he means to explain why even the middle stem is called a קנה like the branches that emerged from its sides. Since it held a lamp, it was essentially no different from the other

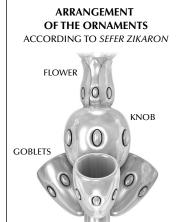
six קנִים.]

127. They were hammered out of the *kikar* of gold from which the entire Menorah was made.

Since Rashi does not say that the goblets "surrounded" the branch [as he says below regarding the knobs], this indicates that the goblets jutted out of the branches on an angle — each one in a different direction — and the goblets themselves did not encircle the branch (*Sefer Zikaron* to v. 33). See illustration.

128. The two verses that follow inform us of the number of goblets required. Rashi enumerates them in v. 35.

129. Devek Tov; Ba'er Heitev.



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וּפְרֶחֶיהָ. לִּיּנִין עֲשׂוּיִן בָּהּ כְּמִין פְּרָחִין: מִשֶּבָּה וְהְיוּ: הַכּל מִקְשָׁה יוֹצֵּח מִפּוֹךְ חֲמִיכַת הָעֶשֶׁת, וְלֹח יַעֲשֵׁם לְבַדְּם וְיַרְבִּיקֵם:

ְּכְדֶּכֶךְ שֶׁטוֹשִׁין לַמְּטוֹרוֹת שֶׁלְּפְנֵי הַשָּׁרִים, וְקוֹרִין לָהֶס פומיל"ש דְּלִע"ז, °וּמִנְיֵן שֶׁלָּהֶס כָּתוּב בַּפְּרָשָׁה כַּמָּה כַּפְּמוֹרִים בּוֹלְטִין מִמָּנָּה, וְכַמָּה חָלֶק שֶׁבֵין כַּפְּמּוֹר לְכַפְּמּוֹר:

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— protruding all around the middle branch (i.e., the stem) of the Menorah, מּבֶּבֶרְךְּ שֶׁעוֹשִׁין לַמְּנוֹרוֹת הַשְּׁרִים שְּלְפְנֵי הַשְּׁרִים — in the manner that they make today for the candelabras of noblemen; וְּקוֹרִין לָּהָם — they are called pomels in Old French. וּ פּמִּה בַּפְּרִשְׁה בַּפְּתוֹר לְבַבְּתוֹר — they are called pomels in Old French. מְּמֶּנָה וְבַמָּה חָלָּק שֶׁבֵּין בַּפְּתוֹר לְבַבְּתוֹר לְבַבְּתוֹר לְבַבְּתוֹר לְבַבְּתוֹר לְבַבְּתוֹר (בְבַּמְהוֹר לְבַבְּתוֹר (בְּבַּתוֹר (בְּבִּתוֹר (בְּבַּתוֹר (בּבְּתוֹר (בּבְתוֹר (בְּתוֹר (בְּבִּתוֹר (בְּבָּתוֹר (בְּבָּתוֹר (בְּבָּתוֹר (בּבְּתוֹר (בּבְּתוֹר (בּבְּבִּתוֹר (בְּבִבְּתוֹר (בְּבָּתוֹר (בּבְּתוֹר (בּבְּבִּתוֹר (בּבְּבְּתוֹר (בְּבָּבְּתוֹר (בְּבִּתוֹר (בְּבִּתוֹר (בְּבִּתוֹר (בְּבִּתוֹר (בְּבִּתוֹר (בְּבִּתוֹר (בְּבִיתוֹר (בְּבִּתוֹר (בְּבִּתוֹר (בְּבָּתוֹר (בְּבְּתוֹר (בְּבָּבְתוֹר (בְּבָּרְישׁה בְּבִּרְישׁה בְּבְּתוֹר (בְּבִּרְשׁה בְּבִּרְשׁה בּבְּתוֹר (בְּבָּתוֹר (בְּבָּבְתוֹר (בְּבָּר (בְּבִּיְרְה (בְּבִּיְר (בְּבִּבְּתוֹר (בְּבִּתוֹר (בְּבִּיר (בְּבִּבְּתוֹר (בְּבְּתוֹר (בְּבָּבְתוֹר (בְּבִּיר (בְּבִּיר (בְּבִּיר (בְּבִילְה (בְּיִיה (בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשׁה בּבְּתוֹר (בְּבָּרְישׁה בּבְּרוֹר (בִּבְּתוֹר (בִּבְּתוֹר (בְּבִּיר (בְּבִּבְּתוֹר (בְּבְּרְיבְּיוֹר (בְּיִיר (בְּבְּרְיבִּיֹר (בְּיִירְרִים (בְּיִירְרְיִים (בְּבִּירְרְיִיּיְרְירְיִים (בְּיִירְרוֹר (בְּיִירְרוֹר (בְּיִיּיְיְיִיר (בְּיִירְרוֹר (בְּבִּירְירִים (בְּיִירְרְיִיּירְרְיִים בְּיִירְרְיִיּיר (בְּיִירְרְיִי (בְּיִירְרְיִים (בְּיבְרְייִיּיר (בְּיִירְרְיּיִיר (בְּיִירְרְיִי בְּיִירְרְיִיּירְרְיִים (בְּיִירְרְיִים בְּיִירְרְיִיּיְיִירְיִיּיְיִיר בְּיִיּיִיר (בְּיִייִיר (בְּיִיּירְרְיִיּיְיְיִירְיִיּיְיִי בְּיִיּיְיִי בְּיִייְיִי בְּיִיּיְיִי בְּיִיּיִי בְּיִיּיִיי בְּיִייִּיְיִי בְיִּיְיִיר (בְּיִיּיִירְיִיּיִייִי בְּיִיּיִיי בְּיִייִיי בְּיִיּי

# □ וּפְרָחֵיהָ — AND ITS FLOWERS.

Rashi explains what the flowers on the Menorah were like:

ביּוּרִין עֲשׁוּיִן בָּה בְּמִין פְּרָחִין — These were **images made in [the Menorah] in the shape of flowers;** they were not gold flowers that stood out from the Menorah.<sup>[132]</sup>

#### □ ממנה יהיו — SHALL BE FROM IT.

What does the verse mean when it says that the base, branches, and decorations of the Menorah "shall be from it"? To which "it" does this refer? Rashi explains:

בּבּל מִקְשָׁה יוֹצֵא מְתּוֹךְ חֲתִיכַת הָעֶשֶׁת — It should all be hammered out in a manner that all the various components of the Menorah (its base, branches, and decorations) emerge from the single solid block of gold. וְלֹא יַעֲשֵׁם לְבַּדָם וְיַדְבִּיקם — He should not make [the Menorah's components] separately and then attach them afterward to the stem of the Menorah. [133]

130. Here, regarding the knobs, Rashi stresses בּוֹלְטִי, they protruded [all] "around" the branch, to indicate that the knobs [unlike the goblets] completely encircled the center branch (Sefer Zikaron ibid.). They were like a completely rounded apple, with the center branch going through it. [The other branches also had one knob each, as stated in v. 33. The center stem, however, had additional knobs at the points where the branches emerged from it, as stated in v. 35.] 131. Rashi below (v. 35) enumerates the number of knobs there were on the Menorah and how much space there was between them (Gur Aryeh; see Mizrachi). [The Rome edition reads, "I will explain below how many knobs, etc." (see Sefer Zikaron).]

132. See illustration (on previous page) and Insight.

133. Although Rashi, at the beginning of this verse, already said that the word מְקִישָׁה, hammered out, teaches that the Menorah must be hammered out from a single block of gold, this could mean that the stem of the Menorah must be made from a single block of gold. However, perhaps the components of the Menorah may be crafted from a separate piece of gold, and then joined to the stem to form the complete Menorah. The verse—after mentioning the various parts of the Menorah—now adds the words מְּמַנְּהָּ יִהְיִי, shall be from it, to teach that all the components of the Menorah must be hammered out of the same block of gold together with the stem (Iyunei Rashi; see also Taam V'Daas to Baraisa D'Meleches HaMishkan §9). See, similarly, Rashi to v. 19 above with note 68.

בּפּרְרִץ images, made in the Menorah. This implies that they were simply engraved sketches of flowers, not three-dimensional recreations of them. He says this more clearly in Menachos 28a ד"ה הרגלים וחברת, where he compares them to the deep engravings made by goldsmiths in candelabra and vessels. It should also be noted that whereas Rashi says about both the goblets and the knobs that they protruded from the Menorah, he never says this about the flowers. Meisiach Ilmim to Bamidbar 8:4 also says that, according to Rashi, they were images of flowers, not protruding forms.

Rambam (Hil. Beis HaBechirah 3:9), however, says that the lips of the flowers protruded from the Menorah, which means that they were actual forms, hammered out of the block of gold. Indeed, Aruch HaShulchan HeAsid (Hil. Beis HaMikdash 6:15) and Chafetz Chaim's Likkutei Halachos (Toras HaKodashim to Menachos 28b) note that Rashi and Rambam disagree as to whether the "flowers" were engraved images or sculpted forms. Sefer Zikaron (Bamidbar 8:4), however, indicates that even according to Rashi the flowers were hammered forms. For further discussion, see Meleches HaMishkan V'Cheilav, p. 210, and Encyclopedia Talmudis (Vol. 52), "Menorah."

לבּ וְשִׁתָּא קְנִין נָפְקִין מִסְּטְרֵהַא מסטרה קני מנרתא לג **תַלַתַא** תנינא: כַלִּידִין מִצַיָּרִין בִּקַנְיַא חַד חֲזוּר ותלתא כלידין מצירין חַד חַזוּר וִשׁוֹשַׁן כֵּן לשתא קנין דנפקין מן מנרתא:

לבּ וִשִּׁשָּׁה קַנִּים יִצְאֵים מִצְּדֵיהָ שִׁלֹשָׁה | קְנֵי מִנֹרַה מִצְרַהֹּ הָאֵחָד וּשִׁלֹשַׁהֹ קְנֵי מִנֹרָה מִצְרַה הַ לג שׁלשַׁה גָבִעִּים מִשְׁקָדִים בַּקַנֶה וַפַּרַח וּשִׁלֹשַה גִבִּעִים מִשָּקַדֵים בַּפַתַר וַפַרַח כַּן לששת הַקַּנִים הַיִּצְאַים מִן־הַמִּנֹרַה:

לגובהו של קנה האמצעי השביעי שממנו יוצאים הששה קנים: (לג) משקדים. כַּהַרְגוּמוֹ, מְנוּיַיִיִים הָיוֹ, כְּדֶרֶךְ שְׁעוֹשִׁין בולטץ מכל קנה וקנה: בפתר ופרח. היה לכל קנה וקנה:

(לב) יצאים מצדיה. לכאן ולכאן באלכסון, נמשכים ועולין עד כנגד גובהה של מנורה שהוח קנה החמלעי, ויולחין מפוד קנֶה הָאָמְנָעִי זֶה לְמַעְלָה מִזֶּה, הַפַּחְפּוֹן אָרוֹדְ וְשֶׁל מַעְלָה 🏻 לְכְלֵי כֶפֶף וְזָהֶב שֶׁקּוֹרִין ניילי"ר בּלע"ז: דּשִׁלֹשָׁה גִבִּעִים. קַנָר הַימֵנוּ וָהַעֲלִיוֹן קַנָר הֵימֵנוּ, לָפִי שְׁהַיָּה גּוֹבָה רַאֹשֶׁיהַן שְׁוֶה

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32. יְצְאִים מִּצְרָיהָ – SIX BRANCHES SHALL EMERGE FROM ITS SIDES, THREE BRANCHES OF THE MENORAH FROM ONE OF ITS SIDES AND THREE BRANCHES OF THE MENORAH FROM THE OTHER OF ITS SIDES.

Rashi clarifies how the Menorah's branches were configured:

Six branches emerge diagonally from the center stem of the Menorah, three in each direction;[134] אָמָשָׁכִים וְעוֹלִין עַד בְּנֶגֶר גּוֹבְהָהּ שֶׁל מְנוֹרָה שֵׁהוֹא קָנֵה הָאֵמְצָעִי — they extend upward to the height of the "Menorah," meaning, the middle branch.[135] וַיִּגְצִין מָתוֹךְ קָנָה הַאָמִצְעִי זָה לְמַעֶלָה מָזָה - They emerge from the middle branch of the Menorah in pairs, one on each side, one pair above the other with spaces between them. [136] הַהַּחָהוֹן אָרוֹךְ — The lowermost pair of branches are long, וְשֵׁלּ בעלה קצר הַימִנוּ — the [pair] above it is shorter than it, הָעליון קצר הַימַנוּ — and the uppermost pair is even shorter than [the middle pair]. לְבִּי שֲהָבִיעִי שֲמָבֶנוּ הַאָבְרַעִי שֲמְמָנוּ דיים הַשְּשָׁה קַנִים — This is because their tops must reach the same height as that of the middle, seventh branch, from which the other six branches emerge. Thus, for the lower pairs to reach the same height as the ones above it, they had to be longer. [137]

134. Rashi's statement that the branches emerged בַּאַלַכְּסוֹן, diagonally, would seem to imply that the Menorah's branches were not curved, as it is usually depicted in pictures, but were straight and extending upward at an angle (Maaseh Chosheiv 7:7). Indeed, the diagram of the Menorah that appears in Rambam's Commentary to the Mishnah (Menachos 3:7), believed to be drawn by Rambam himself, depicts the Menorah with straight branches (see also Peirush R' Avraham ben HaRambam to our verse).

Ibn Ezra (v. 32 below), however, describes the branches as round (or curved). Maaseh Chosheiv (ibid.), too, while noting the implication of Rashi's words, himself assumes that the branches of the

Menorah were in fact curved. That is also how the Menorah has been depicted throughout the ages. See illustrations.

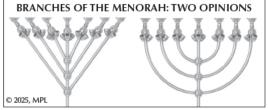
135. The verse speaks of the branches "emerging to the sides of the Menorah." Rashi explains that the term "Menorah" here refers to the middle branch (the stem) of the Menorah. The branches emerge from the body of "the Menorah" to both sides and rise at an angle from it, until reaching the height of the middle branch.

[As we will see below (verses 34 and 35), this is clearly what the word "Menorah" means in our passage. Rashi below refers to the center branch as גופַה שֵל מנוֹרָה, the body of the Menorah.]

136. Rashi below, v. 35 ה״ה וכפתר, elaborates on this and specifies from where on the stem each of the three pairs emerged.

137. The verse speaks of the three sets of branches without differentiating between them. This would im-

> ply that they were of equal lengths. Rashi therefore explains that they were indeed equal, but only regarding their height. They all reached the height of the middle branch, but this necessitated their being of different lengths.



<sup>32</sup> Six branches shall emerge from its sides, three branches of the Menorah from one of its sides and three branches of the Menorah from the other of its sides; <sup>33</sup> three goblets decorated on the one branch, a knob and a flower; and three goblets decorated on the next branch, a knob and a flower — so for the six branches that emerge from the Menorah.

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# 33. מִשְׁקְּדִים — "MESHUKADIM."

Some commentaries understand the term מְשַׁקְּרִים to be from the root שְׁקַרְים, almond. Thus, the verse means that there were almond-like designs on the goblets. [138] Rashi translates מְשַׁקְּרִים differently:

— It should understood as Targum Onkelos renders it: בְּתַרְגוּמוּ, which means, "they were decorated" with a design impressed onto them, [139] בְּלְיִיךִ שָׁעוֹשִׁין לְּכְלֵי כֶּסֶף וְזָהָב שְׁקּוֹרִין נוּילוי״ר

— as commonly done with silver and gold vessels through a process called nieller in Old French. [140]

ם אַלשָׁה גְּבְעִים — AND THREE GOBLETS DECORATED ON THE NEXT BRANCH, A KNOB AND A FLOWER.

Rashi describes how the goblets were positioned on the branches. In his following comment, he will explain that the knobs and flowers were positioned differently:[141]

בּוּלְטִין מִבְּל קְנֶה וְקְנֶה — Three goblets protruded outward from each branch; they did not enclose the branch.[142]

#### □ בפתר וְפַרָח — A KNOB AND A FLOWER.

The verse could be interpreted to mean that the *goblets* were "decorated with a knob and a flower." Rashi explains that this is not its meaning:<sup>[143]</sup>

הָיָה לְּכָּל קְנֶה וְקְנֶה — This means that each branch had a knob and a flower on top, along with the three goblets.[144]

138. Rashbam. This is also the view of Rav Saadiah Gaon, cited by Ibn Ezra, and Rambam, Commentary to the Mishnah, Menachos 3:7 and Hil. Beis HaBechirah 3:2.

139. While Rashi does not specify what type of designs were etched into the goblets, he indicates below (32:4 ד״ה ויצר) that it was common to etch almond-like designs into gold. Thus, it is possible that he agrees with the previously cited commentators that there were, in fact, almond-like designs on the goblets. He differs only about the meaning of the word בְּיִשְׁבָּרִים

140. "Niello" in English. This is a process whereby a

black metallic alloy of sulfur with silver, copper, or lead is used to fill in designs engraved on metal objects. See Rashi to Shabbos 18a דיה גפרית.

141. Elucidation follows Sefer Zikaron, mentioned in note 127.

142. That is, the branch did not pass through the goblets (Sefer Zikaron). See illustration in the Insight.

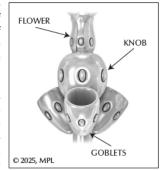
143. Sefer Zikaron.

144. Moreover, in contrast to the protruding goblets, the knob and flower did encircle the branch, i.e., the branch passed through them (Sefer Zikaron). See Insight.

•§ The Menorah's Ornaments Our elucidation follows Sefer Zikaron, who explains that the branch of the Menorah did not pass through the interior of the goblets; rather, each of the three goblets protruded from a different side of the branch, extending out. Then, above the three goblets, there were a knob and a flower that encircled the branch, meaning, the branch passed through the center of the knob and flower.

See Illustration.

Maaseh Chosheiv (7:7), however, understands Rashi differently. He explains that the lower two goblets were stacked one above the other with the Menorah's branch passing through their center. Above the two goblets, there was a third goblet, a knob and a flower, each of which protruded from a different side of the branch, and all at the same height. According to all opinions, the configuration of these five items — the three goblets, the knob, and the



לד וּבְּמֶנֶרְתָא אַרְבְּעָא כָּלִידִין מְזוּרֶהָא וְשׁוֹשַׁנֵּהָא:
לה וְחֵזוּר תְּחוֹת תְּרֵין קְנִין מְנַהּ וְחֵזוּר תְּחוֹת תְּרֵין קְנִין מְנַהּ וְחֵוֹת תְּרֵין קְנִין מְנַהּ וְחֵוֹת תְּרֵין קְנִין מְנַהּ לְשׁתַא קָנִין דְּנָפְקִין מְוַ מְנַהּ לְשׁתַא קָנִין דְּנָפְקִין מְן מְנַרְתַא:

לּר וּבַמְּנֹרֶה אַרְבָּעָה גְבִעִים מְשָּׁקְּדִים כַּפְתּנֶרִיהָ וּפְרָחֶיהָ: לּהּ וְכַפְתִּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָה וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָה וְכַפְתְּר תַּחַת־שְׁנֵי הַקָּנִים מִמֵּנַה לְשָׁשֶׁת הַקּנִים הַיִּצְאָים מִן־הַמִּנֹרָה:

רק"י

מְשֹּוּהְדִים כַּבְּפּחּוֹרֶיהָ וּבְּרָחֶיהָ וּברייתה דמלחכת המשכן י, ה;
יומה נב:: (לה) וְבַבְּּתֹר תַּחַת שְׁנֵי הַקְּנִים. מִמּוֹךְ
הַבּּבְּפְחּוֹר הִיוּ הַהָּנִים נִמְשָׁבִים מִשְׁנֵי נְדֶיהָ חֵילָךְ. כִּךְ
שָׁנִינוּ בִּמְלֶהֶכְת הַמִּשְׁבָּן ושם; מנחות כה:: גּוֹבְהָה שֶׁל מְנוֹרָה
שָׁמוֹנֵה שָשַׁר טִפְּחִים, הַרְגַלִים וְהַפְּרָח שֵׁלשָׁה טְפָּחִים,
שַׁמוֹנֵה שַשַׂר טִפְּחִים, הַרָּגַלִים וְהַפְּרָח שֵׁלשָׁה טְפָּחִים,

(לד) וּבַמְּנֹרָה אַרְבָּעָה גְּבִעִּים. בְּגוּפָה שֶׁל מְכוֹרָה הַיּוּ
מַרְבָּעָה גְּבִיעִים. אָחָד בּוֹלֵט בָּהּ לְמַפָּה מִן הַקָּנִים, וְהַשְּׁלֹשָׁה
לָמַעָּלָה מִן יְנִיאַת הַקָּנִים הַיּוֹלְאִין מִנְּדִיהָ: מְשְׁקַדִּים
בַּבְּתּרֶיהָ וּפְּרָחֶיהָ. עָה אָחָד מֵמַמִּשָּׁה מִקְרָאוֹת שַׁמִין לָהֶם הַכְּרָע. אַין יִדוּעַ אָם גְּבִיעִים מִשֹּהַדִּים, אוֹ

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#### 34. ובמנרה אַרבעה גבעים — AND ON THE MENORAH, FOUR GOBLETS.

The previous verse stated that there were three goblets on each of the six branches, so what is the meaning of our verse which says that there were four goblets on the Menorah? Rashi explains:
— Our verse means that on the body of the Menorah (the stem) there were four goblets.[145]

Rashi elaborates on the location of these four goblets:

אָדֶּר בּוֹלֵט בָּהּ לְמֵטָה מִן הַקְּנִים — One goblet protruded from [the stem] at a point below where any of the branches emerged, [146] — יְהַשְּׁלְשָׁה לְמֵעְלָה מִן יְצִיאַת הַקְּנִים הַיּוֹצְאִין מִצְּדֶּיה, while the other three goblets were near the top of the stem, above the point from where all the branches emerged from its sides. [147]

🗖 מְשָׁקְרִים בַּפְתֹרֶיהָ וֹפְרַחֵיהָ — FOUR GOBLETS, DECORATED, ITS KNOBS AND ITS FLOWERS.

Rashi notes that the meaning of this phrase is unclear:

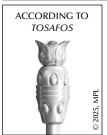
דרבע לָּהֶם הֶּבְרֵעוֹת שֶׁאֵין לָהֶם הֶבְרֵע — This is one of five verses in the Torah whose grammatical structure cannot be determined. אין יָרוּע אָם גָּבִיעִים מְשׁוּקְרִים אוֹ מְשׁוּמִים בּּמְתוֹרְיִים מְשׁוּקְרִים אוֹ מְשׁוּקְרִים אוֹ מְשׁוּקְרִים אוֹ מְשׁוּקְרִים אוֹ מְשׁוּקְרִים אוֹ מְשׁוּקְרִים אוֹ מְשְׁרִים בּּמְתוֹיִים מְשׁוּקְרִים אוֹ מְשְׁרִים מְשׁוּקְרִים אוֹ מְשׁוּקְרִים אוֹ מְשׁוּקְרִים אוֹ מְשׁרִים מְשׁוּקְרִים אוֹ מְשׁרִים מְשׁוּקְרִים אוֹ מְשׁרִים מְשׁוּקְרִים אוֹ מְשׁרִּים מְשׁוּקְרִים אוֹ מְשׁרִּים מְשׁוּקְרִים אוֹ מְשׁרִים מְשׁוּקְרִים אוֹ מְשׁרִּים מְשׁוּקְרִים אוֹ מְשְׁרִים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁוּקְרִים אוֹ מְשְׁרִים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְשׁרִּים מְּיִרְים אוֹ מְשְׁרִים מְשׁרִים מְשְׁרִים מְשׁרִים מְשְׁרִים מְּיִים מְשׁרִים מְּיִים מְשִׁים מְּיִים מְשׁרִים מְּיִים מְשׁרִּים מְשׁרִּים מְּיִים מְשׁרִּים מִּים מִּים מִּים מְּיִים מְּיִים מְּיִים מְשְׁרִים מְּיִים מְּיִים מְּיִים מְשְׁרִים מְּיִים מְּיִים מְּיִים מְּיִים מְּיִים מְיִים מְּיִּים מְיִים מְּיִים מְיִים מְּיִים מְיִּים מְּיִים מְּיִים מְיִים מְּיִים מְיִים מְּיִּים מְּיִים מְּיִים מְּיִים מְּיִים מְּיִים מְיִים מְּיִים מְיִים מִּים מִיּים מְיִים מְּיִים מְּיִּים מְּיִים מְּיִּים מְּיִים מְיִים מְּיִים מְּיִים מְּיִים

145. As explained in note 135, the term "Menorah" in our passage means the Menorah's center stem. Thus, while the previous verse states that there were three goblets on each of the six branches that extended from the Menorah, on the Menorah itself (i.e., the center stem) there were four goblets.

146. See below, at note 154.

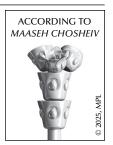
147. As explained in the previous verse, on each branch there were three goblets, configured together with a knob and a flower, positioned at the top of the branch. Rashi here explains that on the middle branch of the Menorah, there was also an identical configuration of three goblets, a knob, and a flower positioned near its top. Rashi adds that the fourth goblet mentioned in our verse was positioned on the stem, beneath the point where the branches emerge. [Rashi to v. 35 היים וכפתר will further clarify that this fourth goblet was also configured with a knob and a flower.]

148. Each of these verses contains a phrase that can be linked to either an earlier clause or a later clause, leaving its correct meaning in question. [For the other four verses, see *Yoma* 52a-b.]



flower — occupied a total of three *tefachim*, as Rashi will soon say. [According to *Maaseh Chosheiv*, the flower was not an engraving as Rashi implies, but something that protruded from the branch. He follows *Rambam's* view in this.]

Tosafos (Menachos 28b מ"ה וטפח, as understood by Maaseh Chosheiv) have a different approach. In their view, the branches extended through the center of all the Menorah's ornaments. Tosafos explains that the goblets, knob, and flower were in a stack, with the three goblets nesting one in the other, topped by the knob, which was topped by the flower. See Illustrations.



<sup>34</sup>And on the Menorah, four goblets, decorated, its knobs and its flowers; <sup>35</sup> and a knob beneath the two branches from it, a knob beneath the two branches from it, and a knob beneath the two branches from it — for the six branches that emerge from the Menorah.

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to the words *knobs* and *flowers* that follow it and the verse is saying that "its **knobs** and **flowers** were decorated" [149] (Baraisa D'Meleches HaMishkan 10:1; Yoma 52a-b).

### 35. וְבַפְתוֹר הַחָת שְׁנֵי הָקָנִים — AND A KNOB BENEATH THE TWO BRANCHES FROM IT.

Simply read, the verse might imply that the knobs were positioned on the Menorah's center branch, below the point from where the branches emerge from it. Rashi explains, however, that the phrase means as follows:

מְתוֹךְ הַבְּפְתוֹר הְיוֹ הַקְנִים נְמְשְׁבִים מִשְׁנֵי צְדֶיהָ אֵילְךְ וְאִילְךְ — It is from within the knob on the center branch that the side branches would extend upward from its two sides, in either direction.[150]

Rashi now quotes from the *Baraisa D'Meleches HaMishkan* (10:4)<sup>[151]</sup> about how high the Menorah was, and where along the center branch each of these ornaments and side branches was located; and he identifies where each of these things is mentioned in the verses:

שנינו בּמְלֶאכֶת הַמִּשְׁכְּן — We have learned in the *Baraisa* of *Meleches HaMishkan* as follows: בּוְבְהָה שָׁל מְנוּרָה שְׁמוּנָה עָשָׁר טְפָּחִים — The height of the Menorah (the branch in its center) is eighteen *tefachim*, הַרֶּגְלָיִם וָהַפֶּרֶח שָׁלֹשָׁה טָפָּחִים — The

See Insight.

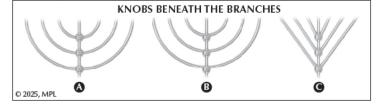
150. Rashi seems to mean that the branches emerged on either side from the *middle* of the knob (see

illustration, [A]). Accordingly, the verse's words, and a knob "beneath" the two branches, must mean that the knob was at the bottom of the two branches, not underneath them (see Rashbam to v. 31). According to Maaseh Chosheiv (7:8), however, the branches emerged from the upper parts of the knobs, so the knobs were literally beneath the branches [B] (see also Chanukas HaBayis [Chefetz], p. 76; Or HaChamah). Assuming that the branches literally came out of the center stem diagonally, it surely seems that they emerged from the upper part of each knob [C].

151. Baraisa D'Meleches HaMishkan is a collection of Baraisos that describe the construction of the Mishkan.

This Baraisa is also cited by the Gemara in *Menachos* 28b, with several variations. The text of Rashi follows the version that appears in *Menachos* 28b. See *Sifsei Yesheinim* Appendix.

152. This is hinted at in the verse about the Menorah in Parashas



שנו אינור אינור של א

י"בר

כַפְּמּוֹרִים שְׁהַקְּנִים נִמְשָׁרִין מִמּוֹכְן שָׁנְּאָמָת "וְכַפְּמֹּר מַחַת שְׁנֵי הַקָּנִים וְגוֹי", וּשְפָחִיים חָלָּק, וְשֶׁפַח כַּפְּמּוֹר וּשְׁנֵי קָנִים יוֹלְּחִים מִמֶּנוּ חֵׁילְךְּ וְחֵילָךְּ נִמְשָׁרִים וְעוֹלִים כְּנֶגֶד גּוֹבְּהָה שֶׁל מְנוֹרָה, "שֶׁפַח חָלָק, וְשֶׁפַח כַּפְּמּוֹר וּשְׁנֵי קָנִים יוֹלְּחִים מִמֶּנוּ וְנִמְשָׁרִים וְשָׁפַח חָלָק, וְשָׁפַח כַּפְּמּוֹר וּשְׁנֵי קָנִים יוֹלְּחִים מִמֶּנוּ וְנִמְשָׁרִים הוּא הַפֶּבַת הָאָמוּר בַּיָּרֵךְ שְׁנְּאֲמֵר "עַד יְרֵכְהּ עַד פְּרְחָהּ" וּבמדבר ח, דו, וּמְפָחַיִים חָלָּק, וְעֶפַח שֶׁבּוֹ נְּבִיעַ מֵהָאַרְבָּעָה וּבִיעִים וְלַפְרָח מִשְׁנֵי כְּפְּחּוֹרִים וּשְׁנֵי פְרָחִים הָאֲמוּרִים בַּמְּנוֹרָה עַלְמָה, שֶׁנְּמָר "מִשְׁנִי בְּקְחִירים בַּמְנוֹרָה עַלְמָה, שָׁנְמָתר "מְשָׁקְדִים כַּפְּחּׂנִיִם וּבְּרָחִים לְבַּד מִן הַשְּׁלִּה שָׁנִי בַּקְנִה שָׁנֵי בְּקִנִּה שָׁנִי כִּפְחּוֹרִים וּשְׁנֵי פְרָחִים לְבַּד מִן הַשְּׁלִּהְה שָׁנִי בַּקְנִה שְׁנֵי בַּפְּחּוֹרִים וּשְׁנִי פְרָחִים לְבַּד מִן הַשְּׁלִּה

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## legs[153] and the flower above it were three tefachim.

Rashi pauses his citation of the Baraisa to show where in the Torah this flower is mentioned:

"הוא הַפּרָח הָאָמוּר בּיְרַךְ שֶׁנֶּאֵמֵר "עָדְ וְרַכָּה עַד בְּרְחְה עַד בְּרָח הוא הַפּּרָח הוא הַפּּרָח הוא הַפּּרָח הוא הַפּּרָח הוא הַפּרָח הוא הַפּרָח הוא הַפּרָח הוא הפּרְח הוא הפרח הוא Beha'aloscha together with the base, as it states (Bamidbar 8:4), from its base to its flower. This flower is not mentioned here in Parashas Terumah. That verse teaches that there is a flower that is positioned on the Menorah just above its base (Menachos 29a). The flower and base make up the bottom three tefachim of the Menorah.

The Baraisa continues:

הייִם חָלֶּק — Above them, there were **two tefachim** that were **empty** on the center branch with no ornamentation, וְטָפַח שֶׁבּוֹ גָּבִיעַ מֵהְאַרְבָּעָה גְּבִיעִם וְכַבְּתּוֹר וָפֶּרָח — followed by a **tefach** in which there was one of the four goblets of the center branch mentioned in the previous verse, **together with a knob and a flower;** הַּאֲמִוּרִים בַּמְנוֹרָה עַצְמָה — this knob and flower are one of the **two** sets of **knobs and flowers that are mentioned** in the previous verse **regarding the Menorah itself** (i.e., its center stem).

Rashi cites the source in the verse:

"קּיבֶּיקרִים בַּפְּתּרֵיהָ וּפְרָחֶיה — This is **as it says** in the previous verse, on the Menorah, four goblets, decorated, its knobs and flowers. לְמִדְנוּ שֶׁהָיוּ בַּקְנֶה שְׁנֵי בַּפְתּוֹרִים וּשְׁנֵי בְּפְתּוֹרִים וּשְׁנֵי בַּפְתּוֹרִים וּשְׁנֵי בְּפְתּוֹרִים וּשְׁנֵי בַּפְתּוֹרִים וּשְׁנֵי בְּפְתּוֹרִים וּשְׁנֵי בַּפְתּוֹרִים וּשְׁנֵי בְּפְתּוֹרִים וּשְׁנֵי בְּפְתּוֹרִים וּשְׁנֵי בְּפְתּוֹרִים וּשְׁנֵי בְּפְתּוֹרִים שְׁהַבְּנִים נִמְשְׁכִין מְתּוֹרְן שֶׁנְּצֵעֲמֵר "וְכַבְּתֹר תְּחֵת שְׁנֵי בְּנְים וְגוֹי" בּפְתּוֹרִים שָׁהַקְנִים נִמְשְׁכִין מְתּוֹרְן שֶׁנְּצֵעֲמֵר "וְכִבְּתֹר תַּחַת שְׁנֵי בְּבְּתּוֹרִים שָׁהַקְנִים נִמְשְׁכִין מִתּוֹלְן שֶׁנָּצֵעֲמֵר "וְכִבְּתֹר תַּחַת שְׁנֵי בְּקְנִים וְגוֹי" בּבְּתּוֹר מִשְׁהַבְּנִים נִמְשְׁכִין מְתּוֹלְן שְׁנָּצֵעֵמֵר "וְכִבְּתֹר תְּחָת שְׁנֵי בְּבְּנִים וְנִמְשְׁכִּן מִתּוֹלְן בּבְּתּר תַחָּת שְׁנֵים נִמְשְׁכִּים נִמְשְׁכִּים נִמְשְׁכִּים נִמְשְׁכִּן מִתּוֹלְם מִּנֹוֹם מִּעְם מִּתּוֹל מִינוֹ מִּמְלְיִם מִּמְלּים בּבְּתּוֹרִם שְׁהַבְּנִים נִמְשְׁכִּים נִמְשְׁכִּים נִמְשְׁכִּים נִמְשְׁכִּים נִמְשְׁכִּים נִמְשְׁכִּים מִּמְשְׁבִּים מִיוֹם מְתּוֹל מִינוֹ בְּמְּנִים מְּמִבְּנִים נִמְשְׁבִּבְּתְּים נִמְשְׁבְּרִים מְּחִבּשְׁבְּבְּתְּבְּים נִמְשְּבִּבְּתְ בְּבְּבְּתְּבְּים מִּמְשְׁבְּבִים נִמְשְׁבְּבִים מִיוֹם מְתוֹנִים מִּבְּעִים מִּבְּעְם בְּבִּבְּעִים בְּבְּבְּתְּבִים בְּבְּתְּבְּים בְּבְּבְּבְּים בְּבְּתְּרִים מִּבְּים בְּבְּתְּרִים מְּבְּבְּבְּבְּבְּים מִּבְּבְּבְּבְּתְּיִים מִּבְּבְּבְּבְּיִים מְּבְּבְּבְיים בְּבְּתְּרִיים מְּבְּבְּבְּבְּים בְּבְּתְּרִיים מְּבְּבְּבְּתְּים בְּבְּתְּבְיים בְּבְּתְּרִים מְּבְּבְּבְיִים בְּבְּתְּבְיים בְּבְּתְּרִים בְּבְּתְּרִים בְּבְּתְּבְיים בְּבְּתְּבְים בְּבְתּרְיים בְּבְּתְּרִים בְּבְּתְּבְיים בְּבְּתְּרִים בְּבְּתְירִים וּעְבְּבְּבְּבְּבְּבְים בְּבְּתְּרִים בְּבְּתְּבְיבְּבְים בְּבְּתְּבְּיבְים בְּבְּבְּבְיבְים בְּבְּבְּבְיבְים בְּבְּבְּבְיים בְּבְּבְּבְיבְים בְּבְּבְּבְיבְים בְּבְּבְּבְיבְּבְיבְים בְּבְּבְּבְים בְּבְּבְּבְיבְים בְּבְּבְּבְיבְים בְּבְּבְּבְּבְים בְּבְּבְּבְיבְּבְים בְּבְּבְּבְיבְים בְּבְּבְיוֹם בְּבְּבְּבְיבְּבְי

The Baraisa continues:

רּטְפַחִיים חָלָק — Above this ornamental configuration of the goblet, knob, and flower, there were another two tefachim that were empty (without ornamentation), יְטֶפַח בַּפְתוֹר, וּשְנֵי קְנִים יוֹצְאִים מִמֶּנוֹ אֵילְךְּ וְאֵילְךְּ – followed by a tefach occupied by a knob with two branches emerging from it, one in each direction, בְּמָשֶׁר בְּנֶגֶר גּוֹבְהָה שֶׁל מְנוֹרְה – extending upward and rising to the height of the middle branch of the Menorah. This brings the tally to nine tefachim. יַשְׁנֵי קְנִים יוֹצְאִים – Above this knob there was a tefach that was empty, followed by a tefach for another knob with the second pair of branches emerging from it,

Beha'aloscha (Bamidbar 8:4), which says: הַּמְעֵּשֶׁה מְּעָשֶׁה הָמְעֹנְרָה, and this is the workmanship of the Menorah. The gematria of the word הָוֹה seighteen (Baal HaTurim there; Imrei Shefer).

153. That is, the base and its three small legs (see note 124).

154. This tefach of the center branch was occupied by a goblet, a knob, and a flower. See Rashi to Menachos 28b שבו for how this goblet, knob, and flower were configured. See also Tosafos there היה וטפח.

155. That is, two sets of a knob and a flower each. When the Torah uses a plural noun without specifying a number, we assume the number to be two, the smallest possible plural amount (see note 27 above).

156. As Rashi explained at the outset of this comment, there were three knobs on the center branch from which the three pairs of branches extended. Rashi now clarifies that aside from these, there were two more ornamental knobs on this branch, as indicated in v. 34. Rashi explains that one of these two extra knobs was below the level of the branches, and it was configured with a goblet and flower. The second of these two knobs was above the level of the branches, and it was configured together with three goblets and a flower, as we will soon see.

157. The base and flower that measured three tefachim,

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וְשוֹלִין כְּנֶגֶד גּוֹבְהֶה שֶׁל מְנוֹרֶה, °וּמְפָחַיִים חָלָק. נְשְׁפִּיִירוּ שְׁלֹשָׁה לְכֵל אֶחָד וְאָחָד, וְאַרְבָּעָה בְּגוּפָה שֶׁל מְנוֹרָה, שָׁם שְׁלֹשָׁה מְפָחִים שָׁבָּהֶם שְׁלֹשָׁה גְבִיעִים וְכַפְּתּוֹר וָפֶרָח. הֲרֵי שֶשְׁרִים וּשְׁנֵים. וְאַחַד שָשָׁר בִּפְתּוֹרִים: שִׁשְׁה בְּצֹשְׁה בְּגוּפַה שֵׁל מִנוֹרָה שֵׁהָפּ, נִמִּלְחוֹי מָהֶם, נִמִּלְחוֹי גִבִּיעִים עָשָׂרִים וּשְׁנֵיִם: שִׁמוֹנָה עָשָׁר לִשְׁשָּׁה קַנִים, וּשְׁלִים בְּגוּפִה שֵׁל מִנוֹרָה שֲׁהַפּּ,

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קוניה של קוניה בּנְבֶּנֶה הּיִּבְּנֶּהְ שֵׁל קְּנֵנְהָ בּּנְבֶּה שִׁל קְּנֵנְהָ בּּנְבֶּה שִׁל קְנֵנְהָ בּּנְבֶּה שִׁל קְנֵנְהָ בּּנְבֶּה שִׁל קְנֵנְה בּּנְבֶּה שִׁל קּנִנְּה שִׁל קּנִנְּה הַ אוֹלִיךְ בּּנְבֶּה שִׁל קּנִנְּה שִׁל קּנִנְּה שִׁל קּנִנְּה בּּנְבָּה שִׁל קּנוּרְה שׁל קּנוּרְה שִׁל קּנִים חָלָּק — Above the knob from which the final pair of branches emerged, there were another two tefachim that were empty, which brings the Menorah's height so far to fifteen tefachim. בְּשְׁתִּיְירוּ שָׁם שְׁלשָׁה נְבָּבְּהִים שְׁלשָׁה נְבָּבְּתוֹר נְפֶּבְח There were thus three tefachim remaining out of the Menorah's eighteen-tefach height, in which there were three goblets, a knob, and a flower. [159]

Having accounted for the Menorah's height, the Baraisa now counts the numbers of the different ornaments of the Menorah:

בּנְמִיצְאוּ גְבִיעִים עֶשְרִים וּשְׁנֵּיִם — It emerges that there were twenty-two goblets on the Menorah, as follows: שְמוֹנָה עָשֶׁר לְּבָל אֶחָר וְאֶחָר — Eighteen goblets for the six branches that extended out to the sides, three for each one; מְרְבָּעָה בְּגוּפָה שֶׁל מְנוֹרָה — and four goblets on the body of the Menorah, i.e., on its center stem — one goblet on the lower part, below where the branches emerge, and three goblets near the top of the branch. הָרֵי עֶשְׂרִים וּשְׁנֵים — Thus, there were a total of twenty-two goblets.

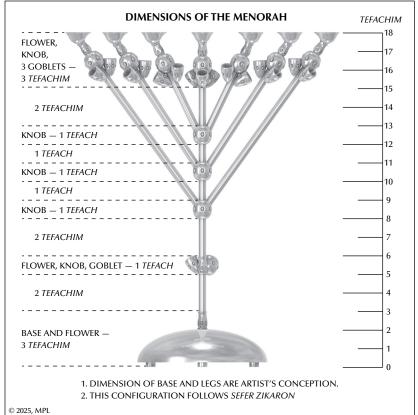
ין אַחָר עָשָׂר כַּפְּתוֹרִים — There were a total of eleven knobs on the Menorah: יְאַחָר עָשָׂר בַּפְתוֹרִים — Six knobs were on the six branches near the top — together with the three goblets and a flower; יּשְׁלֹשָׁה בְּגוּפָה שֶׁל — and an additional three knobs on the body of the Menorah itself (the center

two empty *tefachim*, and one *tefach* consisting of a goblet, knob, and flower. 158. Nine *tefachim* up to and including the first knob with branches, an empty *tefach* and second knob with branches, an empty *tefach* and third knob with branches (9 + 2 + 2 = 13).

159. The configuration of these five items together — three goblets, one knob and one flower — occupied a total of three tefachim. See Insight, end of v. 33, for various opinions on how these items were configured.

[The knob and flower of this grouping were the second knob and flower pair mentioned by Rashi above; see note 156.] See illustration.

160. These were at the top of each branch, as we just learned with the center branch (see v. 32).



לו חַזוּבִיהוֹן וּקְנֵיהוֹן מִנַּה יְהוֹן כָּלַהּ נְגִידָא חַדָּא דִּרְחַב דְּבֵי: לּוּ וְתַעְבֶּּר יָת בּוֹצִינָהָא שִׁבְעָא וְאִרְלֵק (נ״א: וְתַרְלַק) יָת בּוֹצִינָהָא וִיהוֹן מְנַחַרִין לָקָבָל אַפָּהָא: לּח וִצְבָּתַהָא בַּפְּתְּבִיהָם וּקְנֹתָם מִמֶּנָּה יִהְיֵוּ כֻּלֶּה מִקְשָׁה אַחָת
 זָהָב טָהְוֹר: + וְעָשֵׂיתָ אֶת־נֵרֹתֶיהָ שִׁבְעֵה וְהָעֶלָהֹ
 אַת־נֵרֹתֵּיהַ וְהָאֵיר עַל־עֵבֶר פַּנִיהַ: +- וּמַלֹקַחֵיהַ
 אַת־נֵרֹתֵּיהַ וְהָאֵיר עַל־עֵבֶר פַּנִיהַ: +- וּמַלֹקַחֵיהַ

י"בה

בְּמִין בָּזִיכִן שָׁבּּוֹתְנִין בְּתוֹכָן הַשְּׁמִן וְהַבְּמִילוֹת: וְהַאִּיר עַל

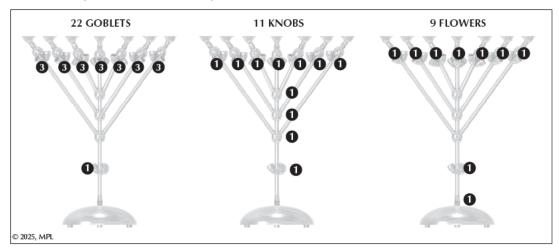
עבר פָּנָיהָ. עֲשָׁה פִּי שֵׁשֶׁת הַבּּרוֹת שָׁבְּרָחֹשֵׁי הַפְּנִיה עַּלְּחִיה מִּנְּלָּתְּי בְּבָּרִחְׁשִׁי הַבְּּנִיה הַבּּרוֹת בְּשָׁבְּרְלִיחְה מִּבְּּרָת בְּשָׁבְּרְלִיחְה מִּבְּּרָת בְּשָׁבְּרְלִיחְה מִּבְּּרָת מְּשָׁבְּר בְּיָתְי הַבְּרֹת מִשְּׁבְּר בְּעָי הַבְּרִל בְּשָׁבְּרְלִיחְה הַשְּׁמְלְּבִית מִפּּוֹךְ בִּפְּי הַטְּמְלִים, בְּבָּר חֹוֹרָם חָלְּבְּרָן בְּבִּי הַבְּּנְתוֹי בְּבָּרְ בְּבִיּי הַבְּּרִים הַבְּּבְּרִים בְּבָּר הַשְּׁבְּרְלִים, בְּבִּי הַבְּּבְּיִים בְּבְּבְּי הַשְּׁבְּרְלִים, בְּשִׁרְלוֹם, בְּשִׁרְּלִים בְּבְּרִים מִיְּלְתִּים בְּבָּבְּי הַבְּּבְרוֹת. וְעַל שֵׁם שָׁבּוֹרְלְּחִים בָּבֶּס קְרִנִּיִם מֶּלְּלְחָיִם. בֹּבְּי הַבְּבְּרִים מִיּלְּלִם, בְשִׁבְּר בְּבָּבְּי הַבְּבְּרִים בְּיִבְּיִם בְּבִּייִם הַעֲשִׁבְיוֹן לִישְּׁח בָּבֶּס הַפְּמִילוֹת מִפּוֹךְ בַּבְּי הַבְּבְּרוֹת בְּעָבְיתְים בְּבָּבְירִים מִיְלְּחָחִים. בְּבָּבְיתְים בְּבָּבְיתְים בְּבְּבְּרִים בְּיוֹלְיִם בְּבְּבִּית בְּבְּבְּרִים בְּיִבְּית בְּבְּבְּבְּתְים בְּבְּבְּרִים בְּבִּרְים בְּירִים בְּבְּבִּית בְּבְּבְּבִית בְּבְּבְּבִית בְּבְּבְּבִית בְּבְּבְיבִים הְבִּיבְית בְּבִּבְיתְים בְּבְּבִית הַבְּבְּרוֹם בְּשְׁבְּרִים בְּבּבְּיבְית בְּבְּבְּבִית בְּבָּבְיתִים הְבִּיבְית בְּבִּבְיתִים בְּבְּבִיבְית בְּבִּבְיתְם בּבּית בַּבְּרִים הַיּבְּים הַבְּבְּבִית בְּבִּבְיתִם הְּבִּבְיתְים בְּבְּבִית בְּבִּרְים הִיבִּים הְבִּבְּית בְּבִּבְיתִם הְיבִּבְּים הְבִּבְּית בְּבִּבְיתִים בְּבְּבְיבִים בְּבִּבְיתְים בּבְּבּית בְּבָּבְיתְם הְיבִּים בְּבִּית בְּבְּיתְיים בּבְּיבּיוּ בְּבִיי בְּבָּבְיתוֹם בְּיוֹב בְּבִּיבְית בְּבְּבּבּית בְּבְּבְיתְיוּב בְּיבּים בְּבִּבְיתוֹם בְּבִּים בְּבְּבְיתְיוּ בְּבִיים בְּיבּית בְּבְּבְיבְים בְּבּבְיבּים בְּבּבְיבְּים בְּבִּבּית בְּבְבּבּבְיבְים בְּבּבּיבְים בְּבּבּיבְים בְּבּיבְיבּים בְּבּבּבּים בּבְּית בְּבּבּיבְים בּבּיבוּים בְּבּבּבְיבּבּים בּבּיבוּים בּבּיבּים בּבּבּיבוּים בּבּיבּים בּבּיבּבּים בּבּיים בּבּיבּים בּיּבּים בּיבּים בּבּבּיים בּיּבְיבּיים בְּבּיּבּבּיים בּבּבּיבּים בּבּבּבּבּיים בְּיבּבּבּיים בְּבּבּבּבּיים

וּשְׁנֵיִם עוֹד בַּמְּנוֹרָה, שָׁבֶּחֻמֵּר "מְשָׁקְּדִים כַּפְּמּרֶיִה", וּמִעוּט כַּפְמּוֹרִים שְׁנַיִם, הָשָׁמָד לְמִמָּה חֵלֶל הַיָּרֵךְ, וְהָשָׁמָד בּשְׁלֹשָׁה עַפְּמִים הָעָלְיּוֹנִים עִם שְׁלֹשָׁה הַגְּבִיעִים. וְמִשְׁעָה פְּרָחִים הִיּוּ לְּמִיּם הָיּוּ בְּשְׁלִינִים עָם שְׁלֹשָׁה הַבְּבִּיעִים. וְמִשְׁעָה פְּרָחִים הִיּוּ לְּשִׁשָׁה לְשָׁשָׁה לְּשָׁשָׁה בְּקְנִים, שָׁנְּמָר "בְּקְנָה הָשְׁמִד בְּפְמּוֹר וָפָרָח", וּמִיעוּט וּשְׁלְשָׁה לְמִנִים, וְשָׁמָד הָשְׁמוּר בְּפְּרָשֶׁת בְּהַעֲלוֹמְךְ "עַד וְיַרְכָהּ פְּרָחִה" עם. וְחִׁם מְּדִקְבֵּק בְּמִלְּנָה זוֹ הַבְּמוֹנִה לְמַעְלָה עַבְּרְהִיה עִם חִישׁ הַמְנְיִם בְּמִנְיָנִם חִישׁ בְּמְלוֹמוֹ: (לוֹד) אָח בָּרְתִּיהַ. מְמַעְלָה מִמְנַנִם חִישׁ חִישׁ בְּמָקוֹמוֹ: (לוֹד) אָח בַּרְתִּיהַ. הְמִּנְלֵם בְּמִנְנֵם חִישׁ חִישׁ בְּמָקוֹמוֹ: (לוֹד) אָח בַּרְתִּיהַ.

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ושׁנֵים עוֹד בַּמְנוֹרָה — plus two more knobs on the body of stem) from which the branches emerged; the Menorah itself that were purely ornamental, שַּנְאָמֵר ״מִשְקָּרִים בָּמָּתֹרְיהָ״ וִמִיעוּט בַּמָתוֹרִים שָׁנֵים — as it says, decorated [with] its knobs, and as we explained earlier, the minimum amount of "knobs" is האַחָּד לְמֵטָה אַצֵּל הַּיַּרַהְ — One of these extra two knobs was on the lower portion of the center branch near the base,[161] וָהָאֶחֶר בְּשֶׁלֹשָה טָפָּחִים הָעֵלִיוֹנִים עִם שַׁלֹשָה הַגָּבִיעִים — and the other one was situated in the top three tefachim of the Menorah, together with the three goblets and a flower.[162] יַתְשָׁעָה פְּרָחִים הַיּוּ לָה — [The Menorah] also had a total of nine flowers: ששה לששת הקנים שנאמר "בַּקְנֵה הָאָחָד בַּבְּתוֹר וַבְּרַח" — Six flowers were on the six branches, as it says regarding the ornaments of each of the Menorah branches, three goblets decorated on the one branch, a knob, and a flower (v. 33), which teaches that there was one flower on each branch (at the top, together with a knob and three goblets); "משקרים בפתוריה ופרחיה – and an additional three flowers were on the Menorah itself (the center stem), as it says of the ornaments on that branch, decorated its knobs and flowers (v. 34), במיעוט פַרְחִים שׁנִים — and the minimum amount of "flowers" is two, so we know there were at least two ornamental flowers on the center branch, וְאָחַד הָאַמוּר בִּפָּרָשַׁת בִּהַעַלוֹתְךּ "עד ירכה עד פרחה" — plus the one mentioned in Parshas Beha'aloscha that was right above the base, as it says (Bamidbar 8:4), from its base to its flower.

161. This knob was above the base together with a goblet and a flower, as stated earlier in Rashi, at note 154. 162. See illustration.



<sup>36</sup>Their knobs and branches shall be of it; all of it a single hammered piece of pure gold. <sup>37</sup>You shall make its lamps seven; he shall kindle its lamps and it will give light toward its face. <sup>38</sup>Its tongs

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Having concluded his count of the various Menorah ornaments, Rashi remarks:

אבי בי אוֹ אַר אָבי בְּיִלְיָה אָיִא הַ הְיַרְבָּר לְמֵעְלָה — Now, if you will carefully examine this Mishnah (i.e., Baraisa) written above, הַּנְאָצָאַם בְּמִנְיְנָה אִישׁ בִּיְקְוֹמוּ — you will find them (the various components of the Menorah) listed in accordance with their count, each one in its proper place.

## 37. אַת נַר'תִיהָ — ITS "NEIROS."

The word בֶּר (בְרוֹת. בְּרוֹת) in Scripture refers to the lamp holding the fire, not to the "light" or the "flame," as it is used today. Rashi explains what kind of "lamps" were on top of the Menorah's branches: — דְּמִין בְּוִיבִין שֻּנוּתְנִין בְּתוֹכֶן הַשְּׁמֵן וְהַפְּתִילוֹת — They were like bowls, into which they put the oil and the wicks.

□ וְהֵאִיר עַל עֵכֶּר פָּנֶיהְ — HE SHALL KINDLE ITS LAMPS AND IT WILL GIVE LIGHT TOWARD ITS

Seemingly, this verse is saying to arrange the wicks and light the Menorah in such a way that it casts its light toward the face of the Menorah. But if so, this verse does not belong here, because our chapter is not talking about lighting the Menorah, but how to make it. [163] Rashi therefore explains that this verse is indeed teaching how to make the lamps:

עַשָּה בְּנִרוֹת שֶּבְּרְאשֵּי הַקְּנִים הַיּוֹצְאִים מִצְּדֶּיהָ — This verse is saying: Make the mouths of the six lamps that are at the top of the branches that emerge from the sides of [the Menorah] מּיִּסְבִּים מִיּסְבִּים – turned toward the middle branch, בְּלַפִּי הָאֶמְצְעִי – בְּרֵי שֶּיִהְיוֹּ הַנֵּרוֹת בְּשֶׁתַּרְלִיקִם מְאִרִים ״עַל עַבֶּר פְּנֶהְי, מִיּסְל עַבֶּר פְּנֶהְי, בּיִרוֹת בְּשֶׁתַּרְלִיקִם מְאִרִים ״עַל עַבֶּר פְּנֶהְי, בּיִר שָּׁיִהְיוֹּ הַנֵּרוֹת בְּשֶׁתַּרְלִיקִם מְאִרִים ״עַל עַבֶּר פְּנֶהְי, בּיִר שְׁנִיהְיוֹ הַיִּנְנָה הָאָמְצְעִי שֶׁהוֹא גוּף הַמְּנוֹרָה – that their light will be turned in the direction of the middle branch, which is the body of the Menorah. [164]

## 38. ומלקחיה — "U'MALKACHEHA."

Rashi explains the meaning of the word וְמַלְקָחֵיה, and the use of these utensils:

163. Mizrachi; Divrei David.

164. The tops of the lamps on the branches of the Menorah were not perfectly round. They each had a ap, mouth, which was something like a spout extending outward on one side, upon which the wick rested. Our verse instructs that the "spouts" of these six lamps be positioned to face the stem of the Menorah, so that

LAMPS OF THE MENORAH

when the Menorah is kindled, the light from the six branches would shine in the direction of the central stem (Mizrachi; see also Teshuvos Rivash §410; cf. Gur Aryeh). See Illustration A.

[The lamp on the central stem was different in this regard; it did not have a "spout" and its wick was posi-

tioned in the middle of the lamp so its light would shine upward (Divrei David).]



165. Tenailles means "tongs" or "pincers" in both Old and Modern French. See Illustration B.

וּמַחְתִּיְתָהָא דְּדְהַב דְּבֵי: לט כִּבְּרָא דְּדְהַב דְּבֵי יַעְבֵּד יָתָה יָת כָּל מָנָיָא הָאלֵין: מ וַחֲזִי וְעִיבֵּר כִּדְמוּתְהוֹן (נ״א: בִּדְמוּתְהוֹן) דִי אַתִּ מִתַּחַזִי בְּטוּרָא: א וְיָת וּמַחְתֹּעֶיהָ זָהָב טָהְוֹר: פּ כָּבֶּר זָהָב טָהָוֹר יַצֵּשֶׂה אֹתֶהּ אָת כָּל־הַבֵּלִים הָאֵלֶּה: מּוּרְאָה וַעֲשֵׂה בָּתַבִּנִיתַם אֲשֶׁר־אַתַּה מַרְאָה בַּהַר: ס [כו] אּ וָאֵת־

י"בר

פֶּפֶּף לְמִיְּזְלֵ קוֹלוֹנִי"ֹת, וְהֵם מֵּחָה וְהוּבִּים, עֶּזְרִים וַחֲמִּשָׁה סְלְעִים, וְהַפֶּלֵע תַּרְבָּעָה וְהוּבִּים: (מ) וּרְאֵה וַצְּשֵׁה. רְחֵה כְּלְעִים, וְהַפֶּלֵע תַּרְבָּעָה וְהוּבִים: (מ) וּרְאֵה וַצְשֵׁה. רְחֵה כְּלוֹן בְּהָר תַּבְּרִים שֶׁלְנִי מֵרְלָה חֹוֹקְר. מַגִּיד שֻׁנְּמְלַשָּׁה משֶׁה בְּמֵעֲשֵׁה הַמְּמוֹרָה עַל שְׁל בְּמַעֲשֵׁה הַמְּמוֹרָה שָׁל תִׁל מִמוֹת כּט.; עִיין רש"י לעיל פסוק לא ד"ה מיעשה המנורה): אֲשָׁר אַתָּה מִרְּאָה. כְּמַרְגּוֹמוֹ, "דְּחַשְׁ מִפְּחַוֵּי בְּטוֹּרָא". אִילוּ הָיָה נִקּוּד "מראה" בפת"ח, היה פתרונו אתה מראה לאחרים, להחרים,

וּמַחְתֹּעִיהָ. הַס כְּמִין בָּזִיכִין קְטַנִּים שְׁחוֹמָה בָּקּן אֶת הָחֵפֶּר שְׁבַּבּּרְ בַּבּקֶר בַּבּקֶר, כְּשֶׁהוּחׁ מֵטִיב אֶת הַבֵּרוֹת מֵחִפֶּר הַפְּתִילוֹת שְׁבָּבָּרְ בַּבּקֶר בַבּבֶּר, כְּשֶׁהוּחׁ מֵטִיב אֶת הַבֵּרוֹת מֵחִפֶּר הַפְּתִילוֹת שְׁבָּיְרְ וַכְּבוּ. וּלְשׁוֹן "מַחְפָּה" פושיידור"ח בְּלע"ז, כְּמוֹ "לַחְמּוֹת חֵשׁ מִיִּקוֹר" (ישטיה ל, יד: (לט) בִּבַּר זָהָב טְהוֹר. שְׁבֹּלֹח יִשְׁהָ מִשְׁקְלָּה עִם כָּל כֵּלֶיהָ אֶלֶּחׁ כִּבָּר, לחׁ פְחוֹת וְלֹח שְׁבֹּלְרָהְ מִשְׁ כִּלְּה מִשְׁקְלָּה עִם כִּל כֵּלֶיהָ אֶלֶּחְ לְדָשׁ הִיָּה כְפוּוֹת וְלֹח יִמֹר בִפוּוֹת הַט. וְבַּמְנֵה הוּחׁ לִישְרָחׁ שֵׁשֹּוֹקְלִין בַּהּ וְעַשְׂרִים מָנֵה וּבּטוֹרות הּט. וְבַמְנֵה הוּחֹ לִישְרָחׁ שְׁשֹּוֹקְלִין בִּהּ וְעַשְׁרִים מָנֵה וּבּטוֹרות הּט. וֹבְמִנֵּה הוּחֹ לִישְרָחׁ שְׁשֹּוֹקְלִין בִּהּ

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#### □ ומחתתיה — "U'MACHTOSE'HA."

Rashi explains what מְחָתְּיָהָ are and what they are used for:

שַחוֹתָה בָהֶן אֶת הָאֵפֶּר שַׁבַּגֵּר בַּבּקֶר בַּבּקֶר בַּבּקֶר בַּבּקֶר בַּבּקֶר בַּבּקֶר בַּבּקֶר בַּבּקֶר בַּבּקֶר בַּבּקָר בַּבּקִר הַפִּתִּילוֹת שָּדְּלְקוּ וְּכָבוּ — when he cleans the lamps from the ashes of the wicks that burned through the night and went out. This ash had to be removed before the lamps were refilled to prepare them for the next lighting. וּמְחָהָה" פושיידור"א בְּלע"ז — The expression "מַחְהָה" (the root of the term בְּחָהְהָה") means possedure in Old French, which is a small flat shovel. [167] בְּמִלְּחָרוֹת אָשׁ — It is related to the verb לָחְתוֹת בּל to shovel or scoop, that appears in the verse, to scoop (לַחְתּוֹת) a burning coal from a fire (Yeshayah 30:14).

### 39. בְּבַר זָהָב טָהוֹר — A KIKAR OF PURE GOLD SHALL HE MAKE IT, ALL THESE IMPLEMENTS.

The Gemara in *Menachos* (88b) cites a dispute regarding the Menorah lamps: One opinion maintains that the lamps were not part of the Menorah itself but were separate pieces, formed out of a separate piece of gold, that were then placed on the Menorah, and were removed when they needed to be cleaned. This opinion understands our verse as saying that a kikar of pure gold shall he make the Menorah itself, and all these implements — meaning, its lamps — shall be made of pure gold as well. Rashi, however, follows the other opinion, that the lamps were part of the Menorah itself, hammered out of the same kikar of gold as the rest of the Menorah, and were not removable. [168] Accordingly, Rashi explains our verse as follows:

עלי, אָלָא בָּכֶּר — The verse is saying that the weight of [the Menorah], with all of its implements including its lamps should only be one *kikar*; שלא יוֹתָר — no less and no more, for even the lamps must be hammered out of the same block of gold as the rest of the Menorah. [169]

Rashi now calculates the weight of the *kikar* unit:

יְהַבְּבָּר שֶׁל חוֹל שִׁשִּׁים מְנֶה — The *kikar* used for secular purposes was equal to sixty *maneh*, וְהַבְּבָּר שֶׁל חוֹל שִׁשִּׁים מְנֶה — and [the *kikar*] used for sacred purposes (such as for the Menorah in the

166. In Bamidbar 4:9, Rashi describes them as "small spoons."

167. These scoops were similar to a shovel in that they had flat bottoms and were enclosed only on three sides, while their fourth side was open (Rashi to *Bamidbar* ibid.). See Illustration B on previous page.

168. See note 117 above.

169. The elucidation follows *Mizrachi* and *Gur Aryeh*. See *Be'er BaSadeh* for an alternative approach.

The Gemara in *Menachos* explains that all opinions agree that the tongs and scoops were not made of the same *kikar* of gold as the rest of the Menorah. [It must be so, for if even the implements not attached to the Menorah were to be made from the *kikar*, we would

and its scoops shall be of pure gold.  $^{39}$  A kikar of pure gold shall he make it, all these implements.  $^{40}$  See and make, according to their form that you are shown on the mountain.

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Mishkan) was double that — one hundred and twenty maneh [170] (Bechoros 5a).

Rashi converts the weight of a *maneh* into measurements of his time:

יַהַמָּנֶה הוּא לִיטְרָא שֶׁשׁוֹקְלֹין בָּה כֶּסֶף לְמִשְׁקַל קּולוני״א — The weight of the *maneh* (a Torah measure) is the same as the *litra* used to weigh silver according to the official weights of Cologne. וְהַם מֵאָה — And they are the weight of one hundred *dinars*, יְהַבְּיִם, עֶשְׂרִים וַחֲמִשְׁה סְלְעִים — And they are the weight of one hundred dinars. יהובים, עשְׁרִים וַחֲמִשְׁה סְלְעִים — for one sela (shekel) equals four dinars.

### 40. וראה ועשה — SEE AND MAKE.

To what does the word See refer? What is Moshe supposed to see? [174] Rashi explains: רְאֵה בְּאָרָ בְּלֶּרְת מְבְּנִית שֻׁאֲנִי מֵרְאֶה אוֹתְךְ — Hashem was saying to Moshe "SEE here on the mountain the form that I am showing you AND MAKE ACCORDING TO THEIR FORM THAT YOU ARE SHOWN ON THE MOUNTAIN." [175] — תְּגִּיִר שֶׁנְּתְּלֶשְׁה מִשֶׁה הַמְּנוֹרָה — This tells us that Moshe had difficulty comprehending the construction of the Menorah — עֵר שֶׁהֶרְאָה לוֹ הַקְרוֹשׁ בְּרוֹךְ הוֹא מְנוֹרָה שֶׁל אֲשׁ — until the Holy One, blessed is He, showed him a Menorah of fire on the mountain to illustrate how the Menorah should look [176] (Menachos 29a).

# □ אֲשֵׁר אַתָּה מָרְאֵה — THAT YOU "MOR'EH" ON THE MOUNTAIN.

The word מָרָאָה has a unique vowelization. Rashi clarifies what it means:

ייִרְאַתְּ מִתּחְזֵי בְּטוּרָא״ — The verse should be understood as Targum Onkelos renders it, "that you are shown on the mountain." אִילוּ הָיָה נָקוֹד ״מֵרְאָה״ בְּפַתַּ״ח — If [the word] had been vowelized with a patach under the mem, ״מֵרְאָה״, מְּרָאָה״ – its meaning would be, "that

have no idea how much of the kikar to use for the Menorah itself ( $Divrei\ David$ ).]

170. The Gemara in *Bechoros* derives from verses that there was a sacred *maneh*, which was double the weight of the secular *maneh*. Since there are sixty *maneh* in a *kikar*, and each sacred *maneh* is double a secular *maneh*, a sacred *kikar* is the equivalent of one hundred and twenty secular *maneh* (*Mizrachi*).

171. "Cologne" is a German city (now called Köln) on the Rhine River. Rashi had a tradition from his teachers that the official weights of Cologne paralleled those of the Torah (*Levush HaOrah* to 21:32 above; see, however, *Ramban* to 30:13; see also *Middos VeShiurei Torah*, p. 384 and p. 468).

172. The term וְהַהֹּבּן, literally "gold one," is a generic term for the widely used coin of official denomination [like the terms "guilder" and "gulden"]. It refers to a *dinar* (Levush HaOrah ibid.).

173. The manch of the Torah was made up of 25 sela'im, or  $100\ dinars$ . Since a sacred kikar equaled  $120\ manch$ , the Menorah's kikar of gold equaled the weight of 3,000  $selaim\ (120\ x\ 25)$  or  $12,000\ dinars\ (120\ x\ 100)$ . [See also Rashi to  $38:24\ below$ .]

Rashi above (21:32) says that each sela was half a "Cologne ounce," which was roughly 29.2 grams. Accordingly, the Menorah (3,000 selaim, or 1,500 "Cologne ounces") weighed around 43.8 kilograms, or 96.5 pounds (see further, Middos VeShiurei Torah, p. 444; *Middos U'Mishkalos Shel Torah*, pp. 1-2 and 108). 174. *Mizrachi*. The word "see" can sometimes be used in the sense of "understand," as people say, "See how to do this." Thus, the phrase "see and make" would mean that Hashem was saying to Moshe, "Look into how to make this." However, there is no reason for Hashem to have to say this, since it goes without saying that every artisan must study and plan how to produce a work of art (*Gur Aryeh*).

175. The words according to their form you are shown on the mountain refer to both the commands "see" and "make." It is as if the verse said, "See here on the mountain the form I am showing you and then make the vessels according to their form that you are being shown here" (Mizrachi).

176. It would seem from Rashi's comment that once Moshe was shown the image of the Menorah of fire, he was able to make the Menorah on his own. See, however, Rashi to v. 31 היה המעורה, where he speaks of Moshe needing to throw the block of gold into a fire for it to be completed miraculously. See Insight there.

[The word הַתְּבְּוֹיָת, their form — in the plural — alludes to the fact that Hashem showed Moshe other vessels of the Mishkan as well. This is because once Hashem showed Moshe the form of the Menorah, which was difficult for him to comprehend, He showed him the Shulchan and the Aron as well, as stated in Menachos 29a (Gur Aryeh; cf. Be'er BaSadeh).]

מַשְׁכְּנָא תַּעְבֵּד עֲשַׂר יְרִיעֶן דְּבוּץ שְׁזִיר וְתִכְלָא וְאַרְגָּנָנֶא וּצְבַע זְהוֹרִי צוּרַת כְּרוּבִין עוֹבֵד אָמָן תַּעְבֵּד יָתְהוֹן: בּ אָרְכָּא דִּירִיעֵתָא חדא עשׂרין וּתמני אמין הַמִּשְׁבֶּן תַּעֲשֶׂה עָשֶׂר יְרִיעִת שֵׁשׁ מָשְׁוָֹר וּתְכֵלֶת וְאַרְגָּמָן וְתֹלַעַת שָׁנִּי כְּרָבֶים מְעֲשֵׂה חשׁב תַּעֲשָׂה אֹתָם: בּ אָרֵךְ | הַיִּרִיעֵה הָאַחַׁת שִׁמֹנֵה וְעֵשִׂרִים בָּאַמַּה

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מינין פְּשֶׁהֵן שְׁזוּרִין יַחַד שָּׁלְרִים וְאַרְבָּשָה פְּפָלִים לְחוּט וּוֹמֹח טֹח: בריימה דמלאכת המשכן ב. או: בְּרָבִים מַעֲשֵׁה חשב. פְּרוּבִים הָיוּ מְלוּיִירִין בָּהֶם בַּאֲרִינְּמָן, וְלֹח בִּרְקִימָה שָׁהוּא מַטֲשֵׂה מַחַט, אֶלֶּח בַּאֲרִינְה בּשְׁגֵי פּוֹתְלִים, פַּרְנוּף אָסָד מִבָּאן וּפַרְלוּף אָסָד מִבָּאן, אֲרִי מִלֵּד זֶה וְנָשֶׁר מִצַּׁד אָסְד מִימֹח שב:), כְּמוֹ שָׁחוֹרְגִּין חֲגוֹרוֹת שֶׁל מָשִׁי שֶׁקּוֹרִין בלע"ז פּיישי"ם:

עַרְטִּיוֹ שָׁנָּקוֹּר חֲטֵף קָמָן, פִּמְרוֹמוֹ "דְּחַפְּ מִפְּחֵוִי", שְׁחֲחַרִים מַרְחִים לָךְּ, "שֶׁהַנִּקּוּד מַפְרִיד בִּין עוֹשֶׁה לְנַעֵשֶׁהוּ מַרְחִים לָךְ, "שֶׁהַנִּשְׁר תַפְרִיד בִּין עוֹשֶׁה לְנַעֵשֶׁהוּ לִּוֹ לִוֹ עִשְׁה וְאָדְרְּנִיעוֹת פְּלוּיוֹת מַחֲחוֹרֵיהֶן לְנַמְיִינוֹת מְחִינוֹת מִחְיוֹלִת שָׁנִי. לְכַפּוֹמְן: שֵׁשׁ מִשְׁזָר וּתְבֵלֶת וְאַרְגָּמֵן וְתֹלַעַת שָׁנִי. לְכַפּוֹמְן: שֵׁשׁ מִשְׁזָר וּתְבֵלֶת וֹמִּלְתוֹ וְחִנְּעַת שָׁנִי. הְרַבְּעָה מִינִין יַחַד בְּכָל חוּט וְחוּט, אָחָד שֶׁל בְּּשְׁהִים וּשְׁלַחַה שֵׁל צַמָּר, "וְכַל חוּט וְחוּט בִּפוּל שְׁשָׁה, הַרִי חַׁרְבַּעָה וּיִלְלַח הּיִם וְחוּט בְּפוּל שְׁשָׁה, הַרִי חַרְבַּעָה וּיִלְלַח הִשׁ וְחוֹט בְּפוּל שְׁשָׁה, הַרִי חַרְבַּעָה

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you show to others." עַּרְשִׁיו לֶּיְנְּקּוֹר חֲטַף קָמֶץ, פּתְרוֹנוֹ "דְּאַהְ מִתְּחֲנִי" שֻׁאֲחֵרִים מֵּרְאִים לֶּךְ — However, now that it is vowelized with a chataf kamatz<sup>[177]</sup> [מְרְאָה], its meaning is as Onkelos renders it; that you are shown, meaning, "something that others show you." שְׁהַנְּקְוֹּר מַפְּרִיד בֵּין עוֹשֶׁה לְנַעֲשֶׁה — For the difference in vowelization distinguishes between describing one who does the action, i.e., an active verb, and that which is done, i.e., a passive verb. [178]

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## 1. וְאֵת הַמְּשָׁכָּן תַּעֲשֵׂה עֲשֵׂר יִרִיעֹת — YOU SHALL MAKE THE MISHKAN-CANOPY OF TEN PANELS.

We will learn that the Mishkan's walls consisted of planks standing erect one next to the other to form a frame. This structure had no solid roof. Instead, a large tapestry composed of ten long, narrow panels of fabric connected to each other was spread over the frame to form a roof. Rashi explains that these panels did more than just serve as a roof:

and also as drapes on the outer side of the planks. I say that the panels also served as drapes as drapes on the outer side of the planks. I say that the panels also served as drapes — שׁהַיְרִיעוֹת הְּלוּיוֹת מֵאֲחוֹרִיהֶן לְּכַּסוֹתְן — because the panels, once joined to each other, formed a sheet of fabric larger than the Mishkan's area, and as a result, hung down the outside of the planks (the sides of the planks that faced the outside of the Mishkan) to cover them.[1]

□ שֵׁשׁ מְשְׁזֶר וּתְבֵלֶת וְאַרְגָּמָן וְתּלַעַת שְׁנִי — LINEN TWISTED TOGETHER WITH TURQUOISE, PURPLE, AND CRIMSON WOOL.

יהרי אַרְבָּעָה מִינִין יַחַד בְּכָל חוּט וְחוּט — Thus there were threads of four varieties of material combined in each cord of the yarn used for weaving the Mishkan-canopy, אָחָד שֶׁל בְּשְׁהִים וּשְׁלשָה שֶׁל צֶמֶר — one thread of linen and three threads of wool. — הוּט נְחוּט בְּפוּל שִׁשָּה — And each of the four threads was itself six-ply of that variety. Each thread of linen consisted of six strands of linen spun together, and each of the different wool threads consisted of six strands of that color of wool twisted together.

- 177. Chataf kamatz, also called kamatz katan, is a shortened form of the cholam.
- 178. מֶרְאָה is the active form of the verb, whereas מֶּרְאָה is the passive form.
- 1. Rashi to verse 5 will explain exactly how much of the sheet of panels hung down on each side.

The term Mishkan usually refers to the *Ohel Moed* as a whole. Sometimes, however, such as in our verse, it refers to the group of ten panels that covered the *Ohel Moed*. These are called "Mishkan" either because they

- were visible from within the Mishkan (see Rashi below, 35:11) or because they enwrapped the Mishkan, forming its roof and covering its walls (*Be'er Mayim Chaim; Devek Tov*). To differentiate between the two meanings, we use "Mishkan" when the *Ohel Moed* as a whole is meant, and "Mishkan-canopy" when the reference is to the panel covering.
- 2. The vav of the word וְּהֶכֶּלֶּח functions like a beis, as if the verse read בְּּחְבֵּלֶח וְגוֹי שֵׁשׁ מְשִׁוֹך, linen twisted "together" with turquoise, purple, and crimson wool (Mizrachi).

<sup>1</sup> You shall make the Mishkan-canopy of ten panels — linen twisted together with turquoise, purple, and crimson wool — keruvim, the work of a weaver, shall you make them. <sup>2</sup> The length of one panel twenty-eight amos,

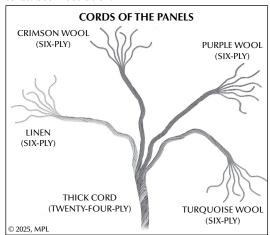
#### – THE ELUCIDATED RASHI —

These four single-variety threads were then twisted together to form the multi-variety cords from which the panels were woven. הֲבֵי אַרְבָּעָה מִינִין בְּשֶׁהֵן שְׁזוּרִין יַחַד עֶשְׁרִים וְאַרְבָּעָה בְּפָלִים לְחוּנט — Thus the four varieties of thread, once twisted together, consisted of twenty-four strands per cord (Yoma 71b; Baraisa D'Meleches HaMishkan 2:1).

## □ בּרְבִים מַעֲשֶׁה חֹשֶׁב — KERUVIM, THE WORK OF A WEAVER.

יַלא בַּאַריגָּהוָ בָּהָם בַּאַריגָּהוָ בָּהָם בַּאַריגָּהוָ בָּאַריגָּהוָ בָּאַריגָּהוָ בָּאַריגָּהוָ בָּאַריגָּהוּ בַּאַריגָּה בַּאַריגָּה מַדְּטוּ — not sewn on afterward by embroidery, which is needlework performed on an already woven cloth, אָלָא בַאַריגָה בַּשְׁנֵי בּוֹתְלִים — but rather in the original weave, on two walls of the weave, אָלָא בַאָריגָה בִּשְׁנֵי בּוֹתְלִים — one design on this wall and another design on the other wall, אַרִי מִצֵּר זֶה וְנָשֶׁר מִצַּר זֶה — a lion, for example, on this side and an eagle on the other side (Yoma 72b), אַרִי מְצֵּר לְּלְע״וֹ פִּיִשׁי״שׁ — בְּמוֹ שָּאוֹרְגִין חֲגוֹרוֹת שָׁל מֶשִׁי שֻׁקּוֹרִין בְּלע״וֹ פִיישׁי״שׁ — similar to the way silken sashes, which are called faisses in Old French, are woven nowadays. [4]

3. The yarn for the panels was produced in the following manner: Six strands of one of the types of material were twisted together. This was repeated for each of the four types, so that four single-type threads, each six-ply of that type, were created. These four threads were then twisted together to form a cord twenty-four strands thick, and the panels were woven from those cords. See illustration.



[We have explained Rashi to mean that first six strands of the *same* type of material were twisted together, and then four of those *single*-type threads were twisted together. However, Rashi's words, as we have them, בְּבִי אַרְבְּעָה מִינִין יַחַד בְּבָל חוּט וְחֵנֵּט... וְבָל חוּט בְּבוּל שִׁשָּה could be understood differently, as meaning that one strand of each of the four types was twisted together with one strand of each of the *other* three types to form a thread containing *all four* types, and then six of those *multi*-type threads were twisted together. *R' Samson Raphael Hirsch* understood Rashi in

the latter manner. As a result, he objects that Rashi's interpretation is contradicted by the Gemara in *Yoma* 71b, from which it is clear that strands of each type of material were first spun together with other strands of their *own* type, and afterward, those *single*-type threads were twisted together with each other. From Rashi to verse 31, however (and also Rashi to verse 28:6 below), it is clear that Rashi means as we have explained. Moreover, all early manuscripts and prints of Rashi have, in place of the words חָבֶל מִין מִין חִינוֹ בְּפוּל שִׁשָּׁה (see *Sifsei Yesheinim* Appendix), from which it is clear that Rashi means as we have explained, that four six-ply single type threads were made first.]

4. When a design is embroidered through needlework onto an already woven cloth, the same design will be visible, in mirror image, on both sides of the cloth. Through weaving, however, it is possible to display a different design on each side. This is because the loom on which weaving is done divides the warp (the threads that run lengthwise) into two layers, or "walls," of warps. The even-numbered threads constitute one wall and the odd-numbered threads constitute the other wall. It is therefore possible to weave, for a certain portion of the fabric, on either wall independently of the other. Therefore, patterns can be woven on one side that will not show on the other side (Rashi, Yoma 72b מושה אורג, as explained by Maaseh Oreg, p. 46 in the English edition).

Above, in verse 25:18 regarding the *Keruvim* that stood atop the *Kapores*, Rashi translated the word *Keruvim* to mean creatures with the faces of children. Here, however, he interprets *keruvim* simply as creatures, but not any particular creature. [*Mizrachi* and *Mishneh LaMelech* (*Hil. Klei HaMikdash* 8:15) wonder how the word *keruvim* can mean something different in our verse than it did above.]

וּפּוּתְיָא אַרְבַּע אַמִּין דִּירִיעֻתָּא חַדָּא מְשַׁחְתָּא חֲדָא לְכָל יְרִיעֻתָּא: ג חֲמֵשׁ יְרִיעֻן יֶהָוֹיָן מְלַפְּפָּן חֲדָא עם חֲדָא יִרִיעֻן מְלַפְּפָּן חֲדָא הְתַבְלָא עַל שִׁפְתָא דִירִיעֻתָּא הַתְבֵּד בְּשִׁפְתָא דִירִיעֻתָּא דְּסִעְרָא תַעְבֵּד בְּשִׁפְתָא דִירִיעֻתָּא דְּסִעְרָא הַבִית לוֹפֵי וְבַן עַנוּבִין תַּעְבֵּד בִּירִיעֻתָּא חֲדָא בַּסְעָרָא הַבִּית לוֹפֵי הִנְיָנָא: הַחָמְשִׁין עַנוּבִין תַּעְבֵּד בִּירִיעֻתָּא חְדָא דִירִיעֻתָּא דְּבֵית לוֹפֵי תִנְיָנָא מְכַוּנַן עַנוּבִיָּא חַדָּא לַקַבֵּל חַרָא: וְרֹחֵבֹ אַרְבַּע בָּאַפָּה הַיְרִיעֶה הֵאֶחֶת מִהָּה אַחֶת לְכָל־הַיְרִיעְת: גּ חֲמֵשׁ הַיְרִיעֹת תְּהְיֶּיוֹ חְבְרֹת אִשֶּה אָשָׁה אֶל־אֲחֹתֵהּ וְחָמֵשׁ יְרִיעֹת חְבְּלֹת אָשָׁה הַיְרִיעָה הָאֶחָת מִקָּצָה בְּחֹבֶּרֶת וְכֵן תִּצְשִׁהֹ בְּשְׂפַת הַיְרִיעָה הַקָּצְה בַּמַחְבֶּרֶת הַשְׁנִית: הְחֲמִשִׁים לֻלָּאֹת מִעְשָׁה בַּיְרִיעָה הָאֶחָת וַחֲמִשְׁים לֻלָּאֹת מִעְשָׁה בִּקְבִילִת הַלְּלָאֹת אִשֶּׁר בַּמַחְבֶּרֶת הַשְּׁנֵית מַקְבִּילֹת הַלְלָאֹת אִשֶּׁה אֶל־אֲחֹתָה:

רז"י

שְׁמוֹר שָׁפַּעֲשָׁה הַלּוּלָחֹוֹת מְכוּוּלִוֹת בְּמִדְּה חַׁחַת הַבְּדְּלָחָן זוֹ מִזוֹ, וּכְמִדְּסָן בִּיִרִישָׁה זוֹ כֵּן יְהֵחׁ בַּחֲבֶּרְמָּה, שַׁבְּשָׁלְּחֹ הַלְּנִיתוֹ וְּכֵּחֹ בַּחֲבֶּרְמָּה, שַׁבְּשָׁרְחֹוֹ מִזֹּוֹ, וּכְמִדְּסָן בִּירִישָׁה זוֹ כֵּן יְהֵחֹ בַּחֲבֶּרְמָּה, שַׁבְּּגְּוֹתוֹ בְּלֵּוֹ חִוֹבְּרָת חִצְּלֶת יִיְיִּוּ הַלּוּלְחֹת שֶׁל יְרִישָׁה זוֹ מְכוּוְּלִחֹת בְּנֶגְּד זוֹ, מַּרְבִּיתוֹ שֶׁל יִרְישׁׁה שֶׁל זוֹ. וְיָחָהּ וְשְׁבִירִישׁׁת חָלְרְבָּן שֶּׁבְירִים וּשְׁבִירִים, וְכֵן הַחִּבֶּת, וּכְּבָּתְיִישׁׁת יִחְדּבְּעוֹ עִשְׁרִים וּשְׁבִיים, וְכֵן הַחִּבֶּנְתְ הַבְּשִׁים מִן הַמִּיְנְתח לְמַעַרָב, שֶׁבֶּחֹת מִן הַבְּשִׁרִים מִן הַמִּיְרָת לְמַעַרָב, שֶׁבְּלְפוֹן מִבְּיִם בְּשְׁבִּים מְן הַבְּלִשְׁרִב, שְׁבָּרִים הְּשְׁבִים מְן הַבְּעָבְים לְבְּלִים לְּבְּלִים הְלְבִירִם הְּבְּבִים לְבְּלִים לְבְּלִים בְּלְבִים מִן בְּמִבְּרָב. לְבְּלִב חְלִבְים לִּבְּלִים מִוֹן בְּלִבּים מִן בְּלִבְים לְבְּלִי חָבְּלִי הְלָבִים מִן בְּמִילְבָב. רְלִמָּב בְּמִבְּרָב. רְלְמָב בְּעִבְּרִב. רֹחָב בַּמִּשְׁבָּן מִן הַצְּפוֹן לְּרָרוֹם עָשֶׁר חְמָבי תְּבִּלי מְבְּבְב. רֹחִבּב בְּמִשְׁבָּן מִן הַצְּפוֹן לְּרָרוֹם שָּלֵב תְנִבְיר בּב רִּישִׁב בְּמִים בְּב רֹים בְּמִים בְּב. רֹחִבּב בְּמִּשְׁבָּן מִן הַצְּפוֹן לְּרָרוֹם עַשְׁר חִמְבִים בְּבְּים בְּמִבְרָב. רֹחִבּב בְּמִשְׁבָּב. רּחִבּב בְּמִּשְׁבָּן מִן הַצְּפוֹן לְּרָרוֹם שָּבְר חִבְּנִים בְּבָב בּתִּבְרב. רֹחִבּב בְּמִשְׁבָּן מִן הַצְּבּוֹ לְּרָרוֹם שִּבְּר לְמִבּיר בּב. רֹחַב בַּמִיבְבוּ מִוֹים בְּבִבּים בְּיִבּים בְּבִּים בְּבִּב בְּיִבְּים בְּבִּב בְּיִבְּים בְּיִבְּב בְּיִבְּב בְּיִבְּים בְּיִבּים בְּבִּים בְּיִבְּב בְּים בְּבִבּים בְּיִבְּב בְּיִבְּבְּים בְּיבּב בּים בְּבְבּים בְּבְבִּבּים בְּבּב בְּים בְּבְבּב בּים בְּבְבּים בְּבִבּים בְּבּב בְּבִבְרְב. בְּבְּבְּבּים בְּבִבּים בְּבּים בְּיבּים בְּבּבּים בְּבְּבְּבּים בְּבְּבּים בְּבּים בְּבּבּים בְּבּב בְּיִבְּבְּבּים בְּבָּב בְּבּבְּבְּבְּבּים בְּבְּבְּבִים בְּבְּבּים בְּבְּבּים בְּבְבּים בְּבְּבְבּבּים בְּבּבּים בְּבְּבְבְבּבְּבְּבְּבְּבּים בְּבְּבּבּים בְּבְבּבְּבְּבְּבְבּבְּבּים בְּבְּבְּבְּבְבְּבְּבְּבְב

(ג) תִּהְיֶּין חֹבְּרֹת. מּוֹפְּרָן בְּמַחַט זוֹ בְּלֵּד זוֹ, חָמֵּשׁ לְּבַּדּ וְחָמֵשׁ לְּבַּדּ שָׁהָ אֶל אֲחֹתָה. כֶּךְ דֶּכֶּךְ הַמִּקְלָח לְדַבֵּר שָׁהוּח לְשׁוֹן וְכָר חֹוֹמֵר "חִׁישׁ בְּדָּבָּר שָׁהוּח לְשׁוֹן זְכָר חֹוֹמֵר "חִישׁ בְּדָבָר שָׁהוּח לְשׁוֹן זְכָר חֹוֹמֵר "חִישׁ מְל חִׁיוֹ", בְּמוֹ שֶׁנֶּשְׁמֵר בַּבְּרוּבִיס "וּבְּנֵיסֶס חִישׁ חֻׁל חִׁיוֹ" (עֹפִיל כֹה, כ): (ד) לְלְאֹת. לֹיל"ם בְּלע"ו, וְכֵן מִּרְנֵּס חֹוּלְקְלוֹם, "עֵנוּבִּין", לְשׁוֹן עֵנִיכָּה: מִקְצָח בַּחבָרֶת. בְּחֹוֹסְה יְרִישָה קֹבּרָת: בְּמִחְבֶּרֶת: בְּמִּחְבֶּרֶת: בְּמִחְבֶּרֶת: בְּמִחְבֶּרֶת: בְּמִחְבֶּרֶת: הַשְּׁבִּת הַיְיִישָה הְשִׁבָּת הַיְּיִישָה הְשִׁבְּת הַיְּרִישָה הַמְיִבוֹנָה בְּמַחְבֶּרֶת: הַשְּׁבִּת בְּחֹבְרָת: בְּמֹחְבֶּרֶת: הַשְּׁבִּת בְּחֹבְרָת: בְּמִחְבֶּרֶת: הַשְּׁבָּת הְשִׁבְּת הְשְׁבִּת לְמוֹן כְּלָּה, בְּמֹוֹמֵר לְסוֹף הַלָּבִית: (ה) מַקְבִילת הָלְּלָאת אשָׁה אָל אַחתָה. הַמוֹבִּרֹת: (ה) מַקְבִילת הַלְּלָאת אשָׁה אָל אַחתָה.

#### - THE ELUCIDATED RASHI

#### 3. הריין חברת — FIVE PANELS SHALL BE ATTACHED ONE TO THE OTHER.

זו בְּעֵד זוֹ בְּעֵד וּה — He sews [the panels] together with a needle, one next to the other along their lengths, המשׁ לְבַר וְחָמִשׁ לִבַר וְחָמֵשׁ לִבַר וְחָמֵשׁ לִבַר וְחָמֵשׁ לִבַר וְחָמֵשׁ לִבַר וְחָמֵשׁ הוא another group.

□ אשה אל אַחתה — ATTACHED ONE TO THE OTHER.

The words אָשָׁה אֶל אֲהֹתָה literally mean *a woman to her sister*. Rashi explains why feminine terminology is used:

קבָּהָר לְּדְבֵּר בְּּדְבֶּר שֶׁהוּא לְשׁוֹן נְקַבָּה — This is the Scriptural style when speaking about an object that is grammatically feminine and relates to another object of the same kind. [5] וּבְּדָבֶּר שֶׁהוּא אָל אָחִיוי — And when speaking about an object that is grammatically masculine in such a situation, it says "אִישׁ אֶל אָחִיוי", a man to his brother, בְּּבְּרוּבִים — as it says above in verse 25:20 in description of the Keruvim, which are grammatically masculine, that they were positioned "וּבְּנִה אִישׁ אַל אַחִיוי" — with their faces "אַרִּשׁ אַל אַחִיי", a man toward his brother.

## 4. ללאת – LOOPS.

לצי"לש בְּלע״ז — Lacels in Old French, ייַענוּבִין״ — Onkelos likewise translated בְּלִי״ן מִּרְנֵב אוּנְקְלוֹס, ייַענוּבִין״ as ייַענוּבִין״, , ייַענוּבִין״ – from the word ייַעניבָה״ (loop or bow).

ם מְקְצָה בַּחֹבְרֶת — YOU SHALL MAKE LOOPS OF TURQUOISE WOOL ON THE EDGE OF ONE PANEL AT THE END OF ONE GROUPING.

You shall make loops on the panel that is at the end of the group of five.

<sup>5.</sup> Another instance of this usage is found in verse 17 below.

and the width four amos for one panel; one measure for all the panels. <sup>3</sup> Five panels shall be attached one to the other, and five panels attached one to the other. <sup>4</sup> You shall make loops of turquoise wool on the edge of one panel at the end of one grouping, and so shall you make on the edge of the panel which is at the end of the second grouping. <sup>5</sup> Fifty loops shall you make on one panel and fifty loops shall you make on the end of the panel that is on the second grouping, the loops aligned one to the other.

#### — THE ELUCIDATED RASHI –

"חוֹבֶּרֶת" קרוּיָה קרוּיָה "חוֹבֶּרֶת" (or מַּחְבֶּרֶת (or מַּחְבֶּרֶת), a grouping, because they are sewn together as a group.

□ וְכֵן הַשְּׁנִית הַשְּׁנִית הַשְּׁנִית הַשְּׁנִית הַשְּׁנִית הַשְּׁנִית הַשְּׁנִית הַשְּׁנִית — AND SO SHALL YOU MAKE ON THE EDGE OF THE PANEL WHICH IS AT THE END OF THE SECOND GROUPING.

קיצוּנָה שְּהִיא קִיצוּנָה — Just as you made loops on the edge of the first grouping, so also you shall make loops at the edge of the second grouping, on that panel which is at the outer end of that grouping. האָשָּהי — The word קִּשׁוֹן הָאָה is a form of the word "קַּצֶּה", end, used in the beginning of the verse. — That is, affix the loops on the panel that is at the end of the grouping.

# 5. מַקְבַּילת הַלָּלָאת אִשָּה אֶל אֱחתָה — THE LOOPS ALIGNED ONE TO THE OTHER.

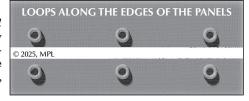
Rashi explains the meaning of "aligned one to the other":

שמור שָׁתְּעֶשֶׁה הַלּוּלָאוֹת מְכוּוְנִוֹת בְּמִדָּה אַחַת הַבְּדְלָתָן זוֹ מִזוּ — Be careful to make the loops equidistant from each other, וּבְמִדְתָּה בִּוֹלְאוֹת מְכוּנְנוֹת בְּמִדְּה אַחַת הַבְּדְלָתָן זוֹ מִזוּ — and to maintain the same distance between the loops on this end-panel as between the loops on its fellow end-panel, שְּבְשֶׁתִּבְּרוֹשׁ חוֹבֶּרֶת אֵצֶל חוֹבֶּרֶת בְּצֶל חוֹבֶּרֶת בְּעָל חוֹבֶּרֶת בְּעָל חוֹבֶּרֶת בְּעָל חוֹבֶּרְת בְּעָל חוֹבְּרָת בְּעָל חוֹבְּרָת בְּעָל חוֹבְּרָת בְּעָל ווֹ מִינְנוֹת בְּנָגֶר וֹנִילְּאוֹת שֶׁל ווֹ — the loops of this end-panel will line up opposite the loops of the other end-panel. ווֹ מִיְבְּבְילוֹת בְּיָבְילוֹת בְּנָגֶר ווֹ בְּנָגֶר ווֹ בְּנֶגֶר ווֹ בְּנָגֶר ווֹ בְּנָגֶר ווֹ בְּנָגֶר ווֹ בְּנָגֶר ווֹ בְּמָבְילוֹת בְּמִבְּרִלוֹת בְּמִבְּרִלוֹת בּתְבְּבִילוֹת בּתְבְּבְילוֹת בּתְבְּבִילוֹת בּתְבְּבִילוֹת בּתְבְּבִּילוֹת בּתְבָּבְילוֹת בּתְבָּבְילוֹת בּתְבָּבְילוֹת בּתְבָּבְילוֹת בּתְבָּבְרֹי (opposite) is that מִיְבְבָּבְל" בּיִבְּר וּלִבְּבְר ווֹ בּנְגֶר בּתְבְּבִּר בּת בּתְבְּבִּל בּתְרְבּוֹם בּתְבְּבִּילוֹת בּתְבּבְלִית בּתְבָּבְר בּת בּתְבָּבְר בּתְבְּבָּר בּת בּתְבָּבְר בּתְבְּבָּר ווֹ בְּנָגֶר בּתְבְּבִּר בּתְבְּבְּר בּתְבְּבִּילוֹת בּתְבָּבְר בּתְבְּבְּת בּתְבָּבְילוֹת בְּתְבָּב בּתְבָּבְילוֹת שֵּל בּתְבְּבָּר בּת בּתְבָּבְר ווֹ בְּנָבֶר ווֹ בְּנֶבְר ווֹ בְּנָבְר ווֹ בְּנֶבְר ווֹ בְּבָּבְר בּתְבְּבְּר בּתְבְּבְּבִילוֹת בּתְבִילוֹת בּתְבָּבְילוֹת בּתְבָּבְילוֹת בּתְבָּב בּתְבָּב בּתְבְּבּיל בּתְבְּב בּתְבְּבְּב בּתְבְּבְּילוֹת בְּתְבְּב בּתְבְּבְּבְילוֹת בְּתְבָּב בּתְבְּבְּבְּר ווֹי בְּבָּבְר בּתְבָּב בּתְבְּבְּר ווֹי בְּבְּר בּתְבְּבְּר ווּיִבְּבְּילוֹת בְּתְבְּבְילוֹת בְּתְבְּבְּבְּר בּתְבְּבְּבְילוֹת בְּבְּבְר בּבְּבְּבְּב בְּבְבְּבְילוֹת בְּבְּבְר בּיִבְּבְיל בּתְבְּבְּבְילוֹת בְּבְּבְילוֹת בְּבְּבְילוֹת בְּבְבְּבְילוֹת בְּבְּבְר בּבְּבְיל בּיתְבְּבְּיל בְּבְּבְּבְילוֹת בְּבְּבְּבְּבְּבְּבְּבְילוֹת בְּבְּבְּבְּבְּבְבְּבְּבְיל בְּבְּבְּבְּבְילוֹת בְּבְּבְּבְבְּבְּבְבְּבְּבְבְילוֹת בְּבְּבְבְּבְּבְּבְבְּבְּבְּבְּבְיבְּבְּבְּבְבְּבְּבְבְּבְּבְבְּבְּבְבְ

Rashi stated in verse 1 that in addition to serving as a roof for the Mishkan, the Mishkan-canopy also hung down the outside of the Mishkan. Rashi now calculates how many of the Mishkan-canopy's *amos* formed its roof and how many hung down:

בּיִנְיעוֹת אָרְבָּן עֶשְׁרִים וּשְׁמוֹנָה וְּרְחָבָּן אֵרְבַּע — The panels were each twenty-eight amos long and four amos wide, וּבְשֶׁחְבֵּר חָמֵש יְרִיעוֹת יַחַד — and when [the craftsman] joined five panels together, as described in verse 3, נְמְצָּא רָחְבָּן עָשְׂרִים — their combined width was twenty amos (4 x 5 = 20). וְבַן — The same goes for the second grouping of five panels; when sewn together their combined width was twenty amos. יְבָשְׁרִים לְמַעֲרָם — Now the interior length of the Mishkan was thirty amos from east to west, שְׁלְשִׁים מִן הַמִּמְרָם — and the same for the north side (below, v. 20), וְבֵּלְ בָּרֶשׁ אַמְה וַחֲצִי הָאָמָה וַחֲצִי הָאָמָה בּרִשְׁלְשִׁים מִן הַמִּוֹרָח לְמַעֲרָם — and the same for the north side (below, v. 20), הַבְּיִי שְׁלִשִׁים מִן הַמִּוֹרָח לְמַעֲרָם — so you have thirty amos for the Mishkan's interior length from east to west (20 x 1½ = 30). רוֹחַב הַמִּשְׁבָּן מִן הַצְּפִוֹן לְּרָרוֹם עָשֶׁר אַמֵּוֹר — The interior width of the Mishkan from

<sup>7.</sup> For example, יְּיַחֵן שֶׁם יְשְׂרָאֵל "נְּבֶר" הָהָר, and Israel encamped there, opposite the mountain (above, 19:2), is rendered by Onkelos יַּלְקְבֶּל" טֹרְא [Support for the meaning of a Hebrew word may be brought from Aramaic because Aramaic words commonly stem from Hebrew (Mizrachi above, 25:29).]



<sup>6.</sup> See illustration.

י"נס

שָׁבְּבָּהָן טֶשֶׁר, נְמְנְּאוֹ שְׁמֵּי אַמּוֹת הַפַּחְמּוֹנוֹת מְגוּלּוֹת. רָחְבָּן שֶׁל יְרִישׁוֹת אַרְבָּעִים אַמָּה בְּשֶׁהֵן מְחוּבָּרוֹת, שֶּשְׂרִים אַמָּה לְחוּבָרָת. שְׁלְּדִים אַמְּה בְּשֶׁהֵן מְחוּבָּרוֹת, שֶשְׁרִים אַמָּה לְחוּבָרָת. שְׁלְשִׁים מַהֶּן לְנֵג חֲלֵל הַמּשְׁבָן לְּחָרְבּוֹ, וְאַמָּה רְנָגְּד שוֹבִי רָאשֵׁי הַקְּרָשִׁים שֶׁבְּמַעֶרָב, וְאַמָּה לְכַפּוֹת עוֹבִי הָעַמּוּדִים שְׁבְּמֵעְרָב, וְאַמָּה לְכַפּוֹת עוֹבִי הָעַמּוּדִים שְׁבְּמֵעְרָב, וְאַמָּה לְנַשְׁר שִׁבְּהָן בַּמָּץ וּילוֹן. שְׁבְּבָּעָה בִּייִין וִילוֹן. מַמְנִים שָׁבָּמִן בְּמִין וִילוֹן. מַמְנִים שָׁהַמִּיִם שָׁהָמִםךְ פַּרִישׁ וְחַלוֹי בַּנְּוִין שַׁבְּהַן בְּמִין וִילוֹן. מַמְנִים שִׁהְּבִּים בְּמִין וִילוֹן.

שֶׁבֶּשֶׁמֵר "וּלְיַרְכְּמֵי הַמִּשְׁכָּן יָמָה וְגוֹ', וּשְׁנֵי קְרָשִׁים לִמְקְלְעֹת" מֹס פּסוקים כב־כנו, הֲבִי שָׁשֶׁר. וּבִּמְקוֹמָם אֲפָרְשֵׁם לְמִקְרָחׁוֹת הַלְּבָּן לְרָקִבּוֹ שֶׁל מִשְׁכָּן, עָשֶׁר אַמּוֹת הַלְּכָּן לְרָקבּוֹ שֶׁל מִשְׁכָּן, עָשֶׁר אַמּוֹת הָבְּיִם הַמִּשְׁכָּן, וְאַמָּה מִבְּחֹן וְאַמָּה מִבָּחוֹ הְאַמִּר רִוֹחַב הַמִּשְׁכָּן, וְאַמָּה מִבְּחֹן וְאַמָּה מִבָּחוֹ לְנֵבְר רְחַב הַמִּשְׁכָּן, וְאַמָּה מִבְּחֹן וְאַמָּה מִבָּחוֹ לְנֵבְר רִחַב הַמִּשְׁכָן, וְאַמָּה, נִשְׁפִּיִירוּ שֵׁשׁ עָשְׁרֵבִים לְמֵבּר רָחִב רְאַבִי רְאֹבֵי הַלְּבְרוֹם, מַכְפוֹת קּוֹמָת הַקּרָשִׁים אָמֵה, שִׁמוֹנָה לְצָפוֹן וּשְׁמוֹנָה לְּרָרוֹם, מִכְפוֹת קּוֹמָת הַקּרָשִׁים לְמֵמָת בְּקּרָשִׁים

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north to south was ten amos, שנאמר "ולירכתי המשכן ימה וגו' ושני קרשים . . . למקצעת" — as it says, For the end of the Mishkan on the west, you shall make six planks. And you shall make two planks for the corners of the Mishkan, at the end (below, vv. 22-23). — Thus, you have ten amos for the interior width of the Mishkan, וּבְּמָקרְאוֹת הַלָּלוּ — as I will explain in my comments on those verses, showing how it emerges from them that the Mishkan's interior width from north to south was just ten *amos*. [8] בוֹתֵן הַיִרִיעוֹת אַרְכַּן לְרַחְבּוֹ שֵׁל מִשְׁכַּן — He would lay the connected panels with their length (the twenty-eight-amah side) across the Mishkan's ten-amah width. [9] עשר אַמות אמצעיות לגג חַלל רוֹחָב הַמְשַׁבּן — Thus, the middle ten amos went to cover the interior airspace of the Mishkan's width, ואַמָּה מִבָּאן וְאַמָּה מִבָּאן לְעוֹבִי רָאשֵׁי הַקְּרְשִׁים — and an additional amah on either side went to cover the thickness of the tops of the planks, שַּׁעוֹבְיִים אַמָּה — whose thickness was עשְׁרֵה אַמָּה — This left sixteen amos (28 - 10 - 2 = 16), שְׁמוֹנָה לְצָפוֹן וּשְׁמוֹנָה שלברום — eight to the north side and eight to the south side, מְבַסוֹת קוֹמֶת הַקְּרָשִׁים — to drape down and cover the topmost eight amos of the planks' height, שַּׁבְּהַן עָשֶׁר — whose full height was ten amos. נמצאו שהי אמות התחתונות מגולות — It emerges that the bottommost two amos of the planks' height on the Mishkan's southern and northern sides were left exposed.

Thus far, Rashi has explained how the Mishkan-canopy's twenty-eight-*amah* dimension was positioned over the Mishkan's width. He now does the same for the other dimension:

were all joined, רְּבְּעִים אַמָּה בְּשֶׁהְן שְׁל יְרִיעוֹת אַרְבָּעִים אַמָּה בְּשֶׁהֵן מְחוּבְּרוֹת — twenty amos for each grouping. These forty amos were placed over the length of the Mishkan. שְּלְשִׁים מֵהֶן לְנֵג חֲלֵל הַמִּשְׁבָּן לְאָרְבּוּ — Thirty of these amos covered the Mishkan's interior length, בְּאַרְבִּים שֶׁבְּמַעֶרָם שְׁבְּמַעֶרָם — another amah lay opposite the thickness of the planks in the west, בְּאַמִּרְרִים שֶּבְּמִוּרְם — and an additional amah went to cover the thickness of the pillars in the east.

Rashi pauses to explain his switch in terminology from "planks" to "pillars":

עלא הָיוּ קְרָשִׁים בְּמִוְרָח — I say "pillars" rather than "planks" because there were no planks on the east side of the Mishkan, which was the side through which one entered the Mishkan.

אַלָּא אַרְבָּעָה | עַמוּרִים | — Instead, there were four [another version: five] ונ"א: חֲמִשְׁהוֹ עֲמֵוּרִים | שְׁבָּתִין וְישְׁבָּתְן וְילוּן | שְבָּתָן וְילוּן | — upon which the Screen was spread, hanging down from its hooks like a

8. Rashi to verses 22-23 explains that although there were eight planks on the western side (the six middle ones plus the two at the corners), so that in total, the row measured *twelve amos* from end to end (8 x  $1\frac{1}{2}$  = 12), this was true only for the *exterior* width of the Mishkan. Its *interior* width, however, measured only ten *amos*. This is because one *amah* of each of the two corner planks was not visible inside the Mishkan, as those two *amos* were covered by the thickness of the planks that met them at right angles at the northern and southern corners. See illustration in note 41.

curtain, as stated in verse 37 below.

- 9. [Rashi calls the 28-amah side the panels' length. Actually, once the two groupings were joined to each other, the 28-amah side became the Mishkan-canopy's
- width, since its other side now measured 40 amos (10 x 4 = 40). Nevertheless, since verse 2, which discussed the dimensions of each individual panel, referred to the 28-amah side as the length and the other side as the width, Rashi maintains that terminology even when referring to the panels after they were connected.]
- 10. Although the Torah does not specify the thickness of the planks, the Sages had a tradition that it was an *amah* (*Ritva*, *Shabbos* 98b, cf. *Tosafos* there ב"ר").
- 11. Verse 37 below states explicitly that there were five pillars in the east, so the word "four" in Rashi appears to be a copyist's mistake (see *Yosef Hallel; Sifsei Yesheinim* Appendix).

י"בר

הַפּּקְבֶּקוּ, וְהַבָּתוּב בְּבָּרָשָׁה זוֹ מְסַיְישֵנוּ, "וְנְסֵפּ שָׁת הַפִּרֹבֶּת פַּחַת הַקְּרָסִים" (להלן פסוק לג), וְמִׁם בְּדְּבְרֵי הַבְּרֵייִתְּח הַזּאֹת נִמְנֵאֹת בָּרוֹכֶת מְשׁוּבָה מִן הַקְּרָסִים וּלְמַשְרָב אמה: גָּשְׁפִּיְירוּ שְׁמוֹנֶה חַמּוֹת הַמְּלוּיִין עַל אֲחוֹרֵי הַמִּשְׁכְּן שְׁבְּמַעֲרָב, וּשְׁפֵּי חַׁמּוֹת הַפִּּחְמּוֹנוֹת מְגוּלוֹת. זוֹ מָנְאֹתִי בְּבָרֵייִתְּא דְמ"ע מִדּוֹת. חֲבָל בְּמַפֶּכֶת שַׁבָּב נּחּם חֵין הַיִּרְעוֹת מָכִפוֹת אָת עַמוּדִי הַמִּזְרָת, וְמַשָׁע אַמּוֹת מְלֹנִיוֹת אֲחוֹרֵי

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Rashi resumes his calculations:

בּשְׁבִּיְנִין עֵל אֲחוֹרֵי הַמִּשְׁבָּן שֶׁבְּמֵעֲרָב — This left eight amos of panel hanging down the exterior of the planks at the back of the Mishkan to the west, covering the top eight amos of their ten-amah height (40-30-2 = 8). וּשְׁהֵי אֲמוֹת הַתַּחְתוֹנוֹת מְגוּלוֹת — And here as well, the bottommost two amos of the planks were left exposed.

Having concluded his calculation for the placement of the panels atop the Mishkan, Rashi notes that one of its details is the subject of debate:

דוֹ מְצָאתִי בְּבְרִיינִא דְמ״ט מִדּוֹת I found the above calculation in the Baraisa of Forty-Nine Middos. [12] אַבָּל בְּמֵשֶׁכֶּת שַׁבָּת — But in the Gemara, in Tractate Shabbos (98b), אֲבָל בְּמֵשֶּׁכֶּת שַׁבָּת שַׁבָּת — But in the Gemara, in Tractate Shabbos (98b), אֵכָל בְּמֵשֶּׁכֶּת שַׁבָּת הַיְרִיעוֹת מְכַפוֹת אֶת עַמוֹּדֵי הַמְּוֹרֶח הוֹ is assumed that the panels did not cover the tops of the pillars in the east. וְתַשַּׁע אֲמוֹת הְּלוּיוֹת — Accordingly, nine of the panels' amos hung down behind the Mishkan on the west.

Rashi supports the latter approach:

יוְנְתָּהְ זוֹ מְּטְוִיעֵנוּ — And a verse later in this passage supports us [the approach of our Gemara in Shabbos], for verse 33 says: "יְנְתָּת תַּחַת הַקּרְטִּים" — You shall put the Paroches under the hooks. The Paroches, which separated between the Holy (Kodesh) and the Holy of Holies (Kodesh HaKodashim), shall be placed directly under the hooks that connect the two groupings of the Mishkancanopy. [13] — But if it is as this Baraisa says, that the Mishkan-canopy covered also the amah thickness of the pillars in the east, אָם בְּרְבָּיִם וּלְמַעֲרָב אַמָּה בֹּן הַקְּרָסִים וּלְמַעֲרָב אַמָּה בּעוֹ הַלְּמַעֲרָב אַמָּה שׁנּבּים וּלְמַעֲרָב אַמָּה בּעוֹ בּעָבָּא שׁנּבּים בּעָבָים בּעָבָּים בּעָבָים בּעָבָּים בּעָבָים בּעִבְּעִים בּעִבְּעִים בּעְבָּבְיִים בּעָבְיִים בּעְבָּבְיִים בּעָבְיִים בּעָבְיִים בּעָבָים בּעָבְיִים בּעָבָים בּעָבָים בּעְבָים בּעָבָים בּעָבָים בּעְבָים בּעָבָים בּעִבָּע בּעָבָים בּעָבָים בּעָבָים בּעָבָים בּעָבָים בּעַבְיִים בּעָבָים בּעָבָים בּעָבָים בּעָבָים בּעָבָים בּעָבָים בּעָבָים בּעְבָים בּעָבָים בּעְבָּים בּעָבָים בּעָבָים בּעָבָים בּעָבָים בּעבּע בּעָבָים בּעבָים בּעְבָּים בּעבְים בּעבָּים בּעבּעם בּעבּים בּעבָּים בּעבָּעם בּעבּים בּעבָּים בּעבּעב בּעבּים בּעבּעם בּעבּעב בּעבּים בּעבּעם בּעבּעם בּעבּים בּעבּעם בּעבּע

12. This Baraisa, which Rashi, Tosafos, and other Rishonim mention in several places, is no longer in our possession, though it seems to be quoted in part in Yalkut Shimoni, Pekudei §421-422. [Below, in verses 25 and 27:5 (and in I Melachim 7:16, 18, 28), Rashi refers to this work as מִשְׁנֵח אַרְבָּעִים וְחֵשֵׁע מִדּוֹח, "the Mishnah of Forty-Nine Middos."]

13. The Mishkan's thirty-amah length was divided into two sections, the Kodesh (Holy), which occupied the first twenty amos counting from the entrance in the east, and the Kodesh HaKodashim (Holy of Holies), which occupied the remaining ten amos to the west. The Paroches hung down as a divider between the two sections (Rashi

below, v. 32). Verse 33 states that the *Paroches* was positioned under the Mishkan-canopy's hooks.

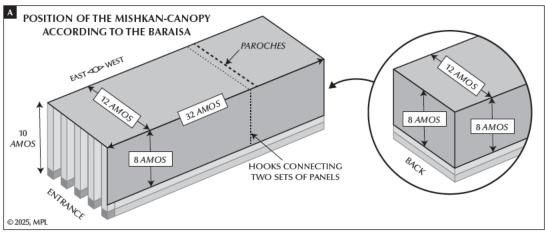
14. Since each grouping measured twenty *amos*, and according to the Baraisa, one *amah* of the first grouping covered the thickness of the pillars in the east, only nineteen *amos* remained till the end of that grouping, where the hooks linking the two groupings were located. The *Paroches*, however, was positioned twenty *amos* from the pillars in the east. According to the Baraisa, then, the *Paroches* was not set directly under the hooks but rather one *amah* to the west of them — in contradiction to an explicit verse! See Illustrations A and B on following page. See Insight.

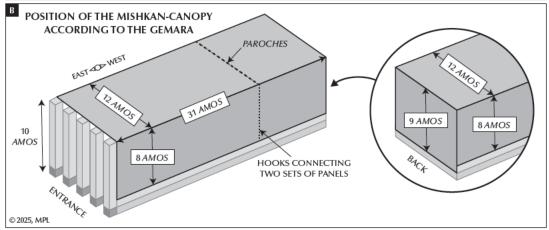
•§ In Defense of the Baraisa of Forty-Nine Middos It is obviously impossible for the Baraisa to contradict a verse. Mizrachi therefore suggests a means of reconciling the verse with the Baraisa, but his suggestion is rejected by Gur Aryeh and Nachalas Yaakov.

An interesting defense for the *Baraisa of Forty-Nine Middos* runs as follows. As noted earlier, the *Baraisa of Forty-Nine Middos* is no longer in our possession. Nevertheless, excerpts of that Baraisa are quoted in *Yalkut Shimoni, Pekudei* §421. In the very next *siman* there (§422), which appears to be a continuation of the quote from the *Baraisa of Forty-Nine Middos*, it is stated that the verse, *You shall put the Paroches under the hooks*, refers to the hooks of the Tent-spread of goat hair — *not* to the hooks of the Mishkan-canopy. The Tent-spread, which, as the coming verses relate, lay on top of the Mishkan-canopy, was composed of *eleven* four-*amah*-wide strips, *six* in one grouping and five in the other, and those two groupings were also joined together by hooks. The six-strip grouping was placed toward the front of the Mishkan in the east. If we say that one *amah* of that grouping's first strip covered the thickness of the pillars in the east and that strip's remaining three *amos* hung down in front of the pillars, it would emerge that the other five four-*amah* strips of that grouping

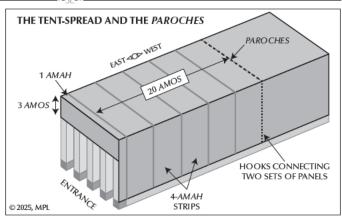
וּ וְתַעָבֵּר חַמְשִׁין פּוּרְפִּין דִּדְהָב וּתְלָפֵף יָת יְרִיעָתָא חֲדָא עִם חָד: זּ וְתַעְבֵּר יְרִיעָן דִּמְעַנִּי לְפְּרָסָא עַל מַשְׁכְּנָא חֲדָא עֶשְׂרֵי יְרִיעַן תַּעְבַּר יָתְהוֹן: חּ אָרְכָּא דִירִיעַת אַמִין חָדָא תְּלָתִין אַמִין

ּ וְעָשִּׁיתָ חֲמִשֶּׁים קַּרְסֵי זָהֶב וְחִבּּרְתָּ אֶת־הַיְרִיעׁת אִשֶּה אֶל־אֲחֹתָהּ בַּקְּרָסִים וְהָיָה הַמִּשְׁכֵּן אֶחֵר: וּ וְעָשִּׁיתִּ יְרִיעִת עִוִּּים לְאָהֶל עַל־הַמִּשְׁכֵּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעַת תַּעֲשֶׂה אֹתֵם: הּ אִנֶרךּ | הַיְרִיעֵה הָאַחַׁת שְׁלֹשִׁים בָּאַפָּׂה





- which totaled twenty amos - lay opposite the first twenty amos of the Mishkan, leaving the hooks that joined them to the second grouping precisely over the Paroches; see illustration (Zayis Raanan to Yalkut Shimoni [by the author of Magen Avraham to Shulchan Aruch], who expresses surprise that Rashi, who possessed the Baraisa of Forty-Nine Middos, did not notice - as Zayis Raanan puts it - that the Baraisa has a different understanding of which hooks the Paroches was under). See, however, the question on Zayis Ranaan's answer raised by R' Chaim Kanievsky in his Beur to Baraisa D'Meseches Middos §12.



<sup>6</sup> You shall make fifty hooks of gold, and you shall attach the panels to one another with the hooks, so that the Mishkan-canopy shall become one.

<sup>7</sup> You shall make panels of goat hair for a Tent over the Mishkan-canopy; eleven panels shall you make them. 8 The length of one panel thirty amos,

(ו) קרסי זהב. פירמייל"ש בלט"ז. ומכניסן ראשן אחד לפרוש אותן על היריטות התחתונות: (ח) שלשים בלולאות שבחוברת זו וראשן אחד בלולאות שבחוברת באמה. שבשלותן ארבן לרוחב המשבן, כמו שנתן את זו ומַקַבַּרוַ בַּבו: (ז) יַרִיעת עַזִּים. מִפּוֹלָה שֵל עַזִים הַרָחֹשוֹנוֹת, נְמִנְחוֹ חַפֹּוֹ טוֹדְפוֹת חַמֵּה מַכָּחון וְחַמֵּה מַכָּחון וברייםה דמנחכם המשכן ג, א): לאהל על המשבן. לכסות החת מהשפי המות שנשתרו מגולות מן הקרשים.

— THE ELUCIDATED RASHI –

## 6. קרְסֵי זָהָב — HOOKS OF GOLD.

בירמייל"ש בּלַע"ז — Fermails in Old French. וֹמַכְנִיסָן רֹאשָׁן אָחָד בַּלּוּלָאוֹת שַבְּחוֹבֵרֵת זוֹ — He would insert one end of [the hooks] into the loops on one grouping וראשן אחר בַּלוּלָאוֹת שַבַּחוֹבַרָת זו — and the other end of the hooks into the loops on the other grouping, ומחַבְּרָן בָּהַן — and join [the two groupings] together by means of [those hooks].[15]

### 7. יריעת עזים — PANELS OF "I'ZIM."

We might translate יריעת עוִים to mean panels of goat skin. However, if this is the phrase's translation, then the verse should have said ערת אַיִּלם, just as it says below in verse 14, ערת אַיִּלם and ערת תחשים (ram skins and tachash skins respectively).[16] Rather, the phrase has a different meaning: יריעת עזים — מנוצה של עזים means panels made from the hair of goats, not from the skin of goats<sup>[17]</sup> (Baraisa D'Meleches HaMishkan 3:1).

## 🗆 לאהל על המשכן — YOU SHALL MAKE PANELS OF GOAT HAIR FOR A TENT OVER THE "MISHKAN."

The phrase לְאהֵל עַל הַמִּישְׁבַן might be understood to mean that the goat-hair panels are to be placed atop the Mishkan's frame of planks, thereby forming a roof over the Mishkan's interior airspace. But we learned in the preceding verses that it was the Mishkan-canopy that served this function. Rashi therefore explains that the phrase לאהל על המשכן means something else:

This means to spread them out as a covering upon the lower panels, which are called "Mishkan." [18] The goat-hair panels served as a protective covering ("tent") for the Mishkan-canopy.[19]

### 8. שַׁלשִׁים בַּאַמַה — THE LENGTH OF ONE PANEL THIRTY AMOS.

דראשונות אָרְכּן לְרוֹחֶב הַמּשׁבָּן בְּמוֹ שַׁנַתוֹ אָת הַראשונות. The length of each goat-hair panel shall be thirty amos, so that when one places [the goat-hair panels] with their length across the Mishkan's width like he placed the first ones (the twenty-eight-amah-long panels of the Mishkan-canopy), נמצאו אַלוּ uit emerges that these goat-hair panels overhang the Mishkan-canopy עודפות אַמה מכאן ואַמה מכאן — it emerges that these panels by an *amah* on either side (north and south), לְכַּסוֹת אַחַת מְהַשְּׁשָּׁאַרוֹ מגוּלוֹת מוְ הַקְרָשִׁים — to cover one of the two bottom amos of the planks that had until now been left exposed, as

15. See illustration.



- 16. Ba'er Heitev; Devek Tov.
- 17. See Rashi above, 25:4.
- 18. The word "Mishkan" here refers to the Mishkancanopy, as it does in verse 1 above, וַאַת ״הַמִּשְׁכָּן״ תַּעֲשֵׁה עשר יריעת, "You shall make the Mishkan-canopy of ten panels" (Mizrachi).
- 19. Although word אהַל usually refers to a roof over an empty space, here the word means simply a cover (Rashi below, verse 12).

וּפּוּתְיָא אַרְבֵּע אַמִּין דִּירִיעָתָא יְרִיעָן: יּ וּתְלָפֵּף יָת חֲמֵשׁ יְרִיעָן יְרִיעָן: יּ וּתְלָפֵּף יָת חֲמֵשׁ יְרִיעָן יְרִיעָן: יּ וּתְלָפֵּף יָת חֲמֵשׁ יְרִיעָן יָת יְרִיעָתָא שְׁתִיתָאָה לָּלֵבֶל אַפֵּי מַשְׁכְּנָא: יְתַעְבֵּד חַמְשִׁין עֲנוּבִין עַל שִׂפְתָא דִירִיעֻתָא הַבִית לוֹפֵי תְנְיָנָא: יּא וְתַעְבֵּד דְבִית לוֹפֵי תְנְיָנָא: יּא וְתַעְבֵּד הַבִית לוֹפֵי תְנְיָנָא: יּא וְתַעְבֵּד יָת פִּוּרְפִיָּא בַּעֲנוּבַיָּא וּתְלָפֵף יָת מַשְׁכְּנָא וִיהֵי חָה: יב וְסְרְחָא דְיַתִּעְהָא בִּירִיעָת מַשְׁכְּנָא פַּלְגוּת יְרִיעָתָא בִּירִיעָת מַשְׁכְּנָא פַּלְגוּת יְרִיעָתָא בְּיִהִירָא תִּסְרָח עַל אַחֹרֵי מַשְׁכּנָא: וְרֹחֵבׂ אַרְבָּע בָּאַפָּה הַיְרִיעָה הֵאֶחֶת מִדְּה אַחַׁת לְצַשְׁתִּי עֻשְׂרָה יְרִיעְת: • וְחַבַּרְתָּ אֶת־חֲמֵשׁ הַיְרִיעֹת לְבֶּד וְבֵפַלְתָּ אֶת־חֲמֵשׁ הַיְרִיעֹת לְבֶּד וְבֵפַלְתָּ אֶת־חֲמֵשׁ הַיְרִיעַת לְבֶּד וְבֵפַלְתָּ אֶת־חֲמִשׁׁית אֶל־מְוּל פְּנֵי הָאְהֶל: יְוְעָשִׁיתְ הַקִּיבֹנְה הַיְּרִיעָה הֲאָחָת הַקִּיצֹנְה חֲמִשִּׁים לֻלָּאֹת עַל שְׂפָת הַיְרִיעָה הַמְּעִבֶּי בְחַבֶּרֶת הַשְּׁנִית: אּ וְעָשִׂיתִ קַרְסִי נְחָשֶׁת חֲמִשְׁים הַחְבָּרְתָּ אֶת־הַקְּרָסִים בַּלְלָאֹת וְחִבּּרְתָּ אֶת־הַקְּרָסִים בַּלְלָאֹת וְחִבּּרְתָּ אֶת־הַקְּרָסִים הַמְּעָבֵּן: הַנְּיִעָּת הָאָהֶל הַעְרֵפָת תִּסְרֵּח עֵל אֵחֹרֵי הַמִּשְׁבֵּן: חֵצִי הַיִּיִעָּת הָאָהֶל הַעִּבְפָּת תִּסְרֵּח עַל אֵחֹרֵי הַמִּשְׁבֵּן: הַמִּשְׁבָּן:

י"בר

הָשֶלְיוֹלוֹח שָׁל עִזִּים שֶׁקְרוּיִם חֹהֶל, בְּמוֹ שָׁבֶּחֻמֵר בָּהֶן "לְחֹהֶל עֵל הַמִּקְבָּהְ" ולמיל פסוק זי, וְכָל "חֹהֶל" הָחְמוּר בָּהֶן חֵינוֹ חָלָּה לְשׁוֹ בַּבְּּתְשְׁבִּרְ" ולמיל פסוק זי, וְכָל "חֹהֶל" הָחְמוּר בָּהֶן חֵינוֹ חָלָּי עוֹדְפּוֹת בַּגִּי שָׁתְּחַבְּרוֹת. וְהַן הָיוּ עוֹדְפּוֹת עַל הַפַּחְפּוֹנוֹת. וְהַן הָיוּ עוֹדְפּוֹת עַל הַפַּחְפּוֹנוֹת. וְהַן הָיוּ עוֹדְפּוֹת עָשְׁרֵה הַיְּמִירָה הָיָה נִכְּפָּל חָל מוּל פְּנֵי הָחֹהֶל, נִשְׁחֲרוּ שְׁל חַמִּב הַבְּּתְפּוֹנוֹת: הִּקְיָה עוֹדֵף עַל רוֹחַב הַפַּחְפּוֹנוֹת: הִקְּיָה עוֹדֵף עַל רוֹחַב הַפַּחְפּוֹנוֹת: הִקְּיָה עוֹדֵף עַל רוֹחַב הַפַּחְפּוֹנוֹת: הַבְּיִלְיה עַבְּרָשִׁים: אַהַרְשִׁים הָבִּילִים: הַבְּשִׁבְּן. לכְפּוֹת שָׁפִי חְמּוֹת שָׁהִי מְגוּלוֹת בַּקְּרְשִׁים:

וְסָּמַמָּה הַפַּּחְפּוֹנָה טֶׁל קָרֶשׁ שֶׁמִין הַיְרִיעָה מְכַפָּה חֹוֹסָה,

סִיח הַחַׁמָּה הַפְּחוּבָה בְּנָקָב הָטָׁדָן, שֶׁהָחְדָנִים נְּבְּהָן חַׁמָּה:

(ט) וְבָפַּלְתָּ אֶת הַיְּרִיעָה הַשְּׁשִׁית. הָטוֹדֶפָּם בְּחֵלֵּוּ

הָטֶלְיוֹנוֹם יוֹחֵר מִן הַפַּחְפּוֹנוֹם: אֶל מוּל בְּנֵי הָאֹהֶל. חֲנִי

הָחְבָּה הָיָה מְלוּי וְכָפּוּל עַל הַמָּסָן: שֶׁבְּמִוְרָח בְּנֶגֶד הַפָּחַח, דּוֹמֶה לְכַנָּה בְּנָגִד הַפָּחַח, דּוֹמֶה בְּלְנִיף בַּנֶּה בְּנָבְיף עֵל פָּנָיָה: (יב) וְסֶרַח הָעַדְף

לְכַלָּה לְנוּעָה הַמְּכוּפָּה בְּלָעִיף עַל פָּנֶיָה: (יב) וְסֶרַח הָעַדְף

בִּירִיעֹת הַאֹהֵל. עַל יִרִישוֹם הַמִּלְּכָּן. "יִרִישוֹם הַאֹּהֶל" הַן

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explained in verse 5. יְּהָאֵמֶּה הַתַּחְתוֹנָה שֶׁל קֶרֶשׁ שֶׁאֵין הַיְרִיעָה מְכַּסָּה אוֹתָה — And the bottommost amah of each plank, which even the goat- hair panel did not cover, הַיָּאֶבֶן הַּאָבֶּן הַאָּבֶּן הַיָּאָבֶן — was the amah that was inserted into the hollow of the socket, שֶׁהָאֶדְנִים נָּבְהָן אַמָּה — because the sockets were an amah high. [20]

9. וְּכְפַּלְתָּ אֶת הַיְּרִיעָה הַשְּׁשִּׁית — AND YOU SHALL FOLD THE SIXTH PANEL OPPOSITE THE FRONT OF THE TENT.

Rashi clarifies the meaning of "the sixth panel":

דתר מן הַתַּחְתוּנות הַעְּלְחְּנוֹת הַתְּרְתּוֹנות הַתְּבְּת בְּאַלוּ הָעֶלְחְנוֹת הַתְּרְתּוֹנות — This is the panel that these upper ones have in excess of the lower ones, because the lower spread had five panels in each of its two groupings, whereas the

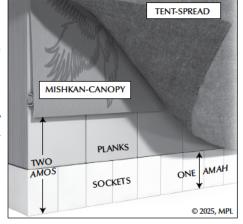
upper spread had five panels in one grouping and six in the other. The verse means that you shall fold this extra sixth panel...

□ אָל מוּל פְּנֵי הָאֹהֶל — OPPOSITE THE FRONT OF THE TENT.

Rashi explains what "fold the sixth panel opposite the front of the tent" means:

חצי רחבה היה תלוי וכפול על המסך שבמזרח כנגד הפתח — Half

20. As we will learn in the verses below, the bottom amah of the planks was inserted into אַדָּיִם, sockets, which held the planks upright. The sockets were an amah deep. Ultimately, therefore, both of the planks' bottommost two amos were covered, the upper one by the Tent-spread and the lower one by the sockets. See illustration.



and the width four amos for one panel; one measure for the eleven panels. <sup>9</sup> You shall attach five of the panels separately and six of the panels separately, and you shall fold the sixth panel opposite the front of the Tent. <sup>10</sup> You shall make fifty loops on the edge of one panel which is at the end of one grouping, and fifty loops on the edge of the panel of the second grouping. <sup>11</sup> You shall make fifty hooks of copper, and you shall bring the hooks into the loops and attach the Tent, so that it shall become one. <sup>12</sup> And the overhang that the panels of the Tent have in excess — half of the extra panel shall hang over the back of the Mishkan.

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of [the sixth panel's] width (two of its four *amos*) hung down, draped like a valance over the top of the Screen on the east side in front of the Mishkan's entrance, דּוֹמֶה לְכַלָּה צְנוּעָה הַמְכוּפָה בְּצָעִיף עַל — leaving the Mishkan resembling a modest bride whose face is covered by a veil.<sup>[21]</sup>

# 12. יְּטֶרַח הָעֹרֵף בִּירִיעֹת הָאֹהֶל — AND THE OVERHANG THAT THE PANELS OF THE TENT HAVE IN EXCESS.

על יריעות המשכן — This means in excess of the panels of the Mishkan-canopy. יריעות האהל הן העליונות של עוים — "The panels of the Tent" are the upper ones made of goat hair, שקרוים אהל which are collectively called "Tent," במו שַנֵּאַמַר בָּהֵן ״לְאהֵל עַל הַמְּשִׁבָּן״ — as it says about them, You shall make panels of goat hair for a Tent over the Mishkan-canopy (above, v. 7). וכל ״אהל״ האמור בהן אינו אלא לשון גג — Any term of "tent" used in regard to [the upper panels] is nothing but an **expression of "covering"** (the word does not have its usual meaning of a "tent" over empty airspace), שמאהילות ומסככות על התחתונות — because [its panels] cover and shield the lower [panels] directly, יוֶהֶן הַיוּ עוֹרְפוֹת עֵל הַתַּחָתוֹנוֹת חֵצִי הַיִּרִיעָה לְמֵעֵרֶב — These upper panwithout any space between them. els exceeded the lower ones by half a panel on the western side of the Mishkan. Although the Tent-spread contained eleven panels and the Mishkan-canopy contained ten, so that the Tent-spread exceeded the Mishkan-canopy by a full panel, nevertheless the Tent-spread overhung the Mishkan spread in the west by only half a panel. שהחצי של יריעה אחת עשרה היתירה — This is because half of the extra eleventh panel by which the Tent-spread exceeded the Mishkan-canopy שני האהל — was folded to hang down in front of the entrance of the Ohel Moed on the eastern side, as stated in verse 9. בשארו שתי אמות רוחב חציה עודף על רוחב התחתונות — Therefore, there were only two amos left, the remaining width of the half [panel] by which [the upper spread] exceeded the lower spread, to hang down the back of the Mishkan in the west.

# ם אַחֹבֵי הַמִּשְׁכָּן — HALF OF THE EXTRA PANEL SHALL HANG OVER THE BACK OF THE MISHKAN.

Once the Tent-spread's eleven panels were joined together, their total measure was forty-four amos (11x4=44). Proceeding from east to west, these forty-four amos were laid over the length of the Mishkan in the following manner: Two amos hung down in front of the Screen in the east, another one amah lay opposite the thickness of the pillars that supported the Screen, thirty amos corresponded to the interior length of the Mishkan, and one amah lay opposite the thickness of the planks in the west, which comes to thirty-four amos (2+1+30+1=34). This left ten amos of Tent-spread to drape down the back of the Mishkan. Why, then, does our verse state that just half the additional panel — which equals just two amos — shall hang over the back of the Mishkan? Rashi explains that the verse means that half of that panel shall hang over the exposed part of the Mishkan's back:

בּקְרָשִׁים — Half of the extra panel shall hang lower than the Mishkan-canopy, to cover the bottommost two amos of planks that had heretofore been left exposed. The

veil that hangs down from the top of the bride's head to cover her face.

<sup>21.</sup> Half of the eleventh panel four-*amah* width lay on top of the Mishkan, while the other half of its width hung down in front of the Mishkan's entrance like a

גּ ןאַמְתָא מָכָּא וְאַמְּתָא מַכָּא בִּדְיַתִּיר
 בְּאַרְכָּא דִּירִיעָתָא דְמַשְׁבְּנָא יְהֵי
 סְרָיחַ עַל סְטְרֵי מַשְׁבְּנָא מִבָּא וּמִבֶּא לְכַפְיוֹתַהּ: יד וְתַעְבֵּד חוֹפָאָה לְפְרָסָא (נ״א: לְמַשְׁבְנָא) דְמַשְׁכֵי דְדְרַרֵי מְסַמְּקֵי
 וחופָאָה דְּמַשְׁבֵי סְסָגוֹנַא מִלְעַלָּא:

יְהָאַפָּה מִזֶּה וְהָאַפָּה מִזֶּה בֶּעֹבֵּף בְּאָרֶךְ יְרִיעִת הָאֲהָל יִהְיֶּה סְרִיּחַ עַל־צִבְּי הַמִּשְׁבְּּן מִזֶּה וּמִזֶּה לְבַסֹּתְוֹ: יֹּ וְעָשֶׂיתָ מִכְסֶה לָאֹהֶל עֹרָת אֵילֶם מְלַכַּסֹּתְוֹ: יֹּ וְעָשֶׂיתָ מִכְסֶה לָאֹהֶל עֹרָת אֵילֶם מָאַדַּמֵים וּמִכְּסֵה עֹרְת תִּחַשִׁים מִלְּמֵעְלַה: פ

לְחֹוֹמוֹ גַּג שָׁל יְרִישוֹת עִיִּים עֲשָׂה עוֹד מִּבְּסֶה חָׁחָד שָׁל עוֹרוֹת חֵילִים מְחָדָּמִים, וְעוֹד לְמַעְלָה מִפֶּנוּ מִכְסֵה עוֹרוֹת מְּחָשִׁים. וְחֹוֹמָן מִבְּסָחׁוֹת לֹח הָיוּ מְבַפִּין חָלָּח חָת הַבָּג, חָרְכָּן שְׁלִשִּׁים וְרָחְבָּן עָשֶׁר. חֵלּוּ דִּבְרֵי רַבִּי נְהָי נְחָמְיָה. וּלְּדְבְרֵי רַבִּי יְהוּדָה, מִבְּסֵה חָחָד הַיִּה, חַלִּיוֹ שֵׁל עוֹרוֹת חַיִּלִים מִחַּדְּמִים

וְהֶלְיוֹ שֶׁל עוֹרוֹת הְּחָשִׁים (ראה שבת כת:, ברייתא דמלאכת המשכן ג, דו: אַחוֹבי הַמִּשְׁבָּן. הוּא נַד מַעֲכָבִי. לְפִי שְׁהַפֶּחַה בְּמִוְכָּח שָׁהֵן פָּנָיו, וְנָפּוֹן וְדָרוֹס קְרוּיִין לְדָרִין לַיָּמִין וְלַשְּׁמֹּחֹכּ: (יג) וְהָאַפָּה מִיּה וְהָאַמָּה מִיּה. לַנְּפּוֹן וְלַדְּרוֹס: בָּעבִף בְּאֹרֶךְ יְרִיעֹת הָאֹהֶל. שָׁהֵן טוֹרְפּוֹס עֵל אוֹנֶךְ יְרִיעֹת הָאֹהֶל. שָׁהַן טוֹרְפּוֹס עֵל אוֹנֶךְ יְרִיעֹת לַבְּאֹהָל. לָבְּיִ עַל צְּדֵי הַמִּשְׁבָּן. בַּמִּשְׁבָּן שְׁפִּי אֲמִילִשְׁ וְלַדְּרוֹס בְּמוֹ שֻׁבָּיִלְשִׁי לְמַעְלָה. לְמְּדָה סוֹרָה דְּרָךְ לַּאַהָל. לִמְיָבְה מִנְה בְּרָךְ מָלְבָל מִינִ לְשִׁבְּיה (יד) מִבְּטָה לָאֹהַל. אָרָך אַהָּכָּה לָאִהָּל.

#### - THE ELUCIDATED RASHI -

Mishkan-canopy hung down the back of the Mishkan for only eight *amos*, whereas the Tent-spread hung down an additional two *amos* — half the width of the extra panel — to cover the bottommost two *amos* that the Mishkan-canopy did not cover, namely, the *amah* of planks just above the sockets and the *amah* within the sockets.<sup>[22]</sup>

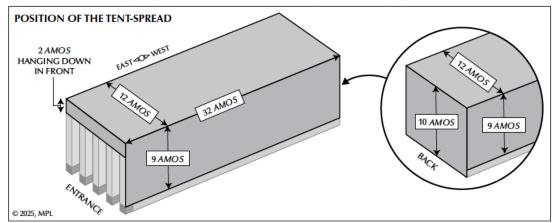
## □ אַחוֹרֵי הַמִּשְׁכָּן — THE BACK OF THE MISHKAN.

קׁפִּי — This is the western side of the Mishkan. The western side is called its "back" לְפִּי — because the Mishkan's entrance is on the east, שֶּהֶּפְתָּח בְּמִוְרָח — so [the east] is (in verse 9) called its "front." יְצָפּוֹן וְרָרוֹם קְרוּיִין צְרָרִין לַיָּמִין וְלַשְׁמֹאל — And the north and south flanks of the Mishkan are in verse 13 called its "sides," since they are to the right and left of its front.

#### 22. See illustration.

Since the bottom *amah* of the planks was inserted into sockets, that *amah* would not have been exposed even had the Tent-spread not covered it. When Rashi says that the Tent-spread hung down to cover the two *amos* that had been "exposed," he means "exposed" insofar as not being covered by the Mishkan-canopy (Sifsei Chachamim).

In saying that on the western side two *amos* were not covered by the Mishkan-canopy, Rashi follows the opinion of the *Baraisa of Forty-Nine Middos* he cited in verse 5, that the Mishkan-canopy covered also the one-amah thickness of the pillars in the east. Hence, the Mishkan-canopy hung down in the west only eight amos. According to the Gemara in Shabbos that Rashi cited there, however, which assumes that the pillars in the east were not covered by the Mishkan-canopy, it emerges that the Mishkan-canopy hung down nine amos in the west. Accordingly, only the bottom amah of the planks (the amah that was inserted into the sockets) was not covered by the Mishkan-canopy (Mizrachi below, verse 26 [end]; Sifsei Chachamim).



<sup>13</sup> And the amah on one side and the amah on the other side that are in excess in the length of the panels of the Tent shall hang over the sides of the Mishkan on one side and the other to cover it.

<sup>14</sup> You shall make a Cover for the Tent of red-dyed ram skins, and a Cover of tachash skins above.

#### - THE ELUCIDATED RASHI -

# 13. וְהָאַמָּה מִיֶּה וְהָאַמָּה מְיֶה — AND THE AMAH ON ONE SIDE AND THE AMAH ON THE OTHER SIDE.

In this and the next two comments, Rashi clarifies the meaning and flow of our verse: לְצְפּוֹן וְלַדְּרוֹם — On one side and the other side means on the north and south sides ...

□ בָּעֹרֵף בְּאֹרֶךְ יְרִיעֹת הָאֹהֶל — THAT ARE IN EXCESS IN THE LENGTH OF THE PANELS OF THE TENT.

The verse speaks of the "excess in the length of the panels of the Tent" because [the Tent's panels] exceeded the Mishkan-canopy's panels in length by two amos. The Tent-panels' length was thirty amos while the Mishkan-canopy's was twenty-eight amos. Thus, when the Tent-spread was placed across the width of the Mishkan atop the Mishkan-canopy, it hung down past the Mishkan-canopy by one amah on either side. Those two amos...

□ יְהֵיֶה סֶרוּחַ עַל צְדֵּי הַמְּשְׁכֵּן — SHALL HANG OVER THE SIDES OF THE MISHKAN.

To the north and south, בְּשִׁלְּה — as I explained above in verse 8. The Mishkan-canopy draped down the top eight amos of the Mishkan's height on its northern and southern sides, whereas the Tent-spread, which was one amah longer on each of those sides, draped down nine amos.

The verse could have simply said that the panels of the Tent shall hang over the sides on one side and the other. Why does it add the word לְבֶּטֹתוֹ, to cover it?[23]

אַרָּהָ הַּדֶּרֶ אֶרֶץ — The Torah teaches proper conduct, שְׁיָהֵא אָרָם חָט עַל הַּיָּפֶּה חוֹרָה הַיְּרֶךְ אֶרֶץ — that a person should be protective of that which is beautiful. The Mishkan-canopy was a beautiful tapestry. The verse states that the more simple goat-hair spread shall be draped over the Mishkan-canopy "to cover it," to teach us that it is proper to protect one's beautiful possessions. [24]

## 14. מכסה לאהל — YOU SHALL MAKE A COVER FOR THE TENT.

שלי יְרִיעוֹת עִּזִּים — For that roof of goat-hair panels that lies atop the Mishkan-panels, which is called "Tent," עַשָּׁה מְּבֶּטֶה אָחָד שֶׁל עוֹרוֹת אֵילִים מְאָדָמִים — make yet another cover of reddyed ram skins, יַעשׁה עוֹרוֹת הַחְשִׁים — and atop [that ram-skin cover] make still another cover of tachash skins. יְעוֹר לְאַ אֶת הַגָּג — These last two covers, the one of ram skins and the one of tachash skins, covered just the roof area of the Mishkan but not the thickness of its planks, nor did they drape over its walls. אַרְבָּן שְלשִׁים וְרַחְבָּן עֶשֶׁר הַנָּע — [These two covers'] length was thirty amos and their width was ten amos, corresponding to the dimensions of the Mishkan's interior. אַלוּ דְּבְרֵי רַבִּי נְחֶמִי, These are the words of R' Nechemyah, who maintains that our verse mandates the making of two separate Covers. [25]

A dissenting interpretation:

הַלְּדִבְרֵי רַבִּי יְהוּדָה — But in the opinion of R' Yehudah, מְּכֶּהָה אֶחָד הָיָה — there was just one Cover atop the Tent-spread, הַּיְיוֹ שֶׁל עוֹרוֹת אֵילִים מְאָדָמִים וְחֶצְיוֹ שֶׁל עוֹרוֹת אִילִים מְאָדָמִים וְחֶצְיוֹ שֶׁל עוֹרוֹת הְחָשִׁים — half of it being of red-dyed ram skins and half of it of tachash skins<sup>[26]</sup> (see Shabbos 28a; Baraisa D'Meleches HaMishkan 3:4).

<sup>23.</sup> Maskil LeDavid.

<sup>24. [</sup>This teaching, which is found in Yalkut Shimoni, Pekudei (§422), appears to be a quote from the lost Baraisa of Forty-Nine Middos that Rashi cited earlier.] 25. Our verse reads, You shall make a Cover for the Tent

of red-dyed ram skins, and a Cover of tachash skins above. According to R' Nechemyah, the verse's repetition of the word "Cover" conveys a mandate to make two Covers, one to be placed on top of the other.

<sup>26.</sup> R' Yehudah understands each of the two words

טוּ וְתַעְבֵּד יָת דַפַּיָּא לְמַשְׁכְּנָא דְּאָעֵי שָׁטִין קְיְמִין: טוּ עֲשִׂר אַמִּין אָרְכָּא דְדַפָּא וְאַמְּתָא וּפַלְגוּת אַמְּתָא פּוּתָיָא דְּדַפָּא חָד: יוּ תְּרֵין צִירִין לְדַפָּא חַד מִשַּׁלְבִין חַד לַקַבַּל חד רביעי יו וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁבֶּן עֲצֵי שִׁטֶים עְמְרִים: יוּ עָשֶׂר אַמְוֹת אְׂרֶךְ הַקֶּרֶשׁ וְאַמָּה וַחֲצִי הָאַמָּה רְחַב הַקָּרֶשׁ הָאֶחֶר: יוּ שְׁתֵּי יָרוֹת לַקֵּרֵשׁ הָאֵחָׁר מִשְׁלַּבֹת אִשָּׁה אֵל־אַחֹתָהּ לַקֵּרֵשׁ הָאֵחָׁר מִשְׁלַּבֹת אִשָּׁה אֵל־אַחֹתָהּ

י"בר

אוֹכֶךְ הַקְּרָשִׁים זְקוּף לְמִעְלָה בְּקִירוֹת הַמִּשְׁבֶּן, וְלֹחֹ

מַעֲשֶׂה הַבְּקְלִים בִּקְרָשִׁים שׁוֹכְבִים לִּהְיוֹת רוֹחַב הַקְּרָשִׁים

לְּגוֹבַה הַבְּקְלִים בִּקְרָשִׁים שׁוֹכְבִים לִהְיוֹת רוֹחַב הַקְּרָשִׁים

לְּגוֹבַה הַבְּמָלִים בְּקְרָשִׁים שׁוֹכְבִים לִהְיוֹת רוֹחַב. לָמִדְנוּ אָרְבּוֹ שֶׁל מִשְׁבָּן עָשֶׂר אַבֶּרְ הַשְּבֵּי רַחַב. לָמִדְנוּ אָרְבּוֹ שֶׁל מְשְׁבָּן לְמַשְׁרָב, שְׁלִּבִים קְרָשִׁים שָׁהָיוּ בַּנְּפוֹן וּבַדְּרוֹם מִן הַמִּוְרָת לְמֶבֶרָשׁ מְּשְׁבֵּי בְּיָבוֹן וּבַדְּרוֹם מִן הַמִּוְרָת לְמֵבֶרָשׁ הְּעָשְׁר. הָיָה חוֹרֵץ אָת הַקּּרֶדְ מִלְּמשׁ בְּאָבְהּ בְּאָמְנִים רְבִּיעַ רָקְבּוֹ מִכְּאֹן וּרְבִיעַ רָחְבּוֹ מִבְּאֹן וּרְבִיעַ רָחְבּוֹ מִבְּאוֹן וּרְבִיעַ רָחְבּוֹ מִבְּאוֹן מַנְּלִים בְּתְּבִּי בְּחְבוֹ מִבְּאוֹן וּרְבִיעַ רָחְבּוֹ מִבְּאוֹן וּרְבִיעַ רָחְבּוֹ מִבְּאוֹן וּרְבִיעַ רָחְבּוֹ מִבְּאוֹן וְנִבְּרִוֹם מְנִבְּיוֹם מִבְּרָבוֹם מִנְּלִים בְּתְבִּים בְּקְבִּוֹ מִבְּעוֹן בִּיִבְי רִחְבּוֹ בְּתְבִּים בְּבְּרִים בְּבִּים בְּקְבִּים בְּתְבִּים בְּבְּבִים בְּקְבִּים בְּהָבִים בְּקְבִים בְּנִים בְּקְבִין בְּנִלְיִם בְּבִים בְּקְבִים בְּמְבִּים בְּקְבִּים בְּקְבִים בְּקְבִים בְּבָּבוֹים בְּקְבִים בְּתְבִים בְּקִבּים בְּתְבִים בְּבִּים בְּיִבְּיִים בְּיִבְּים בְּתְבִים בְּקְבִים בְּקִבּים בְּקִבּים בְּקִבּים בְּקִבּים בְּקִבּים בְּיִבְּיִם בְּנִבְּים בְּנִבְים בְּיִבְּיִב בְּיִבְּים בְּיִבְּים בְּיִבְיִב בְּיִבְּים בְּיִבּים בְּיִבְים בְּיִבּים בְּבִּים בְּיִבְים בּיּרִים בְּבָּים בְּתִּבְים בְּיִבְים בְּיִבְים בְּיִבּים בְּיִבְים בְּיִבְים בְּבְּים בְּיִבְים בְּבִּים בְּיִבְים בְּיִבּים בְיבִים בְּיבְים בְּיבְּבּים בְּיּבֹים בְּיבְּים בְּיבּים בְּיבְים בְּיבְּים בְּיבּבּים בְּיבִּים בְּיבְים בְּיבְּים בּיּבְים בְּים בְּבִּים בְּיִבּים בְּיבְּים בְּיבִּים בְּיִבְּים בְּיבְים בְּיִים בְּיבְּים בְּבְּבִּים בְּיִים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִים בְּיִבְּים בְּבְּים בּיבְּיִים בְּיִבְּים בְּיִים בְּיִבְּים בְּבְּבְּים בְּיִבְים בְּבְּבְים בְּיִּבְים בְּ

(טו) וְעָשִׁיתָ אֶת הַקְּרְשִׁים. כִּיָה לוֹ לוֹמַר "וְעָבִּיס", קְמוֹ שֻׁבֶּּחְמֵר בְּכָל דְּבָר וְדָבָר, מַהוּ "הַקְּרָשִׁיס", קְמוֹ שֻׁבָּחְמֵר בְּכָל דְּבָר וְדָבָר, מַהוּ "הַקְּרָשִׁיס", מְחֹוֹמְן הְטִוֹמְדִין וּמְיּוּחְדִין לְכָךְ. יַעֲקֹב אָבִינוּ נְטַע חֻׁרְזִיס בְּמִיֹנְיס, וּכְשָׁמֵת נְּנָה לְבָנִיו לְהַעֲלוֹתְס עִמָּהֶס בְּשָׁבְּיֹחׁ מְמִלְרַיִּס, וְּלְשָׁמֹר לָהֶס שֶׁעָמִיד הַקְּדוֹשׁ בְּרוּךְ הוּחׁ לְלֵוּוֹת מִמְּלְרִיס, וְלְשָׁבֹּוֹת מִשְׁבָּן בַּמִּדְבָּר מִעֲצִי שִׁפִיס, רְחוֹּ שָׁיִּהְיוֹ מִקְּבָּן בַּמִּדְבָּר מִעֲצִי שִׁפִיס, רְחוֹּ שָׁיִּבְיּנִי מְּבְּיִנִים קוֹרוֹת בָּמִינוֹ חְּלְיִיס (מִלְּרָיוֹ לְּבָּיוֹת מוּכִנִים בְּיִדְס מִקּוֹדֶם לְבִּיוֹת מוּכִנִים בְּיִדְס מִקּוֹיָם לְנִיתֹת מוּכִנִים בְּיִדְס מִקּוֹדֶם לְכִּוֹת מוּכְנִים בְּיִדְס מִקּוֹדֶם לְנִיוֹת מוּכְנִים בְּיִדְס מִקּוֹדֶם לְכִּיוֹת מוּכְנִים בְּיִדְס מִקּוֹיְם לְכִוֹת מוּכְנִים בְּיִבָּם מִקּוֹדֶם לְבִיוֹת מוּכְנִים בְּיִבְּים מִקּוֹיָם לְנִוֹת מוּכְנִים בְּבְּיִם מִקּוֹיָם לְנִיוֹת מוּבְנִים מִקּוֹיִם לִּיוֹת מוּכְנִים בְּבְּבִים מִקּוֹיָם לִּיוֹת מוּבְנִים בְּבִּבְיִם מִּבְּיִם מִּמְּיִם עִּקְּרִיוּוּ לִּבְיוֹת מִישְׁנִם עִּבְּיִם מִּמְּיִם עִמְּיִם מִּקְּרִיוּוּ לִּכְיוֹת מוֹנִים בְּיִבְּיִים הִּיִּים בְּבִּים בְּבִּים בִּיבִים מִּיבְּיִם עִבִּים מִּבְּיִם עִבְּיִם מִּיִם בְּנִים מִּבְּיִם בְּבִּים מִּיִּים בְּיִבְּים הֹיִנִים לִּיוֹת מוּבְּיִים בְּעִבִּים בְּיבָּים בְּבְּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבְּים בְּיבִּים בְּיבִּים בְּיבְּים בְּיִבּים בְּיבְּבְים בְּיבּבּים בְּיבִּבְים בְּיבּים בְּים בְּיבְּים בְּיבּים בְּיִבּים בְּיוֹם בְּיִנִּים בְּיבְּים בְּיִים בְּיבִּים בְּיבְּים בְּיבּים בְּיבּים בְּיבְּים בְּיבּים בְּיִבְּים בְּיבּים בְּיבְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיִים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְים בְּיבּים בְּיִים בְּיִּים בְּיִבְּים בְּיִּים בְּיִים בְּיִּים בְּבְּיִים בְּיִים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּבְּיִים בְּיִים בְּיִים בְּיִּים בְּיִּים בְּיִים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִי

#### THE ELUCIDATED RASHI -

### 15. וְעֲשִׂיתַ אֵת הַקּרֲשִׁים – YOU SHALL MAKE THE PLANKS.

Rashi comments on an oddity in the wording of this command:

"הַיָּה לוֹ לומָר "וְעָשִית קְרָשִׁים Lt should have said, "You shall make planks," without the definite בכל דבר ודבר — just as it says regarding every other article that article hei  $(\pi)$ , the, Hashem ordered to be made for the Mishkan.<sup>[27]</sup> "הַקְּרֶשִׁים — Why does it say, "You shall make the planks," implying the known planks? It means make planks אוֹחָדין לכָּדְ — from those trees that have been standing as designated for this purpose. [28] יַעָקָב אָבִינוּ נָטֶע אָרָזִים בָּמִצְרִים — For our forefather, Yaakov, foresaw prophetically that Hashem would instruct his descendants to build a Mishkan out of shittim wood in the Wilderness, where such wood does not grow.[29] He therefore planted cedars (shittim trees) in Egypt when he came there from Canaan. וכשמת צוה לבניו שלהם עמהם בשיצאו ממצרים - When he died, he commanded his sons to cut down those trees and carry them up with them when they would leave Egypt. ואמר להם שעתיד הקדוש ברוך הוא לצוות אותן לעשות משבן במדבר מעצי שטים — He told them that the Holy One, blessed is He, would, in the future, command them to make a Mishkan in the Wilderness out of shittim wood. שומים בּוַרְכֵּם — "See to it," he bid them, "that [the wood] needed for this task will be ready in your hands" (Tanchuma §9).

"Cover" in the verse as referring to a separate *half* of a *single* cover. The word "above," which, at first glance, seems to refer to a separate cover of *tachash* hides, is actually describing a *single* cover made half of ram skin and half of *tachash* skin, which is to be spread *above* the Tent of goat hair (Rashi to *Shabbos* 28a).

The impetus for R' Yehudah's opinion — which appears to interpret our verse in a forced manner, since the verse uses the word "Cover" twice — is a verse in *Parashas Pekudei*, where the Torah describes how Moshe erected the Mishkan. Verse 40:19 there reads: He spread the Tent over the Mishkan and put the Cover of the Tent on it from above. The fact that verse mentions only one Cover, R' Yehudah maintains, demonstrates that there was, in fact, only one Cover placed atop the Tent-spread (Maskil LeDavid).

[Note: Our version of both the Gemara in *Shabbos* and the *Baraisa D'Meleches HaMishkan* have the Tannaic opinions reversed, with R' *Yehudah* maintaining that there were two Covers and R' *Nechemyah* holding that there was just one.]

27. For example, it says, וְעָשִּיתָ כַּפּרָת, You shall make "a" Kapores (above, 25:17), וְעָשִיתָ שֻׁלְחָן, You shall make "a" Shulchan (ibid. v. 23), etc.

28. The Midrash Tanchuma, which is Rashi's source, bases its exposition not only on the prefix הַ of the word עִּמְרִישׁׁיִם, but also on the word עִּמְרִישׁׁ of the phrase (עַמְרִים Make the planks from those trees that have been standing (עִמְרִים) from long ago, designated for this purpose.

29. See Rashi above, 25:5.

<sup>15</sup> You shall make the planks for the Mishkan of shittim wood, standing erect. <sup>16</sup> Ten amos the length of a plank, and an amah and a half the width of one plank. <sup>17</sup> Two tenons for one plank, rung-like, one to the other —

#### – THE ELUCIDATED RASHI —

Having cited this Midrash, Rashi notes that it sheds light on an obscure line in a *piyut* (liturgical poem) composed by R' Shlomo ben Yehudah, known as R' Shlomo HaBavli: [30]

poem: יטָס מַטַע מְזוֹרְזִים קּרוֹת בָּתֵּינוּ אֶרְזִים — "This is what the Babylonian meant when he composed in his liturgical poem: יטָס מַטַע מְזוֹרְזִים קוֹרוֹת בָּתֵינוּ אֲרְזִים — "The planting of the bidden ones soared (grew up tall), becoming the cedars for the beams of our House" (Yotzeros for Shacharis of the first day of Pesach, שׁנִּוְדְרְזוּ לְהָיוֹת מוּבְנִים בְּיָרֶם מְקוֹרֶם לָבֵן — He calls Israel "the bidden ones" because they were bidden by their Yaakov Avinu to have the shittim trees ready in advance.

### □ עצי שטים עמדים — OF SHITTIM WOOD, STANDING ERECT.

Rashi explains the instruction that the planks should be *standing erect*:

אייים אוֹרֶךְ הַקְּרְשִׁים זְּקוּף לְמַעְלָה בְּקִירוֹת הַמּשְׁבָּן — the meaning is that the length of the planks should stand upright to form the walls of the Mishkan. בּקְרְשִׁים שׁוּרְבִּים שׁוּרְבִים שׁוּרְבִים שׁוּרְבִים שׁוּרְבִים שׁוּרְבִים — Do not make the walls out of planks lying horizontally, לְּהִיוֹת — such that the widths of the planks form the height of the walls, קֶּרֶשׁ — one plank piled on top of the other (Succah 45b).

### 16. עשר אַמות אבר הַקַּרָש — TEN AMOS THE LENGTH OF A PLANK.

אַ עָשֶׁר אַמּוֹת — We learn from here that the height of the Mishkan was ten amos. Since the planks stood vertically and each plank was ten amos long, the Mishkan's height was ten amos. [31]

#### ם בחב האמה וחצי האמה רחב – AND AN AMAH AND A HALF THE WIDTH OF ONE PLANK.

לְּמֵיְנוּ אָרְכּוּ שֶׁל מִשְּׁכָּן — We learn from here that the length of the Mishkan, לְּמֵיְנוּ אָרְכּוּ שֶׁל מִשְּׁכָּן — whose walls were composed of twenty planks placed one next to the other along the north and south sides of the Mishkan running from east to west, שְלֹשִׁים אָמָה — was thirty amos. Since twenty planks stood in a row, and each plank was one and a half amos wide, the total length of the Mishkan was thirty amos (20 x  $1\frac{1}{2}$  = 30).

## 17. שָׁתֵי יַרוֹת לַקָּרֵשׁ הַאֶחַד – TWO TENONS FOR ONE PLANK.

Our verse speaks about making two tenons for each plank, and verse 19 speaks about making a socket for each tenon. Rashi explains what these "tenons" and "sockets" were:

אָת הַהֶּרֶשׁ מלְּמֵטָה בְּאָמְצְעוֹ בְּגוֹבַה אָמָה חוֹרֵץ אֶת הַקּרֶשׁ מלְמֵטָה בְּאָמְצְעוֹ בְּגוֹבַה אָמָה — [The craftsman] would cut away the bottom of the plank at its center to the height of an amah, וּמְנִיחַ רְבִיעַ רָחְבּוֹ מִבֶּאן וּרְבִיעַ רָחְבּוֹ מִבָּאן — and leave a quarter of its width on this side and a quarter of its width on the other side untouched. This, in effect, left two pieces protruding from the bottom of the plank. וְהַיִּדוֹת — These protrusions were the plank's tenons, וְהַיִּרִשׁ בְּאֵמְצַע הַאָרֶשׁ בְּאָמְצַע - with the cut-away section in between consuming

30. R' Shlomo ben Yehudah, who was known as R' Shlomo HaBavli, lived about a century before Rashi. [Rashi to *Shir HaShirim 4*:10 comments on another line of the same *piyut* on which he comments here.]

31. Had the planks that formed the walls of the Mishkan been laid one on top of the other horizontally, we would not know the Mishkan's height, because we would not know how high the planks were piled up. But since the planks were stood up vertically, and the length of the planks was ten *amos*, we learn that the Mishkan was ten *amos* high.

[Maskil LeDavid comments that we see from Rashi that the sockets into which the lowermost amah of the planks was inserted did not have bottoms but rather were hollow down to the ground, because if the sockets had bottoms, the height of the Mishkan would have been ten amos plus the thickness of the sockets' bottoms. R' Chaim Kanievsky, though (Baraisa D'Meleches HaMishkan, Ch.1, Daas §11), considers the possibility that the sockets did have bottoms, but the bottoms were so thin as to be negligible when reckoning the Mishkan's height.]

גבהן אַמָּה וִיוֹשַׁבִּים רָלוּפִים אַרְבַּטִים זָה אַלֵל זָה, וִידוֹת שְׁפַת שָׁנֵי הַאַדְנִים שַׁיַפְּסִיקוּ בִינֵיהֶם, וְזָהוּ שָׁנֶּאָמֵר "וְיִהִיוּ הַקַּרֶשׁ הַנְּרָנָסוֹת בַּחַלֶּל הַתַּדְנִים חַרוּצוֹת מָשְׁלֹשָׁה נְדִיהָן, בחַׁמָנִים מִנְּמַשֶּה" ווֹהוֹן פסוק כה, שַׁיָחַרוֹן אָת נְדֵי הַיִּדוֹת בְּדִי שיתחברו הקרשים זה אלל זה:

ואוֹמו הַיַּדוֹת מַכִנִים בּאַדְנִים שָׁהַיּוּ חֵלוּלִים. וְהַאַדְנִים ראֹשׁ הַאָדֵן, שַׁאָם לאֹ כֵן נִמְנַא רַיוַח בֵּין קרָשׁ לְּקֵרָשׁ בְּעוֹבִי רוֹחַב הַחַרִין כִּעוֹבִי שָׁפַת הַחָּדָן, שַׁיַכְפַה הַקַּרָשׁ חֶת כַּל

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half the plank's width in the center.[32] He would insert ואותן היַרוֹת מכניס בַּאַרְנִים שָהִיוּ חַלוּלִים these tenons into the sockets, which were made hollow. הָאַדָנִים נָבְהָן אָמָה — The sockets were an amah high each, וושבים רצופים ארבעים זה אצל וה and forty of them, two for each plank, sat on the ground in an unbroken line, one next to the other along each of the Mishkan's northern and southern The plank's tenons, which were to be inserted into the hollow of the sockets, הַרוֹצוֹת מִשְּׁלֹשֶׁה צְּרָהָן — were also cut away on their three outer sides (the side facing the neighboring plank and the two sides facing the interior and exterior of the Mishkan), הַהָּרִיץ בְּעוֹבִי שָּׁפָּת הָאָדֶן — the width of the carved-out portion being equal to the thickness of the rim of the socket on those sides. שיכסה הקרש את כל ראש הארן — This was done so that when the tenons would be inserted into the socket, the plank should cover the entire top of the socket. This carving out was necessary שַאָם לא כָן נִמְנָא רַיוָּח בַּין קַרָשׁ לְּקָרַש — because otherwise there would be a space between one plank and the next בעובי שפת שני הַאַרְנִים — equal to the thickness of the rim of two sockets, שַּנְבְּּטִיקוֹ בֵּינֵיהָם — which would form a gap between them.[33] וְדָהוֹ שַּנַבְּטִיקוֹ בַינֵיהָט This carving of the outer sides of the tenons is what is mandated by the Torah when it says (below, v. 24), they (the planks) shall be fitted together at the bottom, שַּיַחַרוֹץ אַת צַדִּי הַיָּרוֹת meaning that [the craftsman] should cut away the sides of the tenons ברי שיתחברו הקרשים זה אצל — so that the planks should stand flush with each other.[34]

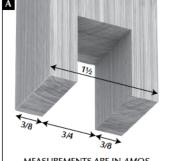
32. The plank was 11/2 amos wide and the tenons each measured a quarter of its width, so each tenon measured 3/8 of an amah (a quarter of 1½ amos). The gap between the tenons occupied half the plank's width, so the gap measured 34 of an amah (half of 11/2 amos). See Illustration A.

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Actually, Rashi will go on to state A that aside for carving away the plank in the center of its bottommost amah, thereby creating two tenons, the tenons themselves were carved out on their outer sides. Ultimately, therefore, each tenon measured slightly less than a quarter of the plank's width. Nevertheless, since the amount the tenons were carved out on their outer sides was minimal (see note 34 below), Rashi refers to the tenons as being one quarter of the width of the plank (Tur HeAruch

in explanation of  $\mathbb{R}$ Rashi; Mizrachi).

In contrast to the planks themselves. for which the Torah gives specific dimensions, the Torah does not specify the size of the tenons and sockets, stating only that



MEASUREMENTS ARE IN AMOS © 2025, MPL

TENONS LEFT UNSHAVED

TENONS SHAVED

there should be two tenons per plank with a socket for each tenon. The measurements Rashi gives for the tenons and the gap between them are based on his understanding of the Baraisa D'Meleches HaMishkan, which he will quote verbatim in his comment to v. 25.]

#### See Illustration B.

34. Rashi interprets the command that the planks "be fitted together" as an instruction to carve out the tenons on their outside edges, thereby enabling the planks to stand flush up against each other with no space intervening between them.

The reason Rashi gives for the carving out of the tenons on their outer sides, namely, that otherwise the thickness of the rims of two sockets would separate between adjacent

> planks, suffices to account only for why one of the tenon's three other sides needed to be carved out, namely, the side that faced the neighboring plank. It does not explain why this had to be done to the tenon's

"E

מְשַׁלְבֹת. מֲשֹׁרִיּוֹת כְּמֵין שְׁלִיבוֹת סוּלָס מוּבְדָּלוֹת זוֹ הַנְּכְנָסֶת בְּנֶקֶב בְּמוֹךְ עַמוּדֵי הַפּוּלְס: אִשְׁה אֶל אֲחֹתָה. מִזוֹ, וּמְשֹׁרִפִּן רָאשִׁיהֶס לִיכָּנֵס בְּמוֹךְ חַלֵל הָאָדֶן, כַּשְּׁלִיבָּה מְכוּנְּנוֹת זוֹ בְּנֶבֶד זוֹ, שִׁיהְיוֹ חְרִיצִיהֶס שָׁוִים זוֹ בְּמִבַּת זוֹ,

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## ם משלבת — RUNG-LIKE.

Rashi explains what the verse's specification that the tenons be מְּלֶּבֶׁת, rung-like means: מוּבְּדָלוֹת זוֹ מִוּז — The tenons were made like the rungs (שְׁלִּיבוֹת טוּלָם — separated one from another אָשֶׁרְיבוֹת הַּבְּעָן שְלִיבוֹת הַ בְּעָלְ הָאָדֶן — and with their ends planed, to enable them to be inserted into the socket's hollow בְּשְלִיבָה הַגּּבְנֶטֶת בְּנֶבֶכ בְּתוֹךְ עַמוּדֵי הַסוּלְם — like a rung (שֵׁלִיבָה) that fits into the hole in the uprights (sides) of the ladder. [35]

### □ אשה אל אחתה — ONE TO THE OTHER.

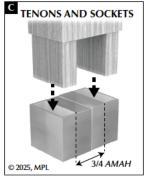
The words מְשִׁלֶּבֹת אִשָּׁה אֶל אֲהוֹתָה might be understood as a single phrase meaning "rung-like one to the other." Rashi, however, explains that these four words comprise two separate instructions. After stating that the tenons should be מְשַׁלָּבֹת, rung-like (the meaning of which Rashi explained in his previous comment), the verse gives a second instruction concerning them, namely, that they should be אָשָׁה אֶל אֲחֹתָה one to the other. Rashi explains what this second instruction means:[86]

ת מְבוּנְּעֹת זוֹ בְּנֶגֶר זו — One to the other means that the two tenons of each plank should be aligned opposite each other, שֵׁיְהֵיוֹ חֲרִיצְיהֶם שָׁוִים זוֹ בְּמַבְּת זוֹ — meaning that their carved-away sections on their sides

other two sides, namely, the sides that faced the interior and exterior of the Mishkan (*Nachalas Yaakov*). See further, Rashi to verse 24 with note 44 there.

Ramban raises the following objection to the measurement that Rashi gives for the size of the gap between the tenons. Rashi states that the gap occupied half the width of the plank. This would require that the thickness of the socket's rim be one quarter the width of the plank, in order that the inner rims of the two sockets, which stood under the plank's gap, fill up that gap. Accordingly, the thickness of the socket's rim on its outer side was also a quarter of the width of the plank, since, presumably, the socket's rims were of the same thickness on all sides. But if the outer rim of each socket was a quarter of the plank's width, and the gap between the tenons was half the plank's width, there would be no room left for the tenons themselves! Because of this question, Ramban disputes Rashi, asserting that the gap between the two tenons was less than half the width of the plank. (Although, as stated in note 32. Rashi's measurements are based on the Baraisa D'Meleches HaMishkan, Ramban maintains that Rashi's interpretation of that Baraisa is incorrect.)

In defense of Rashi, Mizrachi points out that Ramban's question is based on his assumption that the width of the socket's rim was uniform on all sides. But this assumption, Mizrachi protests, is unfounded. While the width of the socket's inner rim (the one between the two tenons) was one quarter of the



plank's width — since the total size of the gap within which the inner rims of both sockets stood was half the width of the plank (3/4 of an amah) — the socket's outer rim was thin. This left room for the tenons themselves, whose width was each a quarter of the width of the plank minus the minimal thickness of the socket's outer rim. See Illustration C.

35. The word yawn usually means sloped or tapered. Ramban, however, asserts that Rashi cannot mean to use the word in this sense, to say that the tenons were tapered like cones or wedges, because the hollows of the sockets into which the tenons were inserted were of equal width throughout their entire one-amah height [so why would the tenons' sides be tapered]? Rather, Rashi means to say what he said earlier, that the tenons were carved out around their sides to enable them to fit into the sockets without the sockets causing a gap between planks. [According to Ramban's understanding of Rashi, the comparison to the rungs of a ladder presumably is that the pieces of the rung that are inserted into the holes of the uprights typically are smaller in dimension than the rung itself.]

Alternatively, Rashi means that while the majority

of the tenon's one-amah height was not tapered, its tip was tapered (as Rashi says יְרְשִׁיקִי (as Rashi says יְרָאשִׁיקִי (as Rashi says המשִׁיקִי (as Rashi says המשִׁיקִי (as Rashi says יְרָאשִׁיקִי (as Rashi says יְרָאשִׁיקִי (as Rashi says יְרָאשִׁיקִי (as Rashi says יְרָאשׁיִרְיִ (as Rashi says יְרָאשׁיִרְיִ (as Rashi says יְרָאשׁיִרְיִ (as Rashi says יְרָא (as Rashi says really really (as Rashi says really r

36. Be'er Yitzchak.



בו תַעבר לכל דַפּי מַשְׁכּנַא: יח וַתַעְבֶּד יַת דַפַּיַא לְמַשְׁכְּנַא יח צשרין דַפִּין לְרוּחַ עַבַר דַרוֹמַא: יט ואַרבּעין סַמִכִין דִּכְסַף תַּעבֵּד תחות עשרין דַפּין תַרֵין סַמְכִין תַּחוֹת דַּפָּא חַד לְתַרֵין צִירְוֹהֵי וֹתְרֵין סַמְכִין תְחוֹת דַּפַּא חַד לִתְרֵין צִירְוֹהִי: בּ וְלִסְטֵר מֵשְׁכְּנֵא תְנָיַנַא לְרִוּחַ צְפּוּנַא עשִרין סמכיהוֹן כא וָאַרְבְּעִין דַּפִּין: דּכַסַף תַּרֵין סַמְכִין תַחוֹת דַּפַּא חַד וּתְרֵין סַמְכִין תִחוֹת דַפַּא חָד: כבּ וְלִסְיָפֵי מַשְׁכְּנָא מַעַרְבָא תַעבֵּד שָׁתָא דַפִּין: כג וֹתְרֵין דַּפִּין תַּעבֶּד לְזָוִיַת מַשִּׁכְּנַא בְּסוֹפֵיהוֹן: בֵּן תַּצְשֶּׁה לְכִל קַרְשֵׁי הַמִּשְׁבֵּן: ייּ וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁבֵּן עִשְׂרִים לֶּרָשׁ לִּפְאַת נָגְבָּה תֵימֵנָה:
ייּ וְאַרְבָּעִים אַרְנִי־כֶּסֶף תַּצְשֶּׁה תַּחַת עֻשְׂרִים הַקֶּרֶשׁ
ייּ וְאַרְבָּעִים אַרְנִי־כֶּסֶף תַּצְשֶּׂה תַּחַת עֻשְׂרִים הַקֶּרֶשׁ
יִּיְלִיוּ אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאָחָד לִשְׁתִּי יְדֹתְיוּ:
יַּ וּלְצֵלֵע הַמִּשְׁבֵּן הַשִּׁנִית לִפְאַת צְפְּוֹן עֶשְׂרִים הַּלָּעִים אַרְנִים תַּחַת הַפֶּרֶשׁ הָאָחָד וּשְׁרָים הַמִּחַת הַקּּרֶשׁ הָאָחָד וּשְׁרִים אַרְנִים תַּחַת הַקּּרֶשׁ הָאָחָר הְעִּיִם הַּמִּשְׁבָּן יֻמָּה תִּבְעִשְׁה שִׁעְּה קְרָשִׁים בּּנִתְים:
בּנְּלִירְבְּתֵנִים הַּמִשְׁבָּן יֻמָּה תַּעְשֶּׂה שִׁעְּה קְרָשִׁים הַּנְּיִם:
בּנִּוּלְיִים הַּמִּשְׁבָּן יֻמָּה תַּעְשֶּׂה שִׁעְּה קְרָשִׁים בּנִירְכָתָיִם:
בּנִוּלְיִים הַנְּשִׁה לִמְקְצִעְת הַמִּשְׁבָּן בַּיַּרְכָתָיִם:

י"בס

ָּהֶרֹחִׁבֵּי תַּצְשֶׁה שִׁשָּׁה קְרָשִׁים. הֲרֵי מַּלֵע חַׁמּוֹת רוֹחַבּּג (בג) וּשְׁנֵי קְרָשִׁים תַּצְשֶׁה לִמְקְצְעֹת. חָׁחָד לְמִקְלִעַ בּגוֹ וְּשְׁנֵי קְרָשִׁים תַּצְשֶׁה לִמְקְצְעֹת. חָׁחָד לְמִקְלִים לְפֹּוֹנִים מְּנֶבְיִם דְּרוֹמִים. כָּל שְׁמָבְּ קְרָשִׁים בְּסֵבֶּר חָׁחָד הַן, חָּלָח שְׁחָבֹּי הְבְּיִם הְיֹנִ בַּחֲלֵל הַמִּלְּכָּו, חָלָּחִ בְּסֵּר תִּזֹוֹ בַּחֲלֵל לְהַבְּלִים רְחְבּוֹ הַנִּי תַּמְּה מִזּה מִזּוֹ נְרָחוֹת בָּחָלֶל לְהַבְּלִים רְחְבּוֹ לְעֵבֶּר, וְהָחַתְּה מִזֶּה וְהָדְרוֹם כְּדֵי בְּיִהְחֹת בְּמִלְנִי מְבָּחוֹן בַּוָה לַכְּיִים כְּדֵי בַּיהָת הַמִּקְלוֹעַ מִבְּחוֹן בַּוָה לַכִּים כְּדֵי בַיְיהָת הַמִּקְלוֹעַ מִבְּחוֹן בַּוָה. כַּלְבִי הַמִּלְנֹעַ מִבְּחוֹן בַּוָה.

בְּדֵי שֶׁלֹּא יִהְיוּ שְׁמֵּי יָדוֹת זוֹ מְשׁוּכָה לְלֵד בְּנִים וְזוֹ מְשׁוּכִי הַמִּבְּקוֹ: (יח) לִּבְּאַת שֶׁדּוֹמוֹת לְנִינִי הַדֶּלֶת הַנִּכְּנָמִים בְּחוֹנֵי הַמִּבְּקוֹ: (יח) לִבְּאַת בְּגְבָּה תֵימְבָּה. מֵין פֵּטָה זוֹ לְשׁוֹן מִקְלוֹע, שָׁלֶּל כָּל הָרוּחַ קְרוּיָה פֵּטָה. בְּמַרְגּוּמוֹ, "לְרוּחַ עִיבֵּר דְּרוֹמָלו": (בב) וּלְיַרְבְּתֵי. בְּטָהוֹן סוֹף, בְּמַרְגּוּמוֹ "וְלִסְיָפִי". וּלְפִי שֶׁהַפֶּתַח בַּמִּיֹרָה קְרוּי מִוֹרָח בְּנִים הִוֹל בְּיִים בְּנִים הִוֹל בְּיִים הִוֹל בְּיִם הִוֹלְם בְּנִים הוּתֹ בְּיִים הִוֹל בְּיִם בְּנִים הוּתֹ בְּיִים הִוֹל בְּיִם בְּיִם בְּיִם הִוֹלְם בְּיִם בְּנִים הוּתֹ

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should be equal to each other, the measure of one being like the measure of the other, בְּרֵי שֶׁלֹא — so that the two tenons should not be misaligned, יוֹהְיוּ שְׁהֵּוּ לְצֵד — so that the two tenons should not be misaligned, יוֹהְיוּ שְׁהֵּוּ לְצֵד — with one drawn more toward the inside and the other drawn more toward the outside of the plank's thickness, שְׁהוֹא אָמַה — which is an amah.[37]

Rashi explains Onkelos' translation of the word יָדוֹת:

"יְבִירִין" is "יָבִירִין", which means "pivots," הְנִירָיוֹת שָׁל "יִדוֹת", which means "pivots," לְפִי שֶׁדּוֹמוֹת לְפִי שֶׁדּוֹמוֹת הַבְּּכְּיִם בְּחוֹבִי הַמִּפְּתָּן — because [the tenons] resemble the pivots of a door that are inserted into the holes of the threshold. [38]

## 18. לפאת נגבה תימנה – TWENTY PLANKS FOR THE SOUTH SIDE.

שַּלָּא כָּל הָרוּחַ — This word "פַּאָה" does not mean "corner," as it often does. אָלָא כָּל הָרוּחַ — Rather, here the entire side is called בְּתַרְגוּמוֹ — as Targum Onkelos renders it, "פַּאָה" — "for the south side."

37. The רוֹחָב, width, of the plank is the side that is visible when the planks stand one next to the other to form the walls of the Mishkan. The width of each plank was an amah and a half (verse 16). The עוֹבִי, thickness, of the plank, on the other hand, of which Rashi speaks here, is the side on which adjacent planks adjoin each other, which is hidden from view. This thickness was an amah (Baraisa D'Meleches HaMishkan 1:8; Shabbos 98b). The instruction that the two tenons be aligned with each other; means that they should be aligned with each other within the thickness of

the plank, meaning that the cut-away portions on the sides of the plank facing the inside and outside of the Mishkan should be equal.

38. Unlike our doors, which turn on hinges, the doors of ancient times had pins, or pivots, protruding from the top and bottom of the door that fit into holes in the lintel and threshold of the doorway. The tenons, which protruded from the bottom of the plank and fit into the hollows of the sockets, resembled pivots inserted into a door's threshold.

39. Such as in Vayikra 19:9, לא תְכַלֶּא פָּאַת שָּׂדְךָ לִקְצֹר, you

so shall you do for all the planks of the Mishkan.

<sup>18</sup> You shall make the planks for the Mishkan, twenty planks for the south side. <sup>19</sup> You shall make forty silver sockets under the twenty planks: two sockets under one plank for its two tenons, and two sockets under the next plank for its two tenons. <sup>20</sup> For the second side of the Mishkan on the north side — twenty planks; <sup>21</sup> and their forty silver sockets: two sockets under one plank and two sockets under the next plank. <sup>22</sup> For the end of the Mishkan on the west, you shall make six planks. <sup>23</sup> And you shall make two planks for the corners of the Mishkan, at the end.

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# 22. וֹלְיַרְכְּתֵי — FOR THE END OF ("YARKESEI") THE MISHKAN ON THE WEST.

The root of the word יֵרֶכְּתִי יִּרְכְּתִי יִּרְכְּתִי , which means "thigh." Rashi gives the meaning of the word in our context, and explains why the Mishkan's west side is referred to by this word:

מרוי מוֹרָתִי יִי is a term for "end," יִילְּסְיָפֵּיי — as Targum Onkelos renders it, יִילְּסְיָפֵּיי , "for the end." שְׁהַפְּנִים הַּנְּבִּי שְׁהַפְּנִים הַּנְּבִּי שְׁהַפְּנִים בַּמִּוְרָב אֲחוֹרֵיִם — Since the entrance of the Mishkan is on the east, קרוּי מִוְרָח פָּנִים — the east side is called the "front" (in verse 9) and the west side the "back" (in verse 12). יְהָהוּ סוֹף — This is why the western side is described with a word meaning "end," שְׁהַפְּנִים הוֹא שׁ — since the front of a thing is the head, i.e., its beginning, and the back is its end.

□ תַּעֲשֵׂה שְׁשַׁה קרַשִּׁים — YOU SHALL MAKE SIX PLANKS.

 $_{\mu}$ בְּרֵי הֵשְּׁע אָמוֹת רוֹחָב — This accounts for nine amos of width, since each plank was one-and-a-half amos wide  $(6 \times 1\frac{1}{2} = 9)$ .

23. וּשְׁנֵי קְרָשִׁים תַּעֲשֶׂה לִּמְקְצְעֹת — AND YOU SHALL MAKE TWO PLANKS FOR THE CORNERS OF THE MISHKAN, AT THE END.

אָחָד לְמַקְצוֹעַ צְפּוֹנִית מֵעֲרָבִית — One for the northwest corner אָחָד לְמַעֲרָבִית דְּרוֹמִית — and one for the southwest corner.

There were six planks in the middle of the Mishkan's western wall and one plank on each of its corners, for a total of eight planks, yet the verse speaks about the corner planks separately, and does not say simply, "For the end of the Mishkan on the west, you shall make *eight* planks." Rashi explains that this is because the two corner planks were different in a certain sense from the others:

אָלָא שָׁאֵלּוּ הַשְּׁנֵים אֵינִן בַּחַלֵּל — All eight planks were arranged in one row, אָלָא שָׁאֵלּוּ הַשְּׁנֵים אֵינִן בַּחַלֵּל — but the entire width of these two corner planks did not show on the inside of the Mishkan as was the case with the other six. אָלָא חָצִי אַמָּה מִזּוֹ וַחֲצִי אַמָּה מִזּוֹ וַחְצִי אַמָּה מִזּוֹ וְבִיּעִי בְּחָבוֹ לְעָשֶּׁר רְחָבוֹ לְעָשֶּׁר הַשְׁנִים בְּחָבוֹ לְעָשֶּׁר hamah of the two corner planks that was visible inside the Mishkan brought the Mishkan's interior width to ten amos (9 + ½ + ½ = 10). יְהָאַמָּה מִנֶּה מְנֶּה מְנֶּה בְּמָיֶּה מְנֶּה בְּמָּה בְּתְּבּוֹ וְחָבְּרִוֹם — The remaining amah width of this corner plank and the remaining amah width of the other corner plank בְּלִית עַּבְּחִיץ מִבְּחוֹץ בְּבָּיוֹ עַבְּבּוֹיִ שְׁיָּבָּא בַּמִּלְיעַ מִבְּחוֹץ — were placed against the amah thickness of the Mishkan's planks on the northern and southern sides, שְׁנֶּה — שְׁנֶּה — שְׁנָה — so that the corner on the outside should be even.

shall not finish off the corner of your field to harvest it

40. יְּדֶרְ, literally *thigh*, connotes "the end," because the location of an animal's thigh (its hind leg) is at the end of its body (*R'Avraham ben HaRambam*).

41. Had part of the widths of the two corner planks on the western side not been placed against the thickness of the planks on the northern and southern sides, the Mishkan's northwestern and southwestern corners as seen from the outside would have been indented. By כד ויהוֹן מְכַּוְנִין מִלְּרֵע וְכַחֲדָא יְהוֹן מְכַוְנִין עַל רֵישֵׁה לְעִוְקְתָא חַבא בּן יִהִי לְתַרְנִיהוֹן ראשׁוֹ אֵל־הַטַּבַּעַת הָאָחֶה וְיַחְדָּוֹ יָהְיְוּ תַמִּים עַל־ ראשׁוֹ אֵל־הַטַּבַּעַת הָאָחֶת בָּן יָהְיֵה לִשְׁנִיהֵּם

י"בר

בְּנֶגֶד חָרִין שֶׁל צַׁד קֶרֶשׁ הַּנְּפּוֹנִי וְהַדְּרוֹמִי, בְּדֵי שֻׁלֹּחׁ
יַפְּרִידוּ הָחֲדָנִים בַּינֵיהָם: וְנַחְדָּוֹ יִהְיוּ תַמִּים. בְּמוֹ
הְּמְלִיהִים וּכִּיה: עַל רֹאשׁוֹ. שֶׁל קָרָשׁ: אֶל
הְּשְׁוֹ. שֶׁל הָאָחָת. בְּל קֶרֶשׁ וְקָרֶשׁ הָיָה חָרוּן מִלְמִעְלָה
בְּּנַתְ הָאָחָת. בְּל קֶרֶשׁ וְקָרֶשׁ הָיָה חָרוּן מִלְמַעְלָה
בְּרָחְבּוֹ שְׁנֵי חֲרִינִין בְּשְׁנֵי נְדְיו בְּמוֹ עוֹבִי עַבַּעַת, וּמַרְנִיסוֹ בְּקְרָשׁוֹ שְׁנִבְי שְׁלָהְלוֹ, חֲבָל חוֹמְן בְּעִבּיוֹ מִן חָס מִּמוּלְעַלוֹת.
בְּבַעוֹת לֹח יַדְעִמָּי חָס קבּוּעוֹת הֶן חָס מִמוּלְעַלוֹת.

(בד) וְיִהְיוּ תֹאֲמִם מִלְּמַשָּׁה. כָּל הַקְּרָשִׁים חּוֹחֲמִים שָׁהָ לָזֶה מִלְמַשָּׁה, שֶׁלֹח יַפְּסִיק עוֹבִי שְׂפַת שְׁנֵי הָחֵׁדְנִים בּיֵנִיהֶם לְהַרְתִיקָן זוֹ מִזוֹ. זֶהוּ שֶׁפֵּרַשְׁהִּי (עשל פסוק יו) שֶּיִּהָים כְּיִנִיים מִלְּדִיהֶן, שֶׁיְהַח בִּינִיהֶם כְּיִנְדִי בּיֶּקְרָשׁ לְכַפּוֹת שְׁתִּ בִּינִים מִלְּדִיים, שִׁיְּהַח רוֹחַב הַפֶּרֶשׁ בְּוֹלֵע לְנִדְּיו חוּן לִידִי הַפֶּרֶשׁ לְכַפּוֹת שְׁתּ רוֹחַב הַפֶּרֶשׁ שְׁלְלוֹ, וְנִמְיְלְחוּ חּוֹחֲמִים זֶה לָזֶה. שְׁבַת הָשִׁרָב הַמִּבְיוֹ בְּמָבִיוֹ בְּמָבִיוֹ בְּמָבִיוֹ בְּמָבִיוֹ בִּמְבָיוֹ בְּמָבְיֹר הַמַעֵּרָב חָרוּן לְרַחִבּוֹ בִּעְבִיוֹ בִּמְבָיִר הַמַּעֲרָב חָרוּן לְרַחִבּוֹ בִּעְבִיוֹ

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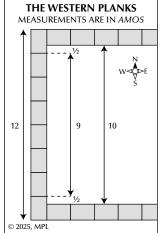
# 24. ויִהיו תאַמִם מלמטה — THEY SHALL BE FITTED TOGETHER AT THE BOTTOM.

Rashi explains the meaning of this instruction:

"הַּמְלְמַשִּה" הָּלָּהָה "הָּלְמָּשִה" בּינֵיהֶם לְבּיְרְשִׁים "הוֹאֲמִים" הַּלְּהָ — All the planks<sup>[42]</sup> shall be *FITTED TOGETHER* with one another AT THE BOTTOM, שָׁלֹא יִפְּסִיק עוֹבִי שְׁבַּת שְׁנֵי הָאָרָנִים בֵּינֵיהֶם לְהַרְחִיקּן זוֹ מִזוֹ — meaning, that the thickness of the rims of two sockets should not intervene between [adjacent planks] to keep them apart from each other. The walls of the sockets on both sides of the planks should be even with the width of the planks, so that the planks stand flush with each other. מְצְּדֵיהֶ — This is what I meant when I explained in verse 17 that the pivot-like tenons should be shaved on their sides, שְׁיָבְיִּר חוּץ לִיבִי הַקְּרְשׁ בּוֹלֵט לְצִרָּיו חוּץ לִיבִי הַקְּרְשׁ — in order that the width of the plank should protrude laterally beyond the plank's tenons בְּלַכְּטוֹת אֶת שְׁבַּת הָאֶרֶן — The same should be done for the plank next to it. — וְנִמְצְאוֹ הוֹאֲמִים וְה לְּוֶה — In this way, it is found that [adjacent planks] fit together (stand flush with one another), without any gap between them. [43]

For the planks that stood along the northern and southern walls of the Mishkan, as well as for the middle six planks along the western side, the instruction that the planks stand flush with each other on the bottom (מְיִהְיִּי תֹאֲמִם מִלְּמֵטָּה) necessitated shaving the tenons along their one-amah widths, since it was along their widths that the planks met each other. But for the corner planks at the two ends of the western wall, which met the end planks of the northern and southern walls at right angles, the planks needed additional shaving:

חָרוּץ לְרָחְבּוּ — And the corner plank at each end of the western row חָרוּץ לְרָחְבּוּ — was shaved on its outer end along its width into its thickness, בַּעבּיוּ



פּתְּדְּרוֹמִי — opposite where it met at a right angle the shaved-away section of the side (thickness) of the plank on each of the northern and southern walls, בְּדֵי שֶׁלֹא יַפְּרִידוּ הָאֶדְנִים בַּינֵיהֶם — so that the rims of the sockets should not form a gap between [the planks] at those junctures. [44]

placing the corner planks against the thickness of the planks at the ends of the northern and southern sides, the corners on the outside were even; see illustration.

42. By adding the words "all the

planks," Rashi means to convey that the coming instructions refer not just to the western wall's planks, which are the subject of the immediately preceding two verses, but rather, to *all* of the Mishkan's planks (*Mizrachi*; see *Ramban*).

43. See illustration to note 33.

44. To comply with the specification that they fit tightly together, the planks needed to be carved out on the sides where they met their neighboring planks. For most of the planks, this was only on their one-amah-thick sides; it did not include the sides of their

<sup>24</sup>They shall be fitted together at the bottom, and they shall fit closely together at its top, into a single ring. So shall it be for them both,

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□ נַחְדֵּו יְהִיוּ תַמְים — AND THEY SHALL FIT CLOSELY TOGETHER AT ITS TOP.

קמים — The word תְמִים, without an א, has the same meaning as the word "תְּמִים, with an א, used in the beginning of the verse.  $^{[45]}$ 

□ על רֹאשׁוֹ — AT ITS TOP.

Rashi explains to what the word "its," in singular form, refers:

שַל קָרֵשׁ — This means at the top of each individual plank.[46]

□ אֶל הַטַּבַּעַת הָאֶחָת — AND THEY SHALL FIT CLOSELY TOGETHER AT ITS TOP, INTO A SINGLE RING.

To ensure that the planks would stand snugly together, each plank was connected to its neighbor by means of a rectangular ring. Rashi describes how this was done:

בּל קֵּרֶשׁ הָיָה חָרוּץ מִלְמֵעְלָה בְּרְחְבּוֹ שְׁנֵי חֲרִיצִין בְּשְׁנֵי צִּדְּיוּ — Each plank had carved into its top two grooves on the two sides of its width, בְּמוֹ עוֹבִי טַבַּעַת — the thickness of the grooves corresponding to the thickness of a ring. וּמְבְנִיטוֹ בְּעַבַּעֵת אַחַת — [The craftsman] would fit [the groove] of neighboring planks (the right-hand groove of one plank and the left-hand groove of the other) into a single ring. בְּמֵרְשׁ שַּאֶצְלוֹ — As a result, [each plank] stood flush with the plank adjacent to it.[47]

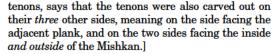
Rashi pauses to comment:

אַבָּל אוֹתָן טַבְּעוֹת לֹא יָדֵעְתִּי אַם קְבוּעוֹת הֵן אָם קְטוּלְּטָלוֹת — But I do not know whether those rings were permanently attached to one of the two planks which they connected, or whether they were removable.[48]

one-and-a-half-amah width (the sides that faced the inside and outside of the Mishkan). The corner planks of the western wall, however, were different. As Rashi to the previous verse explained, part of the one-and-ahalf-amah widths of those two planks came up against the thickness of the end-planks of the northern and southern walls. Consequently, if the two western corner planks would not be carved out along their widths as well, the rims of their sockets would create a gap between those corner planks and the end-planks of the northern and southern walls. Therefore, the two western corner planks needed to be carved out also along their widths. And once those two planks needed to be carved out along their widths, all the other planks were similarly carved out, so that all the planks would have a uniform appearance (Gur Aryeh; Beurei Maharai).

[Imrei Shefer asks, however, that this accounts only for why the planks were carved out on the side

of their width that faced the inside of the Mishkan, since it was on that side that the western-corner planks met the end-planks of the northern and southern sides. It does not explain why any of the planks were also carved out on the side that faced the outside of the Mishkan. And we cannot say that the planks were, in fact, not carved out on that side, because Rashi to verse 17, after stating that the planks were cut away in their center to create the



45. There is one Tanna in Shabbos 98b who translates the word שְּמִים as "come to an end," meaning that the planks shall narrow to a point. Rashi maintains that this is not the word's plain meaning. Rather, according to the plain meaning, שְּמִים is simply a contraction of the word שַּאָרִים used earlier in the verse (Sefer Zikaron). [The phonetic basis for such a contraction is that the κ of שַּאָרִים is vowelized with a chataf patach, which makes its pronunciation short, so it runs together with the preceding tay (Be'er BaSadeh).]

46. The rest of the verse uses plural terminology (יְּהְיּוּ) נְיִהְיּוּ תַּמִּים ... הַהִּי תַמִּים ... הַהְיּ תְמִים ... shall be fitted together... shall "they" match), so we might not understand to what

the word ה'אשו, "its" top, in the singular, refers. Rashi therefore explains that it refers to each individual plank (Sefer Zikaron, see Ramban).

47. See illustration.

48. When the nation journeyed, the Mishkan would be dismantled and its parts carried. Rashi is in doubt whether at these times the rings remained attached to one side of each plank, and when the Mishkan was reassembled the adjoining plank was slipped into the



לְתָבִין זָוָיֶן יְהוֹן: כּה וִיהוֹן הְּמֶנְיָא דַפִּין וְסַמְבֵיהוֹן דִּכְסַף שָׁתָּא עֲשֵׂר סַמְכִין תְּבִין סַמְכִין תְּחוֹת דַפָּא חד וּתרין סמכין תחוֹת דַפּא חד: לִשְׁנֵי הַמִּקְצֹעֻת יְהְיִוּ: בּהְ וְהָיוּ שְׁמֹנֵה קְרָשִׁים וְאַדְנִיהֶם כֶּּסֶף שִׁשָּׁה עָשֶׂר אֲדָנִים שְׁנֵי אֲדָנִים הַחַת הַקֵּרֵשׁ הָאֶחָד וּשְׁנֵי אַדָנִים תַּחַת הַקָּרֵשׁ הָאֶחָד:

י"נס

הַקֶּרֶשׁ מִלְמַשָּׁה רְבִּישַ מִבְּּחֹן וּרְבִּישַ מִבְּחֹן , וְהָחָרִין חֶלְּיוֹ בַּקְרָשׁ מִלְמָשָׁה רְבִּישַ מִבְּחֹן וּרְבִּישַ מִבְּחֹן - וְלִי גִּרְטְּׁה בַּטְּמְלֵע, וְשָשָׂה לוֹ שְׁמֵּי יָדוֹת בְּמִין שְׁנֵי חַמּוּקִין – וְלִי גִּרְטְּׁה שְׁבַּבְּּחִ בְּחַלֵּל הָחָדֶן בְּשְׁלִיבּוֹת סִוּלְּם הַמִּבְּבְּלוֹת זוֹ מִזוֹ וּמְשׁבְּבּוֹת יְבְּמִין שְׁנִי הַמְּוֹלְיבָּה הַבְּבְּנְכָּח בְּקַבְּל הָחָדֶן בִּשְׁלִיבּוֹת סְנִּמִין שְׁלִיבָּה בַּבְּנְכָּמָת בְּקַבְּל הָחָדֶן בִּשְׁלִיבִּה הַבְּּנְנְכָּח בְּקַב מִבְּיִל הְיָבִים שְׁבַּיִים שְׁלִיבִּה הְבְּבִּים מְבְּחוֹן וְלִיבְּה הַבְּבְּיִם מְבְּחַוֹן וְמִיבְּבְּבִּת מְבָּחוֹן וְלִיבְּה הַבְּבִּים מִבְּחוֹן וְחָלְבְּב מִבְּיִּל מְיִבְּים מְבְּחִוּן וְמִיבְּב מִבְּבְּח מִבְּחוֹן וְמִרְבְּב מִבְּבוֹת מִבְּחוֹן וְמִרְבְּב מִבְּבוֹת מִלְמַשָּה וְגוֹי". מְשְׁתִּה מִלְמַשְׁה מִלְמַשָּה וְגוֹ".

וּבַּמֶּרֶל שָׁבַּמְּקְלוֹעַ הִיְּמָה עַבַּעַת בְּעוֹבִי הַמֶּרֶל הַיְּרְוֹמִי וְהַלְּפוֹנִי וְרֹאֹל קָרֶל הַמִּקְלוֹעַ לֻבְּבְּמִי בְּעוֹבִי הַמְּרָלוֹעַ לָּבְּקֹרִים: בַּן יִהְיֶה לִשְׁנֵיהָם. לִּלְנִי מְמְרָלִים לָמוּבְּרִים: בַּן יִהְיֶה לִשְׁנֵיהָם. לִּלְנִי הַמְּרְלִים לָמִבְּרִים: בַּן יִהְיֶה לִשְׁנֵיהָם. לְּלֵנִי הַמְּרָלִים לָמַעָלָה 'פַּמְעָרָבי (בה) וְהָיוּ שְׁמֹנָה קְרָשִׁים. הַן כִּלְּעִים וֹלְנִי לָמַעְלָה 'שַּׁעֲלֶה לֵבְלִים וּלְנֵי קְרָשִׁים מַּעֶלֶה לְמִעְלָה 'מִעְלָה לֵבְים בְּמְלָבִים בְּמְלָלְה מַמְרָבִי. כְּבְּרִים בְּמְלֶלְכִי מַמְרָבִי. כְּבְּרְבִים בְּמְלָּלְכִם הַמְּלָבְים בִּמְלָּלְכָּת הַמְּלָבִים בְּמְלָּלְכָּת הַמְּלָבִים בְּמְלָּלִים, וְחוֹרֵן חָׁת פּרָך הַקְּרָשִׁים חֵלוּלִים, וְחוֹרֵן חָׁת פּרָך הִיקְרָשִׁים חֵלּוּלִים, וְחוֹרֵן חָׁת פּרָך הִיקְרָשִׁים חֵלּוּלִים, וְחוֹרֵן חָּתְּ

THE ELUCIDATED RASHI

Rashi resumes his description of the placement of the rings:

בּקֵרֵשׁ שְּבָּמִקְצוֹעַ — As for the plank at the corner, where the plank met its neighbor at a right angle, [49] — there was a ring fixed in the groove in the thickness of the plank at the end of the southern and northern wall, יְרְאשׁ קָבְּיֶע שָּבְּטֵּרֶר מַעָּרֶב נִבְּנָס לְּתוֹבוּ — and the groove in the top of the corner plank of the western row fit into [that ring]. The western wall's corner plank, aside from being grooved in the usual spot on the side on which it abutted its fellow plank along the Mishkan's western side, had, on its other side, an amah-long groove cut into its width, opposite where it abutted, at a right angle, the plank of the southern or northern wall. That groove was inserted into the ring of the southern or northern end-plank.

The result was that the two walls at the corner were attached to each other. [50]

## □ בֵּן יהִיָה לשְׁנֵיהִם — SO SHALL IT BE FOR THEM BOTH.

The verse says that just as each plank was joined to its neighbor by means of a single ring, so shall it be "for them both." Rashi explains what "them both" refers to:

This means for the two planks that meet at the corner;

free side of the ring, or whether the rings were removed from both sides of the plank and carried separately.

Rashi says that he is uncertain about "those" rings
— implying the exclusion of other rings — because
there were other rings associated with the planks

about which Rashi is not in doubt, namely, the rings affixed to the outer sides of the planks into which the בְּרִיחִים, bars, were inserted (see verse 29). Those rings definitely were permanently attached (Nachalas Yaakov).

[If we say that the rings were permanently attached, it would avoid the following difficulty: Below, in Chapter 39, it is related that after the craftsmen finished making the Mishkan, they brought all of its components to Moshe for his

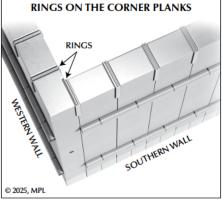
inspection and approval. The Torah states there (v. 33): They brought the Mishkan to Moshe, the Tent and all its implements: its hooks, its planks, its bars, its pillars, and its sockets. All of the Mishkan's individual parts are enumerated except for the rings used to connect

the planks. But if these rings were permanently attached to the planks, this would be understandable, as the rings were part of the planks.]

לַקֶּרָשׁ

49. As Rashi to the previous verse explained, each of the western wall's end planks stood with its width placed against the thickness of the southern or northern wall's end plank. Rashi explains how the rings connected the plank at the corner.

50. See illustration.



for the two corners shall they be. <sup>25</sup> There shall be eight planks, and their silver sockets, sixteen sockets: two sockets under one plank and two sockets under the next plank.

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ישָבְּטוֹף צָפּוֹן וְלַקֶּרֶשׁ הַמַּעֲרָבּי — for example, for the plank at the end of the northern side and for the adjacent plank of the western wall. When the verse then continues, for the two corners shall they be, it means: "יָלְשָׁנֵי הַמְּקִצְעֹת" — and the same shall be for both corners. [52]

## 25. וָהָיוּ שִׁמנָה קַרְשִׁים — THERE SHALL BE EIGHT PLANKS.

Rashi explains to which eight planks this refers:

ייַבְּעֲשֶׁה שְׁשֶּׁה הְּהָשִׁים — These are the ones mentioned above in verses 22-23: ייַבְּעֲשֶׁה שְׁשָּׁה הְּהָאֲמוּרוֹת לְמֵעְלָּה — For the end of the Mishkan on the west you shall make six planks. And you shall make two planks for the corners. Since there were six planks in the center and two at the corners, בְּמֶרֶה בְּטֶרֶה בְּטֶרֶה בְּטֶרֶה בְּטֶרֶה בְּטֶרֶה בְּטֶרֶה בְּטֶרֶה בְּטֶרֶה בְּטֶרֶה בִּעְרָה בֹּעַרֶה בִּעָרָה בּיִי — it emerges that there were eight planks in total on the western row.

Rashi sums up the making of the planks, sockets, and rings by citing a Baraisa:

בּרְ שְׁנוּיָה בְּמִשְׁנֵת מִעֲשֹׁה סֵדֶר הַקּרְשִׁים בּמְלֶּאכֶּת הַמִּשְׁבָּן — The following is taught concerning the procedure of arranging the planks in the *Mishnah* (i.e., *Baraisa*) of *Meleches HaMishkan* (1:3-4): הָּיָה — "He would make the sockets hollow. — יְחוֹרֵץ אֶת הַאֶּרְנִים חֲלוּלִים — a quarter of its width being left on one side and a quarter of its width being left on the other side, בְּיִלִי מָבְּאַן הְבִילִי הָבְּיִלְי הָצְיִי בְּאָמְצַע — with the carved away portion consuming half of [its width] in the center. בְּיִלִי הָבְיִלְ הָצְיִי הָמִין שְׁנֵי חַמוּקִין — With the carved away two tenons for [each plank] like two "חָמֵּוּקִין"..."

Rashi interrupts his quote of the Baraisa D'Meleches HaMishkan to suggest an emendation: וְלִי נְרְאֶה שֶׁהֹגְרְסָא בְּמִין שְׁנִי חֲוֹנְקִין — It seems to me that the wording of the Baraisa should be like two — בְּמִין שְׁנֵי חֲוֹנְקִין" rather than "like two rungs of a ladder, — בְּמִין שְׁנֵי הַוֹלֵל הָאֶנֶן — which are set at a distance from each other and are planed around their sides to fit into the hollow of the socket בְּחֶלֵל בָּנֶק בְּנֶקֶב עֲמוּר הַסוּלְם — Which are set at a distance from each other and are planed around their sides to fit into the hollow of the socket בְּחֶלֵב עֲמוּר הַסוּלְם — like a rung that fits into the hole in the upright of a ladder. וְהוֹא לְשׁוֹן מְשֶׁלְבוֹת — This is the Baraisa's explanation of the term עשוּיוֹת בְמִין שְׁלִיבָה — עשׁוּיוֹת בְמִין שְׁלִיבָה — which it interprets as meaning "made like a "יִמְשֶׁלְבוֹת" (rung)."

Rashi resumes quoting the Baraisa D'Meleches HaMishkan where he left off:

יומָבְנִיסְן לְחוּךְ שְׁנֵי אֲדָנִים — "He makes the tenons like two rungs of a ladder... and inserts them into two sockets, "מַבְנִיסְן לְחוּךְ שְׁנֵי אֲדָנִים — as it says (below, 36:30), two sockets, two sockets under each plank. אַצְבַע מִכָּאן וְאָצְבַע מִכָּאן הַאָרָנִים שְׁנִי אֲדָנִים שְׁנִי אָדָנִים שְׁנִי אֲדָנִים שְׁנִי אָדָנִים שְׁנִי אֲדָנִים שְׁנִי אָדָנִים שְׁנִי אָדָנִים שְׁנִי אָדְנִים שְׁנִי אָדְנִים שְׁנִי אָדְנִים שְׁנִי אָדְנִים שְׁנִי אָדְנִים שְׁנִי אָדְנִים שְׁנִי אָדְנַים מְּלְבְּעָם מִּלְעֵלְה and fits them (the right-hand groove of one plank and the left-hand groove of the adjacent plank) into a single golden ring, בְּדִי וְנִה מִנְּה בְּנִי בְּבְּרְדִין וָה מִנֶּה בּיִי שְׁנָאֲבִים בּלְבִייִי וְנִה מִנְּה בְּיִרִין וָה מִנֶּה בּיִרִין וָה מִנְּה בּיִרִין וָה מִנְּה — wִנְּנְבְּרְדִין וָה מִנְם בּיִרְיִין וְה הַנִּה — They shall be fitted together at the bottom, and they shall fit closely together at its top, into a single ring."

<sup>51. &</sup>quot;Them both" does not refer to the two corners. Rather, it refers to the two planks that meet at the corner. See next note.

<sup>52.</sup> We might have understood the phrase "for the two corners" as being the explanatory equivalent of the preceding words for them both. The verse would mean, "for them both, i.e., for the two corners." If so, however, the verse should have said just, בַּן יִהְיָה לִּשְׁנֵי הַמְּקְצְעֹת , so shall it be for them both, for the two corners; the final word יְהִיּה , shall they be, would be

unnecessary. Rashi therefore explains that the verse is making two separate statements; the first being about the two *planks* at one of the corners, and the second being about the two *corners*. The verse thus means: so shall it be for them both — for both planks at one of the corners; for the two corners shall they be — the same shall be done at both corners (Mizrachi; Sifsei Chachamim).

<sup>53.</sup> מַמּוּקִין means legs; see Shir HaShirim 7:2 (Sefer Zikaron).

כּוֹ וְתַעְבֶּד עַבְּרֵי דְאָעֵי שׁטִין חַמְשָׁא לְדַפֵּי סְטַר מַשְׁבְּנָא חָד: כּוּ וְחַמְשָׁא עַבְּרִין לְדַפֵּי סְטַר מַשְׁבְּנָא תִּנְיָנָא וְחַמְשָׁא עברין לדפי סטר משׁבּנא עברין לדפּי סטר משׁבּנא ַ וְעָשֵׂיתָ בְרִיחֶם עֲצֵי שִׁטֶּים חֲמִשֶּׁה לְקַרְשֵׁי צֶלַע־ הַמִּשְׁבֶּן הָאֶחֵר: בּ וַחֲמִשֵּׁה בְרִיחִם לְקַרְשֵׁי צֶלַע הַמִּשְׁבָּן הַשָּׁנִית וַחֲמִשָּׁה בִרִיחִם לְקַרְשֵׁי צֵלַע הַמִּשְׁבַּׁן

,"דס –

הַקּלָה" (לקמן פסוק כחו. הָעֶלְיוֹלִים וְהַפַּחְחּוֹלִים הָיּוּ לָהֶן עַבְּעוֹת עַבְּעוֹת לָבָל לְחֹלְכָן, שְׁפֵּי עַבְּעוֹת לְבָל הַלְּבִים לְּחֹלְכָן, שְׁפֵּי עַבְּעוֹת לְבָל הַלֶּבֶּי תְּשׁלְּבִים לְבִּלְּיִם בְּקּרָשִׁים לָבָל הַלְּבִי תְּבִּי לְבִּבְּי תְּבְלּבִי תְּבְל הַלְּבִי תְּבְל הַלְּבִי הְּלְבִּים הְחוֹך הַלְּבִים הְחוֹך הַלְּבִים הְחוֹל לְבָל לַבְּרִיתַ הַפִּיכוֹן חֵין עַבְּעוֹת לְבִיעַ הַפְּרָשִׁים לְּהִיּוֹ בְּעוֹבְיִם וְהַהּא לְבִיתַ הַפִּיכוֹן חֵין עַבְּעוֹת הַבְּבָּעוֹת מְכוּנְּיִלוֹ הַלְּבִים וְהוּא לְבִיתְ הַפְּיכוֹן חֵין עַבְּעוֹת הַבְּבִילוֹת הַבְּלְנִיתִ הַבְּילִיתְ הַבְּלְנִיתְ הַבְּלְיִים בִּין וְהָהּא שְׁבְּבְּעוֹת הְבִּילוֹת הְבִּילְיִים בְּעוֹלִיים וְהַבְּחָחּוֹלִים וְבַבְּעוֹת הַבְּבִיתְיִם הָעֵלִייִנִים וְהַבָּחָחִוֹּלִים שְׁבְּצָׁפוֹן וְשַבְּרָחִם בּים הַבַּתְחִפּוֹלִים וְהַפַּחָחּוֹלִים שְׁבְּצָׁפוֹן וְשַבְּרָחִם בּים הַבָּלִיוֹם וְהַבָּחָחִוֹלִים בְּבִּלִים בְּבִּיתִים הָעֵנִיתִים הְעָבִּיתִם וְהַבָּחָחִוֹלִים בְּבִּבְּיתִים הַבְּבִּיתִים הְבָּבִּיתִם הַבְּבִּיתִם הַבְּבִּיתְהִים בּיִבּיתְיִים הְבָּבְּיתִים וְבַּבְּיתִם הַבְּבִּיתְיִים בּבּילִיתִים הְבָּבְּיתִים וּבְבּבְּיתִים הְבָּבִּיתְ הַבּבּית הְבּבּיתוֹים הְבַבּיתוֹת הְבִבּית הְבּבּית הְבּבּית הִבּבּית הְבַבּית הְבּבּית הְבּבּית הִבּבּית הִיחִים הְבָּבְּית הִיבּבּית הִיבּית הְבּבּית הִים בּבּבּית הְבּבּית הִיבּים בּבּבּית הְבּבּית הְיבּבּית הְיבּבּית הְיבּבּית הִים בּבּית הְיבּבּית הִיבּים בְּבּבּית הִיבּים בְּבּבּית הּבּבּית הִיבּים הְבַבּית הִיבּים בּבּית הִיבּבּית הִיבּים בּיבּית הִיבּים הְבָּבּית הִיבּים הְבִּבּית הַבּבּית הִיבּים בּבּית הִיבּים הַּבְּבּית הִיבּים הַבּבּית הִיבּית הְבּיוּבְים הְבּבּית הִבּים הַבְּבּית הְבִּים בּבְּיתִים בּבּית הְבּית הְבִּיבְית הְבּבּרִית הִים בּבְּיתִים בְּבּבְית הְבּית הְבִּים בּבְּרִיתִים בּבְיתִים בְּבְּבְית בּבְּית הְבִּים בּבְית הִים בּבְּית הִים בּבְּית הְבּיים בּבְּית הְבּים בּבּית הְבִּים בּבְּית הְבּיים בּבְּית הְבּיים בּיבְּית הְבִּים בּיוּבְּית בּיבּבּים הְבּים בּבּים בּיבּים בּבּים בּיים בְּבּים בּיבּים בּיבּים בּים בּיבּים בּילִים בְּבְּבְים בְּבְּיבּים בְּבְּיבְּים בְּי

כָּךְ הִיּא הַמִּשְׁנָה, וְהַפֵּירוּשׁ שָׁלָּה הָצְּטְמִי לְמְעְלָּה בְּסֵדְּר הַמִּקְרָאוֹת: (בוּ) בְּרִיחִם. כְּמַרְגּוּמוֹ, "עַבְּרִין", וּבְּלֹע"ו השפרי"ש: חַמִּשְׁה לְקַרְשֵׁי צָלַע הַמִּשְׁבָּן. חֵלּוּ חֲמִשׁ שְׁלֹשָׁה הֵן, חָלָּהְ שָׁהַבְּרִיחַ הָשֶלִיוֹן וְהַפַּחְמוֹן עָשׁוּי מִשְׁמֵּי חֲמִיכוֹת, זֶה מַבְּרִיחַ עַד חֲלִי הַפּוֹמֶל וְזֶה מַבְּרִיחַ עַד חֲלִי הַפּוֹמֶל, זֶה נְכְנָס בַּפַּבְּעוֹת מִצַּד זְיָה וְזֶה נְכָּסְ בַּפַּבְּעוֹת מִצַּד זְה, עַד שַׁמֵּנִישִין זֶה לָזֶה, נְמְלָה שָׁפֶלְיוֹן וְסַחְמוֹן שְׁנֵיִם שָׁהַן חַרְבָּעָה, חֲבָל הָטְׁמְנְעִי חְרָבּוֹ בְּנָגְד כָּל הַבּּוֹמֶל וּמַבְרִיחַ מִקְּנֵה הַבּּוֹמֶל וְעַד קַנְהוּ, שָׁבָּחְמֵר "וְהַבְּרִיחַ הַמִּיכֹן וְגוֹ" מַבְרִיחַ מִן הַקּנְה הָּכּוֹמֶל

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#### Rashi concludes:

בּךְ הִיא הַמְּשְׁנָה — The preceding is the text of the *Mishnah* (i.e., *Baraisa*) *D'Meleches HaMishkan*, הַמִּשְנָה – and its explanation I have already set forth above in the order of the verses.<sup>[54]</sup>

#### 26. בריחם — "BRICHIM."

"עַבְּרִין" — This means **as Targum** Onkelos **renders it: "עַבְּרִין", crossbars**, יעַבְּרִין", crossbars, וּבְּלע"ז — In old French, *espares*.

## 🗆 הַמִּשָׁה לַקַרְשֵׁי צֵלַע הַמְּשָׁבָּן — FIVE FOR THE PLANKS OF ONE SIDE OF THE MISHKAN.

The planks were ten *amos* tall, so when they sat in their sockets, which were only an *amah* high, they were apt to sway back and forth. To keep the planks together firmly, they were connected on each side of the Mishkan's walls by crossbars. Our verse says that each wall of the Mishkan should have five bars. Rashi explains that this does not mean as it might sound:

אלו חמשה שלשה הן — These five bars were actually three, אלא שהבריח העליון והתחתון עשוי משתי שתיכות — but they are called five because the top and bottom [bars] were each composed of two דה מברים עד חצי הכותל (נוה מברים עד חצי הבותל — this [piece] reaching to the middle of the wall starting from one side of the wall, and the other [piece] reaching to the middle of the wall starting from the other side of the wall. דה נכנס בטבעות מצד וה — This piece was passed into the rings starting from the outermost ring on one side of the wall, מוָה נָכָנָס בַּטָבְעוֹת מִצְד וָה — and the other piece was passed into the rings starting from the outermost ring on the other side of the wall, ער שמגיעין זה לְזָה — until [the two pieces] passed through all the intermediate rings and met each נמצא שֶעליון ותחתון שנים שהן אַרבעה — It emerges that the top and **other** in the middle of the wall. bottom [bars] were "two that are four." [57] אַבל הַאָמצְעִי אַרבּוּ בְּנֵגֶר בָּל הַבּוֹתֵל — The middle [bar], however, was a single piece that was as long as the entire wall, ומבריח מקצה הכותל ועד קצהו — שנאמר — as it says (below, v. 28), reaching from one end of the wall until the other, "הַקּצָה אַל הַקּצָה אָל הַקּצָה אָל הַקּצָה אַל הַקּצָה אָל הַקּצָה אַל הַקּצָה אַל הַקּצָה אַל הַקּצָה אָל הַקּבָּה אָל הַקּצָה אַל הַקּבּיה אָל הַיּבּיה אָל הַבְּיִּבְּיה אָל הַקּבּיה אַל הַיּבּיה אָל הַיּבּיה אָל הַיּבּיה אָל הַיבּיה אָל הַיּבּיה אָל הַיּבּיה אָל הַיּבּיה אָל הַיּבּיה אָל הַבּיה אָל הַיּבּיה אָל הַבּיה אָל הַיּבּיה אָל הַיּבּיה אָל הַיּבּיה אָל הַיּבּיה אָל הַבּיה אָל הַבּיּבּיה אָל הַבּיה אָל הַבּיבּיה אָל הַבּיה אָל הַבּיה אָל הַבּיה אָבּיה אָבּיה אָל הַבּיבּיה אָל הַבּיה אָל הַבּיבּיה אָל הַבּיה אָל הַבּיה אָל הַבּיבּיה אָל הַבּיה אָבּיה אָבּיה אָבּיה אָל הַבּיבּיה אָבּיה אָבּיה

<sup>54.</sup> In verse 17 ד״ה שתי וד״ה משלבת, and in verse 24 ד״ה שתי וד״ה אל.

<sup>55.</sup> The root of the word עַבְרִין is עבר, meaning to pass through. The בְּרִיחִים were horizontal crossbars, which passed through the planks to hold them together.

<sup>56.</sup> Rashi, Shabbos 98a ד״ה אמר רב כהנא. [Although, as stated in v. 24, each plank was connected on the top to

its neighbor by means of rings, the bars provided additional stability.]

<sup>57.</sup> Our verse reckons each one of the top and bottom bars as two, for a total of four. [The phrase "two that are four" is a Mishnaic expression that Rashi borrows (see *Shabbos* 1:1; *Shevuos* 1:1; *Nega'im* 1:1).]

<sup>58.</sup> At first glance, the command that five bars be made

<sup>26</sup> You shall make bars of shittim wood; five for the planks of one side of the Mishkan, <sup>27</sup> and five bars for the planks of the second side of the Mishkan, and five bars for the planks of the side of the Mishkan

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Rashi explains how the bars connected the planks, and where along the plank's height they were placed:

דה לבנס לתוכן — The top and bottom [bars] had rings affixed to the planks into which they were inserted, מְשוֹל לָכוֹ קָרַשׁ — two rings per plank. מְשוֹלְשִׁים The three bars] were placed at three equidistant points of the בתוך עשר אמות של גובה הקרש plank's ten amah height, thereby dividing the plank into four equal sections of  $2\frac{1}{2}$  amos each. - אחד מן הטבעת העליונה ולמעלה — One section extended from the upper ring to the top of the plank, another section extended from the lower [ring] to the bottom of the – וְחַלֶּלְ אָחָר מִן הַתְּחָתוֹנָה וּלְמַשָּה plank, וְכַל חַלַּק הוֹא רַבִּע אוֹרַךְ הַקַּרִש — with each section occupying a quarter of the plank's length  $(2\frac{1}{2} \ amos)$ , ישְׁנֵי חֵלְקִים בֵּין טַבַּעָת לְטַבַּעָת — and leaving two sections totaling 5 amos between one ring and the other. This 5-amah section was divided by the middle bar into two smaller sections of 21/2 amos each. The rings were affixed at the same height on each plank, בָּדֵי שֵׁיָּהִיוּ כָל הַשַּבְּעוֹת מִכוּוְנוֹת זוֹ בְּנֵגֵד " - so that all the rings should be aligned one opposite the other, to enable the bars to be passed אַכן טַבְּעוֹת הַתִּיבוֹן אֵין טַבְּעוֹת — For the middle bar, however, there were no אלא הקרשים נקובין בעובים – Rather, the planks had holes drilled through their thickness of an amah והוא נְבְנָס בָּרֶם דֶּרֶךְ הַנְּכְבִים — and [the middle bar] passed through [the planks] by way of those holes, שָהַם מְבוּוְנֶץ זָה מוּל זָה which were aligned, one opposite the other. "בתוך הקרשים" — This is the meaning of what is stated, The middle bar inside the planks (ibid.). It says "inside the planks" because unlike the other bars, which were inserted into rings attached to the outside of the planks, the middle bar passed inside, i.e., through the thickness of the planks. [59]

Having said that the upper and lower braces consisted of two half-bars each, whereas the middle brace was one long bar, Rashi proceeds to enumerate the lengths, in *amos*, of each of the bars along the Mishkan's three walls:

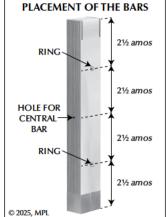
The upper and lower bars along the north and south — The upper and lower bars along the north and south

for each side of the Mishkan means that there should be five bars one above the other, each running the entire length of that side through a separate set of rings. (Rashbam, in fact, explains the verse in this manner.) However, the fact that the Torah says that the middle bar shall extend from end to end implies that the other bars did not extend this far. The Baraisa D'Meleches HaMishkan, which is Rashi's source, therefore concludes that there were only three horizontal bars, but the top and bottom ones were each composed of two pieces, so in total there were five bars, four short ones

and one long one. See Insight.

59. See illustration.

\*\*SThe Length of the Middle Bar The Baraisa D'Meleches HaMishkan, which is Rashi's source, understands the verse ,The middle bar... shall extend from end to end, to mean that in contrast to the upper and lower braces, which consisted of two separate bars meeting at the center, the middle brace was one long bar spanning the entire length of that side. This interpretation is at odds with a Baraisa quoted by the Gemara in Shabbos 98b, which takes "from end to end" to refer to ends of the Mishkan's three sides taken as a unit. That is, after all three walls had been set up and secured in the shape of a ches (n), a single middle bar more than 70 amos long was inserted at the eastern end of one of the Mishkan's long sides and that bar miraculously snaked around the corners at the western ends, until it came through the last plank at the other eastern end (Tosafos to Shabbos ibid.). [A difficulty



with the Gemara's interpretation is that, according to the Gemara, there were, in total, only *thirteen* bars, four for each of the three walls and one that snaked around all three walls, whereas the Torah states that there were five bars for each of the three walls, for a total of *fifteen* bars (*Chidushei Gur Aryeh* to *Shabbos* ibid.).]

לְסוֹפֵיהוֹן מַעַרְבָא: כּח וְעַבְּרָא מְצִיעָאָה בְּגוֹ דַפָּיָא מֵעְבֵּר מִן סְיָפֵי לִסְיָפֵי: כּט וְיָת דַּפָּיָא תַּחֲפֵי דַהֲבָא וְיָת עִוְקָתְהוֹן תַּעְבֵּד דַּהֲבָא אַתְרָא לְעַבְּרַיָּא וְתַחֲפֵי יָת עַבְּרִיָּא דַהַבא: לּוּתִקִים יַת משׁבּנא לַיַּרְכָתַיִם יָמָה: כּהּ וְהַבְּּרֵיחַ הַתִּיכָן בְּתְוֹךְ הַקְּרָשִׁים מַבְרָחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה: כּיּ וְאֶת־הַקְּרָשִׁים תְּצַפֶּה זָהָב וְאֶת־טַבְּעְתֵיהֶם תַּצְשָׂה זָהָב בָּתִּים לַבְּרִיחֶם וִצִּפִּיתַ אֵת־הַבִּרִיחֵם זָהָב: ‹ זַהַקֵּמֹתַ אֵת־הַמִּשִׁבּּן

י"בר

קבוע בְּמִין אָנִי פִּיפִיוֹם אָל וָהָב, בְּמִין אֲנִי סִדְקִי קַנֶּה חָלוּל, וְקֹבְּעָן מִצְּל הַשַּבְּעוֹם לְכָחון וּלְכָחון, חְׁרְבָּן מְמֵלֵּח חָׁם רוֹחַב הַפֶּרָיחִי הַמְּבָּעוֹם לְכָחון וּלְכָחון, חְׁרְבָּן מְמֵלֵּח חָׁם רוֹחַב הַמֶּכֶּי מִן הַשַּבַּעִם לְכָחון וּמְמֶנָּה לְכָחון, וְהַבְּרִיחִי כְּבְּנִים וֹהָבְּרִיחִים הַמְּלוֹ מְבָּחוֹבִין בַּקְּרָאִים וּבריים דמוחכם המשכן ח, מְנַבְּבִּיחִים הַלָּלוֹ מְבַּחוֹדְ הַיִּי בּוֹלְטוֹם, הַשַּבְּעוֹם וְהַפִּיִּפִיוֹם מְתַבְּים וּבריים דמוחכם המשכן ח, מוֹבַבְּרִיחִים הַלָּלוֹ מְבַּחוֹדְ הַיִּי בּוֹלְטוֹם, הַשַּבְּעוֹם וְהַבְּיִים לֹלְ מִבְּבְּנִים לֹלְ הַבּוֹעָם לֹלְ מִבְּבְּנִים לֹלְ הַבּּוֹעָל הַלְּלוֹם בְּחוֹדְ הַמִּבְּלְוֹ מְבָּבְּעִם לֹלְ הַבּוֹעָם בְּמִים בְּמִבְּעִם בְּמִים בְּמִּבְּים בְּיִים בְּנִים בְּמִבְּעִם בְּמִבְּים בּבְּיִבְּים בְּמִבְּים בְּבִּים בְּנִים בְּבִּבְּים בְּבִּבְּים בְּנִים בְּנִים בְּבִּבְּים בְּמִים בְּמִים בְּמִבְּים בְּמִבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּנִבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְים בְּבִּבְּים בְּבִּבְּיִם בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבָּבִּים בְּבָּבְּיִים בְּבָּבְּים בְּבְבּבּים בּבּבּבִּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִים בְּבִּבּים בּבּבוֹם בּבְּבּים בְּבִּבּים בְּבּבּים בְּבּבּים בְּבּבּים בּבּבּים בּבּבּים בּבּבּבּים בּיִבּים בּבּבּים בּבּים בּבּבּים בּבּבּים בּיבּבּיים בּבּבּים בּבּבּבּים בּיבּים בּבּבּים בְּבְּבְּבְּים בְּבְּבִּים בְּבְבִּים בְּבִּבְּים בְּבָּבְּים בְּבְיבִּים בְּבּבּים בּבְּבּים בְּבָּבְּים בְּבָבְים בְּבָּבְים בְּבָּבְים בְּבִּבּם בּיבּבּים בּבּבּים בּבּבּים בּבּבּים בּבּבּיים בּבְּבְיבּבּים בּבּבּבּים בּיבּבּיים בּבּבּיים בּבּבּים בּבּבּים בּבּבּיים בּבּבּבּים בּיבּבּיים בּבּים בּבּבּים בּבּים בּבּים בּבּבּבּים בּיבּבּיים בּבּבּיים בּיבּים בּבּיים בּבּבּיים בּבּיים בּבּבּיים בְּבּבּיים בּבּבּבּים בּיבּבּיים בּיבּיים בּבּבּבּיים בּבּיבּים בּבּבּים בּבּבּיים בּבּבּבּים בּבּבּבּיים בּבּיבּ

אוֹכֶךְ כָּל אָסִד חֲמֵשׁ טָשְׂרֵה אַמָּה, וְהַפִּיכוֹן אָרְכּוֹ שְׁלֹשִׁים אַמָּה, וְהַפִּיכוֹן אָרְכּוֹ שְׁלֹשִׁים אַמָּה, וְחַמִּשְׁה יְמָן הַמְּנְרָח וְעֵד הַמַּעֲרָב. וַחֲמִשְׁה בְּרִיחִים שָׁבְּמֵעָרָב אוֹכֶךְ הָטֶלִייִלִים וְהַפַּחְפּוֹנִים שָׁשׁ אַמּוֹת, וְהַפִּיכוֹן אַרְכּוֹ שְׁפִים טָשְׁרָה כְּנָגֶד רוֹתַב שְׁמוֹנִה קְרָשׁים. כַּךְ הָיֹּח מְפוֹנֶשֶׁה בָּמֶן וֹפּרְץ א, ה: (בט) בְּתִּים לַבְּרִיחִם. כַּפְּבְּעוֹת שָׁפַעֲשָׁה בָּכֶן יִהִיוּ בָּמִים לְהַכְּנִים בָּהֶן בַּרִיחִים. נִּאְ בָּתִיחִים וְהָב. לֹא שֶׁהָיָה בַּאָּהָ הַבְּרִיחִים בְּרָב. לֹא שֶׁהָיָה הַאָּהָב הַבְּרִיחִים, שַׁמֵּין עַלֵּיָהָם שׁנִּה בִּנִרְ אָת בַּבְּרִיחִים, שָׁמִין עַלִיהָם שׁנִה בִּנִרְיִחִים, שָׁמָּין עַלִיהָם שׁנִה בִּנִלּ הַנָּה מִנִּים בְּנִל הַבָּרִיחִים, שַׁמָּין עַלִיהָם שׁנִה בִּנִים בְּנִין מִינִים בְּנִב עַלְ הַבְּרִיחִים, שְׁמִין עַלִיהָם שׁנִם לִּפּבְיִים לִּנִּל בַּבְּרִיחִים, שְׁמָין עַלִיהָם שׁנִם לִּבְּבּרִיחִים, שְׁמָּב עַל הַבְּרִיחִים, שְׁמָּשְׁתָּם שִׁנְיהָם שׁנִם לִּבְּבִיחִים, שְׁמִּים בְּנִים בְּהָּים בְּיִים בְּנִים בְּבָּוֹ הַיִּים בְּבִּיחִים, שְׁמָּיִים, שְׁמָּים שְׁנִיהָם שׁנִים שִׁבְּים בְּבִּבְיחִים בְּבִּבְּים בְּבָּבְיחִים, שְׁמִים בְּיחִים, שִּבּים שִׁבְּיחִים, שְׁמִיבְּים בְּבִּים בְּבָּבְיחִים, בְּבִּיחִים, שְׁמִים בְּיבְּיה שִׁנְיה שִׁבְיחִים, שִׁנְיהָם שִּבְּיחִים, שְׁנִיהָם שִּבְּיחִים, בְּבִּבּיח בְּבְּיִים בְּבִּים בְּבִּים בְּבִּים בְּבִּיחְ בִּיבְיחִים, שְׁנִיהָם שְׁנִים בְּיִבּים בְּבָּים בְּבִּים בְּבָּים בְּבִּים בְּבָּים בְּיִים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּיִים בִּים בְּבִּים בְּבִּים בִּבְּים בְּיבִים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִּבְים בְּבִּבְּים בְּיבְבִּים בְּבִּים בְּיִּים בְּיִם בְּבִּים בְּבְּבִּים בְּבְּבְּים בְּיִּים בְּבְּים בְּיִים בְּיִבּים בְּבִּים בְּיבְים בְּיבּבּים בְּיִים בְּיִּבְּים בְּיִים בְּיִבְּבִּבְּים בְּיִים בְּיִים בְּבְּים בְּבְּיבְּבִים בְּבְּבְּים בְּיבְים בְּיבְּבְּבִים בְ

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walls of the Mishkan אוֹרֶךְ בָּל אָחָד חֲמֵשׁ עֵשְׁרֵה אַנְּהָר בָּל אָחָד חֲמֵשׁ עֵשְׁרֵה אַמָּה length of those walls), וְהָהִיכוֹן אָרְכוֹ שְׁלֹשִׁים אַמָּה — whereas the middle [bar] was thirty amos long (the walls' total length). "חָרֵה מִן הַקּצָה אֶל הַקְצָה אֶל הַקְצָה אֶל הַקְצָה שׁ — whereas the middle bar, that it shall extend from end to end, בְּחָרָה וְעָד הַמַּעֲרָב — meaning from the east end of the wall to the west end of it. It means that the middle brace was not composed of two separate halves as the upper and lower braces were, but was rather one long bar. בְּרָחִים שֶׁבְּמַעָרָב — As for the five bars on the Mishkan's west side, אוֹרָה הְעָלְיוֹנִים וְהַתַּחְתוֹנִים שֵׁשׁ אַמּוֹת — the upper and lower ones were each six amos long (half the twelve-amah length of that wall), וְהַתִּיכוֹן אָרָכוֹ שְׁתָּה בְּרָשִׁת בַּמְלֶּבְּכ רוֹחַב שְׁמוֹנָה קְרְשִׁים — whereas the middle [bar] was twelve amos long, בְּנָגֶר רוֹחַב שְׁמוֹנָה קְרְשִׁים — corresponding to the combined width of the western wall's eight planks (8 x 1½ = 12). [60] בְּנָגֶר הַלְּבָּב בּרְבָּב בּרְבָּבָּב — This is how it is explained in the Baraisa of Meleches HaMishkan (1:6).

#### 29. בתים לבריחם — AS HOUSINGS FOR THE BARS.

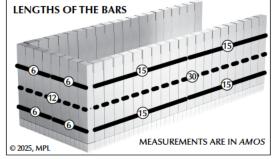
יַהְנִיס בְּהֶן שְׁתַּעֲשֶׁה בָהֶן — The rings that you shall make for [the planks] יַּהְנִיס בָּהֶן — shall be (serve as) housings (receptacles) for the bars to be inserted into. [61]

#### 🗆 וצפּית אָת הַבְּריחים זַהַב – AND YOU SHALL COVER THE BARS WITH GOLD.

The simple meaning of the words אָת הַבְּרִיחִים זָהָב would seem to be that the bars should be overlaid with gold, similar to the planks mentioned earlier in the verse. Rashi explains otherwise: שַּאַק עַל הַבְּרִיחִים — The meaning is not that the gold adhered to the bars, שָאַק עַל הַבְּרִיחִים — because [the wooden bars] had no overlay on them at all. צָּלָּא בַּקְרֵשׁ הָּוֹה הָבְּנִי בְּמִין שְנֵי פִּיפִיּוֹת — Rather, attached to the plank were something resembling two tubes of gold, בְּמִין שְנֵי – like two sections of a hollow reed. בּמִין אַצל הַטְבַעוֹת לְכָאן אַצל הִטְבַעוֹת לְכָאן וּלְכָאן – like two sections of a hollow reed. בּמִין אַנוֹ הַבּעוֹת לְכָאן אַצל הִטְבַעוֹת לְכָאן וּלְכָאן בּאָבוֹת בּעוֹת לְכָאן וּלְכָאן בּעִר הַעִּנִי בְּנָה חָלוֹל – He would attach

them in a horizontal position next to the rings on its two sides, אַרבָּן מִמֵלָא אָת רוֹחָב הַקְרַשׁ מִן הַטָּבַעַת

<sup>61.</sup> The phrase בְּנִים לְבְּרִיחִם should be understood as if it read בְּתִים לְבְּרִיחִם "shall be" housings for the bars.



<sup>60.</sup> See illustration. [Although the interior width of the Mishkan was only ten amos, that was because one amah of each corner plank on the western side was not visible inside the Mishkan, as Rashi to v. 23 explained. On the outside the western wall measured twelve amos.]

at the end, on the west. <sup>28</sup> The middle bar inside the planks shall extend from end to end.

<sup>29</sup> You shall cover the planks with gold, and you shall make their rings of gold as housings for the bars, and you shall cover the bars with gold. <sup>30</sup> You shall erect the Mishkan

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לְבָאן וּמְמֶּנָה לְּבָאן - their length filling up the width of the plank, one tube extending horizontally from the ring in this direction and the other tube extending horizontally from [the ring] in the other direction. [62] יְהַבְּרִיחָ נְבְנָס לְחוֹכו - The bar would be inserted into [the gold tube] on one side of the plank's width, יְמָבְּעַח לְפֶּה הַשְּנוּ לְפָּה הַשְּנוּ לְפָּה הַשְּנוּ אוֹל בְּבָּר הַמְּבּוּ הַשְּבַעַח לְפָּה הַשְּנוּ שִׁבְּעַח לְפָּה הַשְּנוּ שִׁבְּעַח לְפָּה הַשְּנוּ שִׁבְּעַח לְפָּה הַשְּנוּ שִׁבְּעַח לְפָּה הַשְּבַעַח בּיִבְּרִיחִים מְצוּפִים וְהָבּ בְּקִרְשִׁם בְּעַבְּעַח בְּבָּרְשִׁה בְּבְּרְיִחִים מְצוּפִים וְהָבּ בְּקִרְשִׁם בְּעַבְּעַח בְּבָּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבָּרְשִׁה בְּבִּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרִיחִים מְצוּפִים וְהָבּ בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבָּרְתִּים בְּעֲבָּעָת בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּבִּים בְּבְּרְשִׁה בְּבְּרְשִׁה בְּבְּרִחִים מְצוּפִים וְהָב בּבְּרְשִׁה בּבְּרְשִׁה בְּבְּרְשִׁה בְּבִּרְשִׁה בְּבְּרִשְׁה בּבְּרִחִים בְּעַבְּעָם בְּחָבּר בְּבָּרְשִׁה בְּבְּרִשְׁה בְּבְּרִשְׁה בְּבְּרִשְׁה בְּבִּבְּיִם בְּבָּרְשִׁה בְּבְּרִשׁה בּבְּרִשְׁה בּבְּרִשְׁה בּבְּרִשְׁה בְּבִּים בְּבָּרְשִׁה בְּבְּרִשְׁת בְּבְּבִּים בְּבִּבְּיִם בְּבְּרְשִׁה בְּבִּים בְּבִּבְּים בְּבְּרִשׁם בּבְּרִיחִים מְצִבּבִּים בְּבְּרִשׁה בּבְּרִיחִים מְצִבּים בְּבִּים בְּבִּים בְּבִּבִּים בְּבְּבִים בְּבְּבִים בְּבְּבִים בְּבְּבִּים בְּבְּבִּים בְּבִּים בְּבְּבִּים בְּבִּבְּים בְּבְּבִּים בְּבִּים בְּבִּבְּים בְּבְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבְּבִים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִּבְּבִים בְּבְּבִּים בְּבְּבִּים בְּבִּבִּים בְּבִּבְּבִּים בְּבְּבִּים בְּבִּבְּבִּים בְּבְּבִּים בְּבִּבְּבִּים בְּבְּבִּבְּבִּים בְּבְּבִים בְּבִּבְּבִּים בְּבְּבִּים בְּבְּבִּבּים בְּבִּבְּבִּים בְּבְיבִּבְּבִים בְּבְּבִּבְּבִּבּבִּים בְּבְּבִּבְּבִּים בְּבִּבְּבִי

Rashi adds:

י הַבְּרִיחִים הַלְּלוּ מְבַּחוּץ הָיוּ בּוּלְטוֹת — These bars formed a projection on the side of the wall facing the exterior of the Mishkan. That is to say, הַמְּבְּרִיחִים הַמְּלָּוּ מְבָּחוּץ הַהְּיִּבְּיוֹת לֹא הָיוֹ נִרְאוֹת בְּתוֹךְ הַמִּשְׁבְּן — the rings and the tubes through which the bars were threaded were not visible within the Mishkan. אֶלָא בָּל הַבּוֹהֶל — Rather, the entire wall was smooth on the side facing the Mishkan's interior. [64]

### 30. וַהַקְמֹת אָת הַמְשְׁכַּן — YOU SHALL ERECT THE MISHKAN.

Hashem appears to be telling Moshe to erect the Mishkan immediately after the planks are finished being manufactured, even before all the other parts yet to be commanded are made (the *Paroches*, the Screen, etc.). But this cannot be the verse's meaning, because it is clear from *Parashas Pekudei* that Moshe did not erect the Mishkan until after *all* of its parts had been manufactured. [65] Rather, Hashem meant to say:

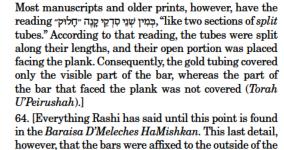
אַחַר שֵׁינָמֶר הַקִּימֶהוּ — After [the Mishkan] is finished being made, erect it ...

62. The ring was attached to the center of the plank's width. The two tubes were attached, one on the right side of the ring and the other on the left side, each extending horizontally to the edge of the plank. Since the plank was 1½ amos wide and the ring in the center was of minimal thickness, each tube was slightly less than ¾ of an amah long (R' Chaim Kanievsky, Baraisa D'Meleches HaMishkan, Ch. 1, Daas §25, in explanation of Rashi). See illustration.

63. Haamek Davar puzzles over how the Baraisa D'Meleches HaMishkan knows that the verse does not mean that the bars were literally overlaid in gold

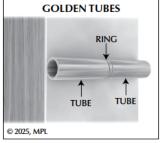
(in which case there would have been no need for tubes, of which there is, in fact, no mention at all in the Torah). See *Maharik*, *Ba'er Heitev*, *Kitzur Mizrachi*, *Maskil LeDavid*, and *Malbim*, who offer a variety of suggestions.

[Our wording of Rashi, קְּנְהְ חָלְּנְל קְּנְה חְלוּל, is that found in current prints of Rashi. According to it, the tubes presumably encircled the bars completely.



Mishkan's walls rather than the inside, is not explicitly stated there. It is, however, implicit in the Baraisa's explanation, from the fact that the Baraisa says that the length of the bars on the western wall was twelve amos. Had the bars been affixed to the inside of the walls they would have had to have been shorter than twelve amos, since in its interior, the Mishkan's width measured only ten amos.]

65. Maskil LeDavid; Nachalas Yaakov.



בְּהַלְכְתֵּה דִּי אָתַּחֲזֶיתָא בְּטוּרָא: לא וְתַעְבֵּד פָּרָכְתָּא דְּתִכְלָא וְאַרְגְּנָנָא וּצְבַע וְהוֹרִי וּבוּץ שְׁזִיר עוֹבֵד אָמָן יַעְבֵּד יָתַה צוֹרַת בְּרוּבִין: לבּ וְתִתֵּן יָתָה עַל אַרְבְּעָא עַמוּדֵי שָׁטִין מִחַפַּן דָּהַבָּא וְיִיהוֹן דַּהַבָּא שָׁטִין מִחַפַּן דָּהַבָּא וְיִיהוֹן דָּהַבָּא בְּמִּשְׁפָּטוֹ אֲשֶׁר הָרְאֵיתָ בָּהֶר: ס חמשי לא וְעָשִּׁיתָ פָרֹכֶת תְּכֵלֶת וְאַרְגָּמֶן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזֶר מֵצֵשֵׂה חֹשֵׁב יַצֲשֶׂה אֹתָהּ כְּרָבִים: לבּ וְנֵתַתָּה אֹתָה עַלֹּ־אַרְבָּעָה עַמּוּדֵי שִׁטִּים מְצֻפֵּים זָהָב וְנֵיהֶם זָהֶב עַלֹּ־אַרְבָּעָה עַמּוּדֵי שִׁטִּים מְצֻפִּים זָהָב וְנֵיהֶם זָהֶב

י"בר

בְּרִיּוֹת יַטֵּשֶׂה בָּהּ: (לב) אַרְבָּעָה עַמוּדֵי שִׁטִּים. חַּרְבָּעָה עַמוּדִים שְׁמִּים. חַרְבָּעָה עַמוּדִים שְּמִּיִם מְּקוּעִים בְּחוֹךְ חַרְבָּעָה חֲדְנִים, וְחֹוּנְקְלְיוֹת קְבּוּעִין בַּחוֹךְ חַרְבָּעָה חֲדָנִים, וְחֹוּנְקְלְיוֹת קְבּוּעִין בְּסֵּרוֹכֶם עַקוּמִין לְמַעְלָה, לְחוֹשִׁיב עֲלֵיקן בְּלוֹנָם שָׁרֹחֹשׁ הַפָּרוֹבֶם בָּרוּךְ בָּהּ, וְהָחוּנְקְלִיוֹת הֵן הַנִּיוֹן, שֶׁבְרִים בְּחִין וָוִין הֵן עֲשֹרִים. וְהַפָּרוֹכֶם חָרְבָּה עָשֶׂר חַמוֹת לְרָקְבּוֹ שֶׁל מִשְׁבָּן, וְרַקְבָּה עָשֶׂר חַמוֹת לְרָקבוֹ שֶׁל מִשְׂבָן, שְׁלְבִּים עָשֶׂר חְמוֹת וְהִימִנְה וּלַחוּן עַשְׂרִים חַמָּה. כִּימֵנָה וּלַחוּן עַשְׂרִים חַמָּה וֹלְמוּן עַשְׂרִים חַמָּה.

הָרְאֵיתְ בָּהָר. קוֹדֶס לָכֵן. שְׁאֲנִי טָמִיד לְלַמֶּדְה וּלְהַרְאוֹמְךְ הַדֶּלְמִתוֹ: (לא) פָּרֹבֶת. לְשׁוֹן מְחִיצָּה הוּא, וּבּלְשׁוֹן הֲכָמִים "פַּרְגוֹד" (ברכום יח:, חגיגה טו.) דְּבָּר הַמַּבְּדִּיל בֵּין הַמֶּלֶךְ וּבִין הָטָס: תְּבֶלֶת וְאַרְגָּמָן. כָּל מִין וָמִין הָיָה כָפּוּל בְּכָל חוּט וָחוּט שִׁשָׂה חוּטִין (יומא שׁא:: מַצְשַׁה חשׁב. כְּבָּר בַּרָלְמִי (לעיל פּסוּק א) שָׁאוֹ הִיא אֲרִיגָה שֶׁל שְׁנֵי קִירוֹת, וְהַלִּיוּרִין שֵׁמְשָׁנִי עַבָּרִיהַ אַיִּנַן דּוֹמִין זָה לָזֵה: בְּרָבִים. לִיּוּרִין שֵׁל שֵׁמְשָׁנִי עַבָּרִיהַ אַיָּנַן דּוֹמִין זָה לָזֵה: בְּרָבִים. לִיּיּרִין שֵׁל

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#### ם הראית בהר — ACCORDING TO ITS MANNER "ASHER HOREISA" ON THE MOUNTAIN.

Simply translated, אֲשֶׁר הָּרְאֵיתְ means "that you were shown." But Moshe had not yet been shown how to erect the Mishkan; Hashem was still in the middle of instructing him on how to make its components. Rather:

אַשֶּׁר הָרְאֵיתָ — קּוֹרֶם לְבֹּן does not mean "that you were shown," but rather "that you will have been shown," beforehand, שְׁאֲנִי עָתִיד לְלַמֶּּוְדְּ וּלְהַרְאוֹתְךּ טֵרֶר הֲקָמְתוֹ — because after I am finished instructing you on how to make each of its parts, I shall teach you and show you the way it is to be erected. When the time comes to erect it, you will already have been shown how to do so.[66]

### 31. פרכת — A PAROCHES.

Rashi explains this word:

קריבֶת – לְּשוֹן מְחִיצָה הוּא is a term meaning "partition." וּבִלְשוֹן חֲבָמִים בְּרְגוֹדיי — In the language of the Sages (Rabbinic Hebrew), it is called בְּבָר הַמֵּבְרִיל בֵּין – (e.g., Berachos 18b; Chagigah 15a). בְּרָ הַמֵּבְרִיל בֵּין – It refers specifically to something that separates between the king and the people. [68]

□ הְבֵלֶּת וְאַרְגָּמָן — *OF TURQUOISE, PURPLE, AND CRIMSON WOOL, AND TWISTED LINEN.*— Each thread of these four varieties was composed of six strands of that variety intertwined with each other (69) (Yoma 71b).

66. The word הַרְאֵיתְ can either have a past-tense meaning (you were shown), or else a future perfect-tense meaning (you will have been shown). Here, it means the latter. By the time I instruct you to erect the Mishkan, you will already have been shown how to do it (Mizrachi; Gur Aryeh).

[Another example of a future perfect-tense verb is found in verse 4:21 above, where Hashem told Moshe about the Ten Plagues, בְּלַבְתְּךְּ לְשׁוּב מִצְרִימָה רְאֵה כָּל הַמּפְתִים לְפְנִי פַּרְעֹה Egypt, see all the wonders "אֲשֶׁר שַׁמְתִּי בֹּי וֹנְיְעַה hour hand and perform them before Pharaoh. Now, at the point that Hashem said this to Moshe, He had not yet informed him about the Ten Plagues. Thus, the phrase אֲשֶׁר שִׁמְתִּי cannot mean "that I put." Rather, it means that "I will have" put (Rashi there).]

67.  $Targum\ Yonason\ translates$  the word פְּרֹכֶּת here as פָּרגֹּוְדָא

68. When referring to the curtains at the entrance to both the Mishkan and the Courtyard, the Torah uses the word אָסָר, masach (below, verses 36 and 27:16 respectively); only when speaking of the curtain separating the Kodesh HaKodashim from the Kodesh does it use the term אָפּרכָּה Paroches. Rashi explains that this is because Paroches is not a term for a curtain in general. Rather, it denotes specifically a curtain that separates between the king and the people. It is thus an apt term for the curtain that sections off the Kodesh HaKodashim, which is the place of the Shechinah, from the rest of the Mishkan.

[Rashi does not mean that the term *masach* never refers to the *Paroches*; indeed, sometimes it does (see *Bamidbar* 3:31 with Rashi). The reverse, however, is never the case; the word *Paroches* never refers to any curtain other than the one in front of the *Kodesh HaKodashim*, for the reason Rashi gives.]

69. See Rashi above, verse 1, with note 3.

according to its manner that you will have been shown on the mountain.

<sup>31</sup> You shall make a Paroches of turquoise, purple, and crimson wool, and twisted linen; the work of a weaver he shall make it, Keruvim. <sup>32</sup> You shall place it upon four pillars of shittim wood, covered with gold; their hooks of gold;

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□ מַעֲשֵׂה חֹשֵׁב — THE WORK OF A WEAVER.

קָּבֶר פַּרַשְּׁתִּי שֶׁזּוֹ הִיא אֲרִיגָה שֶׁל שְׁנֵי קִירוֹת I already explained in verse 1 that this refers to separate weavings of the two walls of the fabric, הַאָּיִנְן דּוֹמִין זֶה לְּזֶה — whereby the designs on its two sides are not the same as each other. [70]

🗆 בּרָבִים — THE WORK OF A WEAVER HE SHALL MAKE IT, KERUVIM.

Rashi explains how to understand the final word in our verse, *keruvim*:[71]

— It means: He shall make on it designs of creatures.[72]

32. אַרְבָּעָה עַמוּדֵי שִׁשִּׁים — YOU SHALL PLACE IT UPON FOUR PILLARS OF SHITTIM WOOD, COVERED WITH GOLD; THEIR HOOKS OF GOLD; UPON FOUR SILVER SOCKETS.

Rashi explains how the *Paroches* was attached to the pillars:

יְאוּנְקּטָה אַרְנִּים בְּתוֹךְ אַרְבָּטָה אֲרָנִים בְּתוֹךְ אַרְבָּטָה אֲרָנִים בְּתוֹךְ אַרְבָּטָה אֲרָנִים — There were four pillars inserted into four sockets, וְאוּנְקְלֵּהֹת בּיִים בְּתוֹךְ אַרְבָּעָה אֲרָנִים — with hooks affixed to them near their tops. The hooks, which projected horizontally, had their ends bent upward, בְּנִים שֶׁרְאשׁ הַבְּּרוֹבֶת בְּלוֹנָס שֶׁרְאשׁ הַבְּּרוֹבֶת בְּרוֹךְ בָּה הוֹ order to lay across them a pole around which the top of the *Paroches* was wrapped. [73]

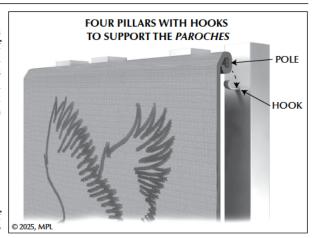
Rashi pauses to explain where in our verse hooks are mentioned:

ייָנִיהֶם" ... The hooks are the ייְנִיקֶם", vavin, referred to in our verse when it says, יְנִיהֶם" ... דְנִיהֶם" ... They are called vavin, because they are formed in the shape of the letter ו lying on its side.

Rashi explains how large the Paroches was and where it hung:

אַרָּהָבּ שֶּעֶּר אַמּוֹת לְּרְחְבּוֹ שֶּל מִשְּבּן — The Paroches' ten-amah length was spread across the Mishkan's interior width, which was ten amos, [74] שְּל קְרָשִׁים — while its ten-amah width, which corresponded to the height of the planks, hung down from the tops of the pillars, whose height was also ten amos. Thus, the Kodesh HaKodashim was completely partitioned off — from one side of the Mishkan's width to the other, and from ceiling to floor — by the Paroches. [75] — It was hung at the one-third point of the length of the Mishkan counting from its back wall, דְּנִימָה בְּשְׁרִים עָשֶׁר אֲמוֹת — so that there would be ten amos from [the Paroches] and inward (toward the back of the Mishkan) — עַשְּרָים אַמָּה — עַשְּרָים אַמָּה — עַשְּרָים אַמָּה — מָשְׁרָים אַמָּה — and twenty amos from [the Paroches] and outward (toward the front of the Mishkan).

- 70. See note 4 above.
- 71. A verse's trop (cantillation marks) indicate its punctuation. The trop on the concluding words of our verse are יַצְשָׁה אֹתָה בְּרָבִים. The meircha and tipcha under the words הַּחָבָּים indicate that those words are a phrase unto themselves and that the following word, בְּרָבִים, stands alone. Thus, the translation of בְּרָבִים is: the work of a weaver he shall make it, keruvim. What does the stand-alone word keruvim mean?
- 72. מֵעֲשֵׂה חֹשֵב יַצְשֶׂה אֹתָהּ בְּרָבִים means, the work of a weaver he shall make it, [with] keruvim.
- 73. See illustration.
- 74. See Rashi above, verse 23.
- 75. [Mizrachi wonders why Rashi calls one of the Paroches' dimensions its width and the other



עַל אַרְבְּעָא סַמְכִין דִכְסָף: לּג וְתִתֵּן יָת פֶּרָכְתָּא הְּחוֹת פּוּרְפַיָּא וְתָעִיל לְתַמָּן מִנָּו לְפָרָכְתָּא יָת אֲרוֹנָא דְסָהֲרוּתָא וְתַפְּרֵשׁ פָּרְכָּתָּא לְכוּן לְתַמָּן יָת כַּפִּרְתָּא עַל אֲרוֹנָא לּה וְתְשַׁוֵּי יָת כְּפָּרְתָּא עַל אֲרוֹנָא לֹה וּתְשַׁוֵּי יָת כְּפָּרְתָּא עַל אֲרוֹנָא לֹה וּתְשַׁוֵּי יָת כְּפָּרְתָא עַל אֲרוֹנָא לְפָרָכְתָּא וְיָת כִּפְּרָתָא לְקַבֵּל לַחוֹרָא עַל סְטַר מַשְׁבְּנָא דְּרוֹמָא וּפַתוֹרֵא תַּתֵּן עַל סְטַר צִפּוּנָא: עַל־אַרְבָּעָה אַדְנִי־כֶּסֶף: זּיִּ וְנֵתַתָּה אֶת־הַפְּרֹּכֶת תַּחַת הַקְּרָסִים וְהַבֵּאתָ שָׁמָה מִבֵּית לַפְּרֹכֶת אֶת אַרוֹן הָעֵרִוּת וְהִבְּדִּעִים: זּיְּ וְנֵתַתָּ אֶת־הַכַּפּׂנֶת עֻל אַרְוֹן הַעֵּרֶת בְּקֹדֶשׁ הַקֵּדְשִׁים: זּיְ וְנֵתַתָּ אֶת־הַכַּפּׂנֶת עֻל אַרְוֹן הַעֵּרֶת בְּקֹדֶשׁ הַקְּדָשִׁים: זּיְ וְנַתַתָּ אֶת־הַכַּפּׂנֶת עֻל אַרְוֹן הַמְּשְׁכְּן תִּימֶנָה וְהָשִּׁלְחָן תִּתֵּן עַל־צֶלַע צְפְוֹן: הַמִּשְׁכָּן תִּימֶנָה וְהַשִּׁלְחָן תִּתֵּן עַל־צֶלַע צְפְוֹן:

י"בס

הַּלְּפוֹנִי שְׁמֵּי חַמּוֹת וּמֶחֵנְה, וּמְנוֹרָה בַּדְּרוֹם, מְשׁוּכָה מִן הַפּוֹמֶל הַדְּרוֹמִי שְׁמֵּי חַׁמּוֹת וּמֶחֵנָה, וּמִוְבַּח הַּזְּסָב נָתוּן בְּכָּוֹמֶל חַוֹּיִי שְׁבֵּין שְׁלְחָן לַמְּנוֹרָה מָשׁוּךְ חְמְעָשׁׁ בְּלַפֵּי הַמִּוְרָח, וְכָלֶּס נְתוּנִים מִן חֲנִי הַמִּשְׁכָּן וְלִפְנִים. בַּיֹצִד, חוֹרֶךְ הַמִּשְׁרָן מִן הַפָּתַח לַפָּרוֹכָת עָשְׂרִים חַמָּה, הַמִּוְבַחַ וְהָשָׁלְחָן וְהַמְּנוֹרָה מְשׁוּכִים מִן הַפֶּתַח לְנֵד מַשֵּרָב עָשֶׁר חַמוֹת (יומח לג:): נְמְלָּלָת בִּית קְּדְשׁי הַקֵּדְשִׁים טֶשֶׁר עַל עֶשֶׂר, שֻׁנֶּחֶמָר "וְנְתַּמָּ אֶת הַפָּרֹכֶת תַּחַת הַקְּרָסִים" (פּסוּק לג) הַמְּחַבְּרִים אֶת אֲמֵי חוֹבְרוֹת שֶׁל יְרִיעוֹת הַמִּאְבָּן, רוֹחַב הַחוֹבֶּרֶת עֶאְרִים חַמָּה, וּכְשֶׁבְּרָשִׁה עַל גַּג הַמִּאְבָּן מִן הַפָּתַח לַמַּעֶרָב בְּלְּמָה בּאְנֵי אְלִישׁי הַמִּאְבָּן, וְהַחוֹבֶרֶת הַשֵּׁנִית בִּשְּׁתָה אָלִישׁוֹ שֶׁל הַשְׁמָתַ אֶת הַשִּׁלְחַן. שַׁלָּחַן בַּנְפוֹת מָשׁרְּךְ מִשׁוּךְ מִשׁרְּךְ מִישׁרְּהָ מִן הַפּוֹתֵל וְשֵּׁמְתַתַּ אֶת הַשִּׁלְחַן. שַּלָּחַן בַּנְפוֹן, מִשׁרְּךְ מִשְׁרָּדְ מִן הַפּוֹתֵל וְשֵּׁמְתַתַּ אֶת הַשִּּלְחַן. שַׁלָּחָן בַּנְפּפוֹן, מָשׁרְּךְ מִים הַפּּחָת

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י נְמְצָא בֵּית קְּרְשֵׁים עֶשֶׂר עַל עֶשֶׂר בּיִת קַרְשֵׁים עֶשֶׂר עַל עֶשֶׂר — It emerges that the chamber of the *Kodesh HaKodashim* was a square, ten-by-ten *amos*. [76]

Having stated that the *Paroches* was hung ten *amos* from the Mishkan's back wall in the west and twenty *amos* from its entrance in the east, Rashi shows where the placement of the *Paroches* at this particular spot is mandated by the Torah:

"יְרִעוֹת הַמְּחָבֶּרִים אָת שְׁתִּי חֹוֹבְרִים אָת שְׁתִּי חֹוֹבְרִים אָת שְׁתִּי חֹוֹבְרִים אַת שְׁתִּי חִיּמְשְׁבָּן — This is as it says (below, v. 33), יְרִיעוֹת הַמְּחְבָּרִים אָת שְׁתִּי חִבְּרִים אָת שְׁתִּי חַבְּרִים אָת שְׁתִּי בּיִּעְשְׁבִּן — You shall put the Paroches under the hooks that connect the two groupings of panels that form the Mishkan-canopy. Now, where were those hooks located? To determine this, we make the following calculation. רוֹחַב הַחוֹבְּרֶת עֲשְׁרִים אַמָּה — The width of each grouping was twenty amos. Each grouping consisted of five panels and each panel was four amos wide, so each grouping was twenty amos wide (5 x 4 = 20), and the two groupings were connected with hooks. וּבְשֶּבְּרְשָׁה עַל גַּג — Thus, when the width of [the first grouping] was laid over the roof area of the Mishkan, starting from the entrance going westward, וְּהַתּוֹבְּרֶת הַשְּׁנִי שְׁלִישֵׁי הַמִּשְׁבָּן הַ הַּמְּתָה שְׁלִישֵׁי הַמִּשְׁבָּן הַ הַשְּׁנִים — The second grouping, which began at those hooks, covered the remaining third of the length of the Mishkan, הַקְּרָשִׁים — and what was left of that grouping hung down the back of [the Mishkan] to cover the outside of the planks. Thus, we see

its length when both dimensions were the same size (ten amos). See Gur Aryeh, Nachalas Yaakov, Maskil LeDavid, and Be'er BaSadeh for possible answers.]

Rashi stated earlier that the top of the *Paroches* was wrapped around a horizontal pole that was laid across the hooks that were attached to the tops of the pillars. If so, it would emerge that the ten-*amah*-wide *Paroches* did not come all the way down to the ground, since part of its height was wound around the pole. Rather, it came down close to the ground (*Maskil LeDavid*). Alternatively, it may be that the hooks were

not attached to the very top of the pillars, but somewhat lower (as shown in the illustration to note 73), so the distance from the horizontal pole to the ground was not a full ten amos.

76. Since the Mishkan's width was ten amos, and the Paroches, which divided the Kodesh HaKodashim located in the back of the Mishkan from the rest of the Mishkan, was hung ten amos from the back wall, it follows that the area of the Kodesh HaKodashim was ten by ten amos. (Actually it was a cube of ten amos, because its height was also ten amos.)

upon four silver sockets. <sup>33</sup> You shall put the Paroches under the hooks. You shall bring there, inside the Paroches, the Aron of the Testimony, and the Paroches shall separate for you between the Holy and the Holy of Holies.

<sup>34</sup> You shall put the Kapores upon the Aron of the Testimony in the Holy of Holies. <sup>35</sup> You shall place the Shulchan outside the Paroches, and the Menorah opposite the Shulchan on the south side of the Mishkan, and the Shulchan you shall place on the north side.

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that the *Paroches*, which was placed "under the hooks," was positioned twenty amos from the entrance in the east and ten amos from the back wall in the west.<sup>[77]</sup>

35. יְשַׂמְהָּ אֶת הַשֶּׁלְחָן — YOU SHALL PLACE THE SHULCHAN OUTSIDE THE PAROCHES, AND THE MENORAH OPPOSITE THE SHULCHAN ON THE SOUTH SIDE OF THE MISHKAN, AND THE SHULCHAN YOU SHALL PLACE ON THE NORTH SIDE.

שלחן בצפון — The Shulchan stood on the north side of the Mishkan, משור מן הכותל הצפוני שתי אמות ומחצה — drawn away from the northern wall a distance of two-and-a-half amos, משוכה מן הכותל הדרומי שתי אמות — and the Menorah stood on the south side of the Mishkan, משוכה מן הכותל הדרומי שתי אמות ומֶחֵצָה — drawn away from the southern wall a distance of two-and-a-half amos. [78] The Golden Mizbe'ach was positioned opposite the empty space between the Shulchan and the Menorah, משור קמעא כּלפי המורח — drawn back slightly from that space **toward the east.**<sup>[79]</sup> יכלם נתונים מן חצי המשבן ולפנים — All three of them, the Mizbe'ach, the Shulchan, and the Menorah, were placed from the halfway point of the length of the Mishkan (not including the Kodesh HaKodashim) and inward. ביצד — How so? אוֹרֶךְ הַמִּשְׁכָּן מִן הַפֵּתַח The Mishkan's length from the entrance until the Paroches was twenty הַמָּוֹבֶחַ עֲשֵׂר אֲמוֹת — The Mizbe'ach, the Shulchan, הַמְּוֹבֶחַ וְהַשָּׁלְחָן וְהַמְּנוֹרָה מְשׁוּכִים מְן הַפְּתַח לְצֵר מְעֵרָב עֲשֵׂר אֲמוֹת and the Menorah were all drawn back from the entrance toward the west a distance of ten amos [80] (Yoma 33b).

77. Rashi's calculation accords with the Gemara in Shabbos 98b that he cited in verse 5, which maintains that the Mishkan-canopy did not cover the tops of the pillars at the entrance to the Mishkan. However, according to the opinion of the Baraisa of Forty-Nine Middos that he cited there, that the Mishkan-canopy did cover those pillars, it emerges that the Paroches hung one amah to the west of the hooks — in seeming contradiction to verse 33, which states that the Paroches shall be hung under the hooks (see illustration in note 14). Rashi to verse 5 mentioned this point as a difficulty with the opinion of the Baraisa of Forty-Nine Middos. See Insight there.

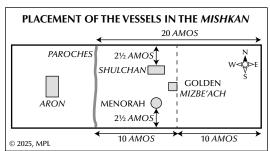
78. See Rashi to Yoma 33b ר״ה משוך for the reason that they were distanced specifically two-and-a-half amos from the wall.

79. The Golden *Mizbe'ach* (whose manufacture is commanded below, 30:1-6) stood midway between the northern and southern walls, but it did not intervene between the Menorah and the *Shulchan*. Rather, it was drawn slightly to the east of the space between them.

The Golden *Mizbe'ach* had to be placed midway between the northern and southern walls because the

Aron stood in the center of the Kodesh HaKodashim, and the Torah (below, 30:6) commands that the Golden Mizbe'ach, which stood in the Kodesh, be placed directly opposite the Aron (see Rashi there). However, it could not be placed between the Menorah and the Shulchan, for our verse states, You shall place... the Menorah opposite the Shulchan, which implies that nothing may intervene between the Menorah and the Shulchan. Accordingly, the Golden Mizbe'ach was drawn slightly to the east of the space between the Menorah and the Shulchan (Yoma 33b).

80. See illustration.



לו ותעבד פרסא לתרע משכנא דָתָכָלַא וְאַרְגָוַנַא וּצְבַע זְהוֹרִי ותעבד איר: לו ותעבד לפרסא חמשא עמודי שטין דַהַבָּא וָוֵיהוֹן יַתהוֹן לָהוֹן חַמִשַׁא דַּהַבַא ותתיך א וָתַעבֵּד נַחַשַא: סַמְבֵי שַטִין מַדְבַּחַא דָאַעֵי אַמִין אָרַכַּא וַחֲמֵשׁ אַמִּין פּוּתִיַא מָרַבַּע יָהֵי מַדְבָּחַא וּתִלַת אַמִּין קַרְנְוֹהִי עַל רוּמה: בותעבּד אַרבַּע זִויָתֵה מִנֵּה יֵהַויַן קַרנְוֹהִי לְּנְעָשִׂיתַ מְּסָךְ לְפֶּתַח הָאֹהֶל הְּכֵלֶת וְאַרְגָּמֶן וְתוֹלֵעַת שָׁנֶי וְשֵׁשׁ מִשְׁזֶר מִצְשָׂה רֹקֵם: לּ וְעָשִׂית לֹמֵם וְצִפִּיתָ אֹתָם לַמֵּסָׁך חֲמִשָּׁה עַמוּדֵי שִׁשִּׁים וְצִפִּיתָ אֹתְם זְהָב וְנִיהֶם זָהָב וְנִצְקְתְּ לָהֶם חֲמִשֶּׁה אַרְנֵי נְתְשִׁית אֶת־הַמִּוֹת אֹרֶךְ וְחָמֵשְׁ אַמְוֹת רֹחַב עֲצִי שִׁשִּׁים חָמֵשׁ אַמִּוֹת אֹרֶךְ וְחָמֵשְׁ אַמְוֹת רֹחַב עַצִי שִׁשְּׁים חָמֵשׁ אַמִּוֹת אֹרֶךְ וְחָמֵשְׁ אַמְוֹת רֹחַב עְבִיּיוֹ הַמְּנִי הָבְיָרוֹ הַמְּנִין קַרְנֹתֵיו כַּלְּנִיו מִמֶּנוֹ הְּהְנִיוֹן קַרְנֹתֵיו כַּלְרַנְתִיו מִמֶּנוֹ הְרָנְתִין קַרְנֹתֵיו כַּלְּרָנֹתִיו מִמֶּנוֹ הְרָבְּתִין קַרְנֹתֵיו

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הַמִּזְבֵּחַ וְגוֹ׳ וְשֶׁלֹשׁ אַמּוֹת קֹמָתוֹ. דְּבָּרִים כְּכְּחָבֶּן,
דְּבְּרֵי רַבִּי יְהוּדָה. רַבִּי יוֹםִי חוֹמֵר: נֶחֱמֵר כָּחֹן "רְבּוּעַ"
וְנֶחֲמֵר בַּפִּנִימִי "רְבּוּעַ" (לחֹן ל, ב), מַה לְּהַלָּן גְּבְהוֹ פִּי שְׁנֵיִם
נְּאָרְכּוֹ, חַׁף כָּחֹן גָּבְהוֹ פִּי שְׁנֵיִם כְּאָרְכּוֹ, וּמָה חֲנִי מְקַיֵּים
"וְשָׁלֹשׁ חַמוֹת קוֹמָתוֹ", מִשְּׁפַת סוֹבֵב וּלְמַעְלָה (וּבחים נמ:־ם):
(ב) מִמְבּוּ הָּהְדֵּיִן קַרְנֹתִיוֹ. שֵׁלֹח יַעֵשֶׁם לְבַּדְּם וְיַחָבְּרֵם בּוֹ:

(לו) וְעֲשִׂיתָ מָסֶךְ. וִילוֹן טֶׁהוּא מֵסֵךְ בְּנֶגְד הַפֶּתַח, בְּמוֹ "זַּכְּטָ בַּעֲדוֹ" ואוב א, יו, לְשׁוֹן מֵגִין: מֵעֲשֵׁה רֹקֵם. הַפּוּרוֹת עֲשִׂיוֹת בּוֹ מַעֲשֵׂה מַחַט, כְּפַּרְלוּף שֵׁל עַבֶּר זֶה כִּךְ בַּרְנוּף שֶׁל עַבֶּר זֶה וִימּא עבו: רֹקֵם. זֵס הָאוּמָן וְלֹא זֵס הָאוּמָנוּת, שֶׁל עַבֶּר זֶה וֹמִיּת בַּמִּרְה, וְלֹא עוֹבֵד לִיוּר. מִדַּת הַמָּסֶךְ בְּמִדַּת הַבְּרוֹנִת עֵל עַבֶּר אַמּוֹת עַל עַבֶּר אַמּוֹת: (א) וְעֲשִׂיתַ אֶת הַפָּרוֹנְת עָבֶּר אַמּוֹת עַל עָבֶר אַמּוֹת: (א) וְעֲשִׂיתַ אֶת הַפָּרוֹנְת עָבֶּר אַמּוֹת עַל עָבֶר אַמּוֹת: (א) וְעֲשִׂיתַ אֶת הַבּּרוֹנִת עָבֶּר אַמּוֹת עַל עֶבֶר אַמּוֹת: (א)

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# **36. וְעַשִּיהַ מְּסַר — YOU SHALL MAKE A SCREEN** FOR THE ENTRANCE OF THE TENT.

Rashi explains the word מסך:

יילון שהוא מֵסֶךְ בְּנֶגֶּד הַפֶּתַח — It means a curtain that serves as a protective screen in front of the entrance. — בְּמֵלְישׁרְ בַּעֲדוֹי — It is like the verse (Iyov 1:10), You have set a protective wall (שַּׁבְּעָדוֹי — It is an expression of protecting, because the masach protects the Mishkan's opening.

# □ מעשה רקם — THE WORK OF AN EMBROIDERER.

Rashi explains this phrase's meaning:

קבּבְּרְצוּף שֶׁל עָבֶר וָה — The figures are made on it through needlework, בְּפַרְצוּף שֶׁל עָבֶר וָה — whereby the design on one side is the same, in mirror image, as the design on the other side (Yoma~72b).

□ רֹקם — THE WORK OF "ROKEIM."

Rashi translates this word:

ין האוּמְן הייס האוּמָן is the name of the craftsman (an embroiderer), ייעוֹבֶר שֵׁם הָאוֹמְנוֹת — not the name of the craft (embroidery). אוֹן הייטוֹבֶר צַיִּיריי — The phrase [מַעֲשָׁה רקָם] is thus translated by Onkelos as "עוֹבַר צַיִּירי", the work of an illustrator, ייעוֹבַר צַיִּירי — not as "עוֹבַר צַיִּיר", a work of illustration.

Rashi adds:

עֶשֶׁר – The size of the Screen was the same as the size of the *Paroches*, עֶשֶׂר הַפְּרוֹבֶת הַפְּרוֹבֶת – ten *amos* by ten *amos*, corresponding to the width and height of the Mishkan. [83]

- 81. The letters  ${\tt v}$  and  ${\tt w}$  are interchangeable, as they are pronounced the same.
- 82. The phrase מֵעשׁה רְקֵם means "the work of an embroiderer," not "a work of embroidery." Had רְקִם meant "embroidery," the middle letter would have been vowelized with a segol [רְקַם] rather than a tzeirei [רְקַם]. See also Rashi to Bereishis 4:22 and 41:35.

[To illustrate how the above change in *nikkud* results in the aforementioned difference in meaning,

- Be'er Yitzchak cites the following line from Day Six of the Shir HaYichud hymn (recited by some on Yom Kippur night), לְּבָּנֵי אֹבֶל חָתַּוֹן אֹבֶל, Before the eater You give food. אַבֶּל, with a tzeirei, means "eater," while אַבֶּל, with a segol, means "food."]
- 83. The Screen covered only the open area at the eastern end of the Mishkan. It did not cover the one-amah-thick eastern edges of the northern and southern walls.

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<sup>36</sup> You shall make a Screen for the entrance of the Tent, of turquoise, purple, and crimson wool, and twisted linen, the work of an embroiderer. <sup>37</sup> You shall make for the Screen five pillars of shittim wood and cover them with gold; their hooks shall be of gold; and you shall cast for them five sockets of copper.

<sup>1</sup> You shall make the Mizbe'ach of shittim wood, five amos in length and five amos in width — the Mizbe'ach shall be square — and three amos its height. <sup>2</sup> You shall make its horns on its four corners, from it shall its horns be;

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27.

1. וְעָשִׂיתָ אֶת הַמִּוְבֵּחַ וְגוֹ׳ וְשָׁלֹשׁ אַמּוֹת קֹמְתוֹ — YOU SHALL MAKE THE MIZBE'ACH OF SHITTIM WOOD, FIVE AMOS IN LENGTH AND FIVE AMOS IN WIDTH — THE MIZBE'ACH SHALL BE SQUARE — AND THREE AMOS ITS HEIGHT.

Rashi cites a Tannaic dispute as to how to understand the words three amos its height:

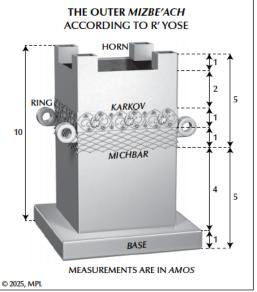
קברים בְּבְרִים בְּבְרִים בְּבְרִים בְּבְרִים בְּבְרִים בְּבְרִים בְּבְרִים בְּבְרִים בַּבְיִרְם בְּבְרִים בַּבְיִרְם בַּבְיִרִם בַּבְיִרִם בַּבְּרִים בַּבְּרִים בַבְּרִים בַּבְּרִים בַּבְּרִים בַּבְּרִים בּבְּרִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבְּיִים בּבְּרִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבְּיִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבְּיִים בּבּיִים בּבְּיִים בּבּיִים בּבּרִים בּבְּיִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבּרִים בּבּיים בּבּרִים בּבּרִים בּבּיים בּבּרִים בּבּיים בּבּיים בּבּיים בּבּיים בּבּיים בּבּיים בּבּבּיים בּבּיים בּבּיים בּבּיים בּבּיים בּבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּיים בּיבּייִים בּיבּייִים בּיבּייִים בּיבּייִים בּייִים בּייִּים בּייִים בּייים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִיים בּייִים בּייִים בּייִים בּיים בּייִבּיים בּייִבְיים בּייִבְיים בּייִבּיים בּייִבּיים בּייִים בּייים בּייִיבּיים בּייִיבּיים ב

2. מְמֶנּוּ תִּהְיֶּין, קְרְנֹתְיוּ — YOU SHALL MAKE ITS HORNS ON ITS FOUR CORNERS, FROM IT SHALL ITS HORNS BE.

The "horns" were box-like protrusions on the top of the *Mizbe'ach*, one on each corner. What is the meaning of the words, *from it shall its horns be*? Rashi explains:

בו בּיִם בּיִם בּיִּם בּיּשׁׁ — This means that one should not make [the horns] separately and then attach them to [the *Mizbe'ach*]. Rather, they must

- 1. Our passage discusses the Outer Mizbe'ach (also known as the Copper Mizbe'ach or the Olah Mizbe'ach), which stood in the Courtyard. The blood of most of the offerings was applied to it, and their sacrificial parts were placed on it. The Inner Mizbe'ach (also known as the Golden Mizbe'ach or Incense Mizbe'ach) stood in the Sanctuary (Ohel Moed). The daily incense offering was burnt on it. The Torah requires both Mizbe'achs to be square.
- 2. As stated below (v. 5), the *Mizbe'ach* had a band (פֿרָפֹר) around it. This Tanna explains that the one-amah band began at six amos from the ground and reached to a height of seven amos. There were another two amos to the top of the *Mizbe'ach*, and a third amah to the top of the horns [see next verse]. He explains the verse to mean that there were three amos from the bottom of the band to the top of the *Mizbe'ach* (Rashi to Zevachim 60a to the top of the band to the top of the horns (see Rashash to Zevachim 62a in explanation of Rashi to v. 5 below). See illustration.



# וְצִפִּיתָ אֹתַוֹ נְחְשֶׁת: גּוְעָשֵׂיתָ סְּירֹתִיוֹ לְדַשְׁנוֹ וְיָעָיוֹ וּמִוְרְקֹתָׁיו וּמִוְלְגֹתָיו

וֹתַחַפֵּי יָתֵה נִחָשָׁא: ג וִתַעִבֵּד פָּסַכְתֵּרוָתֵה לְמִסְפֵּי קִטְמֵה וּמַגְרוֹפַיָתֵה וּמְזִרְקָתֵה וִצְנּוֹרְיָתַה

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עְצְּמוֹ" (ירמיה ג, יז), שַׁבַּר עַלְמוֹתִיו. וְכְמוֹהוּ "וַיִּסְקְּלְהוּ בְּחַבְּיִס" (מלכים־ה כה, יג), וְחָלּוּפּוֹ "סַקְּלוּ מֵטֶבּן" (ישעיה סב, י), הָסִירוּ הֲבָּצִיס, וְכִן "וְיַעַאְקָהוּ וַיְסַקְּלֵהוּ" (שם ה, ב). אַף כָּחִן "לְבָשְׁנוֹ" לְהָסִיר דְּשְׁנוֹ, וּבְּלִע"ו השֹלִּרְרִי"ר: וְיָצָיוּ. בְּחַן "לְבָּבְּנוֹ" (מְּסֶרִר דְּשְׁנוֹ, וּבְּלִע"ו השֹלִּרְרִי"ר: וְיָצָיוּ. בְּמִן "לְבָבְּנוֹ" מִנְרָה שֶׁל מַסֶּכֶּח דַּק וְלוֹ בֵּיִח יָד, וּבְּלִע"ו ווד"יל: בְּמִוֹין הְבָּרָה שֶׁל בָּבֶּל בָּסֶס דַס הַאְבָּחִים: וּמִוְלְגֹתְיוֹ. וְמְבָּלְבִיּלוֹ בְּפִּנִין הוֹנְבֶּלְייִם בְּבָּשֶׁר וְנִקְּחָבִים בּוֹּ בְּמִין הְבִּיִם בְּבָּשֶׁר וְנִקְחָבִים בּוֹּ מְתַלְיִבְים בּּהָים בְּבָּשֶׁר וְנִקְחָבִּים בּוֹ, וּמִיבְּרָה שָׁנִיבְּה בָּהֶס בַּבָּשֶׁר וְנִקְחָבִים בּוֹ, וּמִבְּרָה שָׁנִיבְּה בָּהָס בַּבָּשֶׁר וְנִקְחָבִים בּוֹ, וּמְהַבְּרִה שָׁנִי הַמַּמַרָּה שִׁנִיבְּה מְמַבְּרָה שָׁנִיבְּתְבִּים בַּבְּשֶׁר וְנִמְחָבִּים בּוֹי מִנֹים בְּבָּשְׁר בְּהָב בְּהָס בְּבָּשְׁר בְּבָּחְם בַּבְּשֶׁר מְבִּיִבְּבְּיִם עַל נְחָבִי הַמַּמְרָכָה שִׁנְרָה מְמַהָּר בָּהָס בְּבָּשְׁר מִבְּבָּלוּ מִבְּבְּבְים בְּלִיבְּחָבְּיִבְּתְּבִּים בְּבִּים בְּבִּבְּל בְּבִּבְים בְּבֹּבְּת בְּבָּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּבְּים בְּבִּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְים בְּבִּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְים בְּבִּבְּים בְּבִּבְּים בְּבִיבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּיבְּים בְּבִּיבְּבִּים בְּבִּיבְים בְּבִּים בְּבִּים בְּבִיבְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּיבְּים בְּבִּיִבְּיִים בְּבִּים בְּבִּים בְּבִים בְּבִים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּבּים בְּבִים בְבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִּבּים בְּבִּבְּבּים בְּבְּבְּבְּבִים בְּבִּבּים בְּבְּבְּבְּבְּבְּבְים בְּבְּבְּבְיבְּבְּבְּבְּבְים בְּבְבְּבְּבִּים בְּבְּבְּבְּבְים בְּבְּבְּבְים בְּבְּבְים בְּבְּבְּבְּבְּים בְּבְּבְּבְּבְים בְּבְּבְּבְּבְּבְּבְּבְּבְיבְּבְּבְּבְּבְּבְּבְּבְּבְיבְים בְּבְּבְּבְים בְּבְּבְּבְים בְּבְּבְּבְבְּבְיבְבְיבְּבְבְּבְּבְבְּבְבְּבְיבְיבְיבְּבְב

יצפית אתו בחשת. לְכַפֵּר עַל טַזּרָת מֶלַה, שְׁבֶּּהְתִּיר. אֹתוֹ בְּחֹשֶׁת. לְכַפֵּר עַל טַזּרֹת מֶלַה, שֻׁבְּּהְתִיר.
"וּמְלְחֵךְ נְהוּשְׁה" (ישטיה מח, ד; מנחומה יה): (ג) סִירֹתִיוּ.
בְּמִין יוֹרוֹת: לְדַשְׁנוֹ. לְהָסִיר דְּשְׁנוֹ לְחֹכָס. וְהוּה שָׁמְרְגַּס
הוּנְקְלוֹם "לְמִסְפֵּי קּטְמֵהּ", לְסְפּוֹת הַדָּשֶׁן לְחוֹכָס. כִּי יֵשׁ
מִלּוֹת בִּלְשׁוֹן עִבְּרִית מִלָּה חַׁחָת מִתְחַלֶּפֶת בְּפְּתְרוֹן לְשַמֵּשׁ
בּּנְין וּסְתִירָה. בְּמוֹ "וַהַּשְׁבֵשׁ שָׁרָשֶׁיהָ" (מהלים פ, י), "חֵׁוִיל
מַשְׁרִישׁ" (היוב ה, ג), וְחַלּוּפּוֹ "וּבְּכֵל מְּבּוּחָׁתִי חְשָׁרֵשׁ" (שם לה,
בּיִן וֹקמוֹהוּ "בְּסְעַפֶּיהָ פֹּרָיָה" (ישטיה יו, ו), וְחַלּוּפּוֹ "מְסְעַף
פָּאֹרָה" (שם י, לג), מְפַשַּׁחַ חְשִיפִּיה. וְכָמוֹהוּ "וְזָה הָּאַחֲרוֹן

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be made as part of its wooden walls from the outset.[3]

# □ וְצְפִּיתַ אֹתוֹ נְחֹשֶׁת — AND YOU SHALL COVER IT WITH COPPER.

Why was the Mizbe'ach coated with copper, and not with a more precious metal, such as gold or silver? [4]

קּבֶבֶּר עֵל עַזּוּת מֶצְחַ — This is **to atone for insolence** (literally, boldness of forehead), שְׁנֶּאֲמֵר "זִּמְצְחֲךּ — **as it is stated** in reference to insolence (Yeshayah 48:4), **And your forehead is copper** (Tanchuma §11).<sup>[5]</sup>

# 3. סירתיו — "SIROSAV."

יורות — These vessels were like pots.[6]

# □ לְדַשְׁנוֹ — "LEDASHNO."

The word דָשְׁנוֹ means ashes. The word לְרְשְׁנוֹ hen, would seem to mean, "to place ashes on it."[7] However, there is certainly no need to bring ashes to the Mizbe'ach! [8] Rashi explains the correct meaning:

— This word means to clear the ashes of [the Mizbe'ach] into [the pots]. יְּלְמִּלְפֵּי קְטְמֵה״ — This is the intent of Targum Onkelos' rendering, "לְמִלְפֵּי קְטְמֵה", "לְמִלְפֵּי קִטְמֵה", "לְמִלְפֵּי קְטְמֵה״ — which means, "to clear the ashes into [the pots]."

- 3. See illustration below, at note 37.
- 4. Maskil LeDavid.
- 5. The Prophet Yeshayah was complaining about the insolence of the nation, saying that they were acting like a person who defiantly raises his forehead and hardens it like copper (Metzudas David to the verse; see also Radak there).
- 6. See illustration.



- 7. Leket Bahir; see there for another possible meaning of this word, which likewise could not apply here.
- 8. To the contrary, ashes are *removed* from the *Mizbe'ach*; see *Vayikra* 6:4 with Rashi ה"ד. הדוציא.
- 9. That is, a word can be used to refer to doing an action as well as to undoing that action, as we will see in some of the examples that Rashi lists.

and you shall cover it with copper. <sup>3</sup> You shall make its pots to clear its ashes, its shovels, its basins, its hooks,

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the same root letters take on the opposite meaning in the verse (Iyov 31:12), it will "uproot" among all of my produce (תִשַׂרֵשׁ). "סעף פריה" — Similarly, the root סעף, which means "branch" in the verse (Yeshayah 17:6), **flourishing in "her branches"** (בָּסְעָפֵיהָ), וחלופו ״מסעף פארה״ מפשח סעיפיה — has the opposite meaning in the verse (Yeshayah 10:33), "מטעף פארה", where it means, cuts off its branches. עַבֶּם means "bone," the word עַצָּם means "bone," the word עַצָּם means "bone," the same root has the opposite, destructive meaning (breaking a bone) in the verse (Yirmiyah 50:17), this last one "יעצמו", which means: He broke his bones. "עַצמוּ" — Similarly, the root סקל means "to stone" in the verse (I Melachim 21:13), and "they stoned him" with stones (וְיַסְקְלְהוּ), וְיִלְּפָלִ "סקלו מאבן" — but has the opposite meaning in the verse (Yeshayah 62:10), "סקלו מאבן", "סקלו מאבן" הסירו אבניה where it means: remove its stones (סקלוי), יוַעַזְקָהוּ וַיִסַקְלֶהוּ — and also in the verse (Yeshayah 5:2), He fenced it in and "removed its stones" (ויסקלהוי). אף באן "לדשנו" להסיר דשנו" להסיר דשנו. אף באן "לדשנו" להסיר דשנו" אף אף באן although the root דשן means "ashes," the word "לְרַשׁנוּ" means "to clear its ashes."[10] ובלע״ו אשצנדרו״ר — And in Old French, this would be translated: escendrer.

□ ויעיו — AND "YA'AV."

— דְּמַרְגוּמוֹ מַגְרְפוֹת שָׁנּוֹטְלִים בָּהֶם אֶת הַדֶּשֶׁן — This is to be understood as rendered by Targum Onkelos, וּמַגְרוֹפּוְחֵיה, meaning shovels with which [the Kohanim] take the ashes from the mound on the Mizbe'ach. רובן בְּמִין בְּסוּי קְבֵּרָה שֶׁל מַתֶּבֶת דַּקְ וְלוֹ בֵּית יִד — They are similar to a thin metal pot cover, which has a handle at its side. רבלע״ו וור״ול — In Old French, this is called vadil.

 $\square$  ומזרקתיו — ITS BASINS.

 $\dot{}$  בּהֶם הַם הַּקּב בָּהֶם הַם - The purpose of these basins is to receive the blood of the slaughtered offerings in them.  $^{[13]}$ 

□ ומולגתיו — "U'MIZLEGOSAV."

דּמִכֶּה בְּהֶם בַּבְּשִׂר וְנְתְּחָבִים בּוּ — These resemble bent hooks. וּ בְּבָּשִׂר וְנְתְּחָבִים בּוּ — [The Kohen] strikes the meat with them, and they then become stuck into [the meat]. וּמְבַּרָבָה שֻׁיְּהָא בַּקַעְרָבָה שֻׁיְּהָא — Then, with [these hooks], he turns [the meat] over on the coals of the pyre to

- 10. For further discussion of this grammatical phenomenon of the same root being used for opposite meanings, see *Be'er Yitzchak* to *Bereishis* 38:26.
- 11. When the pile of ashes on the *Mizbe'ach* grew so large that there was no room to arrange the firewood, the mound of ashes was removed using these shovels (see *Commentary of R' Avraham ben HaRambam; Ralbag*). This is distinct from the daily requirement to remove a small amount of ashes from the *Mizbe'ach* (known as *terumas hadeshen*); see Rashi to *Vayikra* 6:4 ו"ה הרשון. [The shovels were used to scoop up the ashes from the mound on the *Mizbe'ach*, and the ashes in the shovels were then emptied into the pots to be taken away.]
- 12. The word "thin" here means that it is shallow, without sides. The shovels had to have such a shape so that



they could efficiently remove the ashes (*Leket Bahir*). See *Arachin* 10b with Rashi ה"ה מגריפה, who describes it as being similar to a spoon. See illustration.

13. After the blood from the neck of the slaughtered offering was received in the basin, it was applied to the *Mizbe'ach* (the nature of this application depended on the type of *korban* being offered). In the case of most offerings, the blood was thrown against the sides of the *Mizbe'ach*. [This is, in fact, the reason these basins are called חַוֹרְ הַוֹּחָ from the root דְּבֹּח, "throw." For after the blood was caught in these basins, it was thrown against the *Mizbe'ach*; see *Rashbam*.] The blood could

not be allowed to congeal before being applied to the *Mizbe'ach*, for if it did, it would be disqualified. Therefore, the basins were pointed on the bottom, so that one would not be able to set them on the ground before applying the blood to the *Mizbe'ach*, which could lead to the blood congealing (*Pesachim 64a-b*; Rashi 64a (*Pesachim 64a-b*)) (*Pesachim 64a-b*; Rashi 64a (*Pesachim 64a-b*)) (*Pesachim 64a-b*) (*Pesachim 64a-b*) (*Pesachim 64a-b*) (*Pesachim 64a-b*) (*Pesachim 64a-b*) (*Pesachim 64a* 



וּמַחְהְּיָתֵה לְכָל מָנְוֹחִי תַּעְבֵּר נְחָשָׁא: רְ וְתַעְבֵּר לַהּ סְרָדָא עוֹבִר מְצַדְתָּא אַרְבַּע עִוֹקֵן דְּנְחָשָׁא עַל מְצַדְתָּא אַרְבַּע עִוֹקֵן דְּנְחָשָׁא עַל אַרְבְּעָא סִטְרוֹחִי: הּ וְתִתֵּן יָתַהּ הְחוֹת סוֹבָבִי מִוְדְבְּחָא מִלְּרָע וּתְהַי מצרתַּא עַר פּלֹגוּת מדבּחַא: וּתְהַי מצרתַּא עַר פּלֹגוּת מדבּחַא: וּמַחְתֹּתֵיו לְכָל־בֵּלֶיו תַּצְשֶׂה נְחְשֶׁת: - וְעָשִּׁיתָ לוֹ מִכְבָּר מֵצְשֶׂה רֲשֶׁת נְחְשֶׁת וְעָשִִּיתָ עַל־ הָרֶשֶׁת אַרְבַּע טַבְּעְת נְחְשֶׁת עַל אַרְבַּע קְצוֹתֵיו: - וְנֵתַתָּה אֹתָה תַּחַת כַּרְכָּב הַמִּזְבֶּח מִלְּמַשָּׁה וָהַיִּתָה הַרְשָׁת עַד חַצִי הַמִּזבַּח:

י"כן

חוֹרִין בְּמִין רֶשֶׁת. וּמִקְרֶח זָה מְסוֹרֶס, וְכֹה פִּתְרוֹלוּ: וְטָשִׁים לוֹ מִכְפַּר נְחוֹשֶׁת מַטְשֵׂה רָשָׁת: (ה) בַּרְבֹּב הַמִּזְבַח. סוֹבב. כָּל דְּבָּר הַמַּקִיף סָבִיב בְּעִבּוּל קָרוּי "בַּרְבֹּב", בְּמוֹ שְׁשָׁנִינוּ בְּסַבּל שׁוֹחַטִין: אַלוּ הַן גּוֹלְמֵי כְּלִי עֵץ, כֹּל שָׁעָמִיד לָשׁוּף וּלְכַרְכַּב וֹחוֹלין כִה., וְהוּח בְּמוֹ שְׁעוֹשִׁין חֲרִילִין עֲגוּלִּין בְּקַרְשִׁי דְּפְנֵי הַמֵּיבוֹת וְסַבְּסְלֵי הָעֵץ, אַף לַמִּוְבַּחַ עָשֶׂה חָרִין סְבִּיבּוֹ "וְהָיָה הַמִּיבוֹת וְסַבְּסְלֵי הָעֵץ, וֹהְוּח לַמוֹף "שַׁלֹשׁ וֹנִיח: שָׁשׁן חַׁמוֹת רָחְבּוֹ חַׁמֵּה בְּדָפִּנוֹ לְנוֹי, וְהוּח לִסוֹף "שְׁלֹשׁ וֹנִי": שָׁשׁן חַמִּיֹם

וּבְלמ"ז קרולי"ש, וּבְלְשׁוֹן חֲכָמִים: לְּפֹּוֹרְיּוֹת (ממח יב.:
וּמַחְתּנְתָיוּ. בֵּית קבּוּל יֵשׁ לָבֶס לִיפּוֹל בָּבֶּן נְּחָלִים מִן
הַמִּיְבְּתַּיִּוּ. בַּית קבּוּל יֵשׁ לָבֶס לִיפּוֹל בָּבֶּן נְּחָלִים מִן
הַמִּיְבְּתַ לְשַׁחֹס עֵל מִיְבְּחַ הַפְּנִימִי לַקְּמֹלָרְת" (ישטיה ל, יד), לְשׁוֹן
אָחִיבַת חֵשׁ מִמְּקוֹמָה, וְכֵן "הַיַּחְפֶּה חִשׁ חַשׁ בְּחִיקוֹ" (משלי ו,
במו: לְבָל בַּלָיוּוּ. בְּמוֹ "בָּלְ בַּלִיוּוּ": (ד) מִּבְבָּר. לְשׁוֹן בְּבָּרָה
שַׁקוֹרִין קריבל"ח. בְּמִין לְבוּשׁ עַשׂוּי לוֹ לַמַוְבַּהָ, עַשׂוּי חוֹרִין

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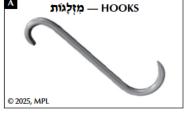
hasten [the meat's] burning. וּבְלַעֵ״וֹ — In Old French, these are called *crochets*, meaning "hooks."[14] הייש אַנוֹרְיוֹת — In the terminology of the Sages, they are called "אַנוֹרְיוֹת" (see Yoma 12a).[15]

# □ ומחתתיו — AND ITS FIRE-PANS.

Rashi describes these pans and explains their purpose:

They have a receptacle, in so as to take with them the coals from the Outer Mizbe'ach בית קבול יש לְהֶט מִן הַמִּוְבֵּח — in order to carry them onto the Inner Mizbe'ach for the burning of the ketores. יצל שֵם חֲתִוּיִתן קרוּיִים מַחְתוֹת — Because they are

- 14. This is the origin of the English word "crochet," the Outer (Copper) Mizbe'ach (Tamid 33a). See Insight.
- craft of using a hooked needle to make patterns with yarn.
- 15. See Illustration A.
- 16. See Illustration B.
- 17. The *ketores* (Incense) is offered on the Inner (Golden) *Mizbe'ach*. It is burned on coals that were brought in a fire-pan from the





שבּהָ What Were the Fire-pans Used For? Rashi here says that the fire-pans (מַחְמִחָם) were used for taking hot coals from the Outer Mizbe'ach and carrying them to the Inner Mizbe'ach for the burning of the ketores. However, in his comments to Bamidbar 4:14, where the Torah lists the utensils carried with the Outer Mizbe'ach, Rashi says that the fire-pans were used for the mitzvah of terumas hadeshen, the daily requirement to remove a small amount of ashes from the Mizbe'ach (see above, note 11). Some maintain that the fire-pans served both purposes — that is, the same fire-pans were used for both the ketores and the terumas hadeshen (see Har HaMoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול (see Har Hamoriah, Hil. Temidin U'Mussafin 4:5; Rashash to Tamid 33a; see also Rashi to I Melachim 7:50 אול

and its fire-pans; all its vessels shall you make of copper. <sup>4</sup> You shall make for it a lattice, netting work, of copper and you shall make upon the netting four copper rings on its four ends. <sup>5</sup> You shall place it under the band of the Mizbe'ach from below, and the netting shall go until the midpoint of the Mizbe'ach.

### – THE ELUCIDATED RASHI –

used to scoop up [coals] (הַחָתִּה), they are called "מַחְתּהוֹת", literally, [fire]-scoopers, בְּמוֹ "לְחָתוֹת אֵשׁ הַמְּקוֹמָה — as in the verse (Yeshayah 30:14), to scoop up fire (לַחְתּוֹת אַשׁ — as in the verse (Yeshayah 30:14), to scoop up fire (לַחְתּוֹת אַשׁ הַמְּקוֹמָה בּמוֹשׁ – as in the verse (Yeshayah 30:14), to scoop up fire (לַחָתּוֹת אַשׁ בּמְיקוֹשׁ – similarly, the verse (Mishlei 6:27) says: Can a man scoop (הַהַיִּחְהֶּה אִשׁ בְּחֵיקוֹשׁ – "ECHOL" ITS VESSELS.

Often, when the letter lamed appears as a prefix, it means "for." If that were the case here, the word  $\forall \varphi$  would mean "for all," and would be understood to be speaking about other utensils used to serve "for all" the vessels listed above, teaching that they too must be made of copper. But this cannot be, since there were no such utensils. [18] Rashi therefore explains:

בְּלִיניי — It is as if it had been written "all its vessels," without the lamed. [19]

# 4. מְלַבֵּר — "MICHBAR."

אָרִיכְּרָה שֶׁקּוֹרִין קריבל״. This is related to the term ״בְּבָרָה שֶׁקּוֹרִין קריבל״, which is called *cribble* (sieve) in Old French. בְּמִין לְבוּשׁ עָשׁוּי לוֹ לַמִּוְבֵּח — It was like a garment made for the *Mizbe'ach*, עָשׁוּי חוֹרִין בְמִין רֵשַׁת — made with many holes, like a net. [20]

Literally, the words מְכְבֶּר מֵעֲשֵׁה רֶשֶׁת מְחְשָׁה mean a lattice of copper netting-work. The verse seems to be describing the design of the lattice as copper netting-work. However, netting-work has the same design regardless of its specific material. What does "copper" netting-work mean?

This verse is to be understood as if the words were inverted, and should be interpreted as follows: יְשִשׁה בְּשֶׁת מֵעֲשֵׁה בֶּשֶׁת "You shall make for it a copper lattice, of netting-work." The word בְּחִשׁה, copper, is modifying the word בְּבָּב, lattice (saying that the lattice must be made of copper). It is not modifying the word בְּשִׁי, netting, that immediately precedes it (saying that it should be like a copper netting). The Torah is thus saying that the lattice, which is made of copper, shall be of netting-work.

# 5. הַמּוְבֵּה — YOU SHALL PLACE IT UNDER THE "KARKOV" OF THE MIZBE'ACH FROM BELOW.

(i.e., a design or the like) that encircles an object is called a בְּרָבּב יִיבְּרָבּב יִיבְּרָבּב — Anything (i.e., a design or the like) that encircles an object is called a בְּרָבּב יִייבְּרָבּב יִייִּבְּרָבּב — as we have learned in Chapter HaKol Shochatin (Chullin 25a), where the Gemara teaches that "unfinished wooden utensils" are subject to tumah. [21] The Gemara then defines "unfinished wooden utensils": אַלּוּ — The following are unfinished wooden utensils: Anything that has yet to be smoothed... or "banded" (וּלְּכַרְבַּב). וּלְּבָרְבַּב יְּבָּרְשִׁי דְּבְּבֵּי שָׁעִשִּׁין חֲרִיצִין עֲגוּלִין בְּבָּרְשֵׁי דָּבְּנֵי הַהַּיִבוֹת ... By "banding," the Gemara means decorations like the round grooves made in the planks on the sides of chests and wooden benches. יְּבְּבְּנִי הַהָּהַ רְחָבּוֹ אַמָּה בְּרָבִּנִ - בְּבִּנִי בְּעָבְּבֹּר - So, too, for the Mizbe'ach, [the craftsman] made a groove, i.e., an engraved section, around it — which was an amah wide (i.e., high) — on its wall for decoration.

<sup>18.</sup> The prefix *lamed* can also mean "to," but that would not make sense in this sentence.

<sup>19.</sup> Above, in 14:28, Rashi writes that, at times, the Torah adds an extra *lamed* at the beginning of a word as a linguistic embellishment, even when it is grammatically unnecessary (*Mizrachi*).

<sup>20.</sup> The lattice was ornamental and marked the midpoint of the *Mizbe'ach* (see next comment of Rashi). Since it was like a net with many holes, it was like a

<sup>&</sup>quot;sieve" [בְּבַרָה], which is why it was called a מִכְבַּר.

<sup>21.</sup> Aside from foodstuffs and people, nothing can become *tamei* unless it falls under the category of a utensil. "Unfinished wooden utensils" are utensils that can be used for their designated purpose but lack certain finishing touches (Rashi there ער"ד. Since they are fit for use, they are already classified as "utensils," and are susceptible to *tumah*.

<sup>22.</sup> This band protruded slightly and was decorated

י"ל

אַבַּל סוֹבָב לָהָלוּדְ הַפֹּהַנִים לא הָיָה לִמִזְבָּחַ הַנְּחֹשֶׁת אַלָּא - שָל הְלוּדְ רַגְלֵי הַפֹּהַנִים, שָׁפִּי אָמוֹת הַלָּלוּ קרוּיִים כַּרְכּוֹב.

של גבהו כדברי האומר גבהו פי שנים פארפו וזבחים נפיז), הא 📉 על ראשו לפנים מקרנותיו. וכן שנינו בזבחים (סב): איזהו מַה אַנִי מְקַיֵּים "וָשָׁלֹשׁ אֲמוֹת קוֹמָתוֹ", מִשְּׂפַת סוֹבֵב וּלִמָעַלָּה. 🤇 כַּרְכּוֹב, בֵּין קַרָן לְקַרָן, °וְהָיָה רוֹתַב אַמָּה, וְלְפִּנִים מֵהֶן אַמָּה

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בארפו באומר גבהו פי שנים בארפו — [This band] was positioned at the end of three amos from the top of [the Mizbe'ach's] height, [23] according to the opinion that its height was double its length, i.e., R' Yose, whose opinion (cited in v. 1) is that the Mizbe'ach's height was ten amos, which was double its length (five amos). "הא מה אני מקיים "ישלש אמות – Now, according to the opinion that the Mizbe'ach was ten amos high, how do I resolve the words in verse 1, and three amos its height? Those words refer to the height from the edge of the band and up (Zevachim 59b-60a).[24]

Rashi has just referred to the סובב as a סובב, and described it as a decorative band around the Mizbe'ach. In the Beis HaMikdash, which had an Outer Mizbe'ach made of stones, the סוֹבֶר was not merely decorative; its top was able to serve as a walkway for the Kohanim, because it extended a full amah beyond [the upper section of] the Mizbe'ach on all sides (see Zevachim 53a and 60a; Middos 3:1). Rashi clarifies that in the Mishkan, this סוֹבב was not a walkway, but there was a different walkway:

שַבל סובב לְהַלּוּךְ הַכּהַנִים לֹא הָיָה לְמוֹבָּח הַנְּחֹשֶׁת — However, the copper Mizbe'ach of the Mishkan did not have a סוֹבֶב (surrounding ledge) for the Kohanim to walk on. אַלָא עַל ראשוֹ לפָנִים מַקּרְנוֹתִיו — The walking area was only on its top, further in from its horns. יבן שׁנִינוּ בּוְבַחִים — And so have we learned in a Baraisa in Zevachim (62a): אַיַדָּהוֹ בַּרְכּוֹב — What is the בָּין קָרָן וָהָיִה רוֹחָב – "?" בַּרְכּוֹב" — אַיַדָּהוֹ בַּרְכּוֹב " אמה — It ran from horn to horn on the Mizbe'ach and was an amah wide. וָלְפָנִים מָהָן אַמָה שֶׁל הַלּוּךְ רָגְלִי — And further in from [the horns], there was an *amah*-wide walkway for the Kohanim.<sup>[25]</sup> ברבוב — These two amos on the top of the Mizbe'ach are called "ברבוב"."ברבוב. ברבוב ברבוב ברבוב "ברבוב".

with ornamental engraving (see Rashi to Zevachim 62a ד״ה אלא מעתה וד״ה חד לנוי; see Gemara there for another opinion). Maaseh Chosheiv (6:2) explains that when Rashi here says that the band had a groove, he means that it had ornamental engraving; the band itself actually protruded from the Mizbe'ach, as Rashi says in Zevachim (see also Malbim). According to R'

Chaim Kanievsky (commentary to Baraisa D'Meleches HaMishkan 11:3), Rashi merely means that since the band protruded, this resulted in an indentation below (and above) it. [In addition to this engraving, the band also had images of flowers and buds; see Rashi there ד״ה אלא מעתה. Tiferes Yisrael to Middos 3:1 writes that these images protruded from the band.]

See illustration above, on note 2.

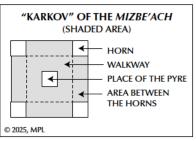
23. That is, the top of the band was three amos below the top of the horns; alternatively, the bottom of the band was three amos below the Mizbe'ach's top (see above, note 2).

See below for a variant text of Rashi.

25. This was an area around the pyre, recessed be-

low the top of the Mizbe'ach and reaching to its edge [see below, note 28] (Rashi there ד"ה אלא ה"ק). The Kohanim could not use the outer amah as the walkway since the horns on the corners of the Mizbe'ach would block their way (Gemara there with Rashi ד״ה אטו כהנים).

26. See illustration.



# VARIANT TEXT

Our text of Rashi reads that the band (פַרְכֹּב) was אַמּוֹף שָׁלשׁ אַמּוֹף שָׁלשׁ אַמוֹר שָׁל גָּבָהוֹ Mizbe'ach's] height. That is, the karkov was three amos from the top of the Mizbe'ach. This is consistent with the Gemara (Zevachim 60a, cited by Rashi in v. 1), which states that, according to R' Yose, there were three amos between the edge of the karkov and the top of the Mizbe'ach. A different text of Rashi that appears in some Chumashim reads: והוא לְסוֹף שָׁשׁ אֲמוֹת שֵׁל נְבְּהוֹ, It was at the end of "six amos" of [the Mizbe'ach's] height (see Sifsei Yesheinim Appendix). However, these two readings do not necessarily contradict each other. According to R' Yose, the Mizbe'ach was ten amos high and the band was an amah wide (as Rashi has just stated), One reading measures the distance of the edge of the band from the top (of the Mizbe'ach or horns), whereas the other measures the lower edge of the band from the bottom of the Mizbe'ach.

י"בה

בְּּלֶמְנְלָעוֹ (מרוח ג, א). וְכָבֶּל שְׁהָיוּ עוֹלִין בּוֹ, אַף עֵל פִּי שְׁלֹּחׁ בִּיִּלְחֹ הְּיִּחְ מִּיְחָלָּחֹ (מרוח ג, א). וְכָבֶּל שְׁהָיִה עוֹלִין בּוֹ, אַף עֵל פִּי שְׁלֹחֹ פִּיִּרְאוֹ בְּעִנְיִן זֶה, כְּבָּר שְׁמַעְלוֹת" (לעיל כ, כב), לא חַעֲשָׁה לוֹ מַעֲלוֹת בַּבֶּבֶּל שְׁלוֹת חַבְּלָחְ לִנְתְּה בְּמִעְלוֹת" (לעיל כ, כב), לא חַעֲשֶׂה לוֹ מַעֲלוֹת בַּבֶּבֶּל שָׁרָיִה לוֹ מַעֲלוֹת בִּמְקוֹם חַלְּיִה לוֹ כָּבָּל הָיִה בִּמְקוֹם חַלְיִתְה" הוּאׁ מִוְבָּחַ הַנְּחִשֶׁת שָׁבְּבֹּל הָיִה שְׁרִבְּיה מְוֹלְוֹ חַלְלוֹ חֲלָלוֹ חֲלְנִתְה בְּמְקוֹם חַנְיִיתָן (שם). וְהַבָּבֶּל הָיִה בִּיְרֹה מִן הַמִּוְבַּחַ מִלֹא חוּט הַפַּבֶּל הָיִ הַבְּירִה בִּיִרוֹם מִלֹח חוּט הַפַּעָרָה, בִּיְרֹה בְּתְּרֹה בְּתִּוֹבְ מִלֹח הוּט הַפַּבֶּל הָיִים בְּתִּוֹבְּחַ מִלֹא חוּט הַפַּעָרָה,

וְדְקְדְּקְנוּ שָׁס, וְהָכְתִיב ״שַּחָת בַּרְבֹּב הַמִּוְבֵּחַ מִּלְמִּטָּה״, לְמְדָנוּ שֶׁהַבַּרְכּוֹב בְּדָפְנוֹ הוּא וּלְבוּשׁ הַמִּכְבָּר מַּחָמָיו. וְחֵיכִן הַמְּתָרֵן: שְׁהַבּּרְכּוֹי הְוֹי וְחֵד לְנוֹי וְחֵד לְכֹהֵנִים דְּלֹא נִשְׁמְּרְקוּ, זֶה שֻׁבַּדּוֹפֶּן לְנוֹי הָיָה וּמִמַּחְמְּיִוּי הְלְבִּישׁוּ הַמִּכְבָּר, וְהִנִּיעַ רָחְבּוֹ עֵד חֲלִי הַמִּוְבַּחַ. °נְמְנָאׁ שֶׁהַמִּכְבָּר רָחָב אַמָּה, וְהוּאׁ הָיָה סִימָן לַחֲצִי הַמִּוֹבְבּחֹ, לְבַבְּדִיל בֵּין דָּמִים הָשֶלְיוֹנִים לַדְּמִים הַמַּחְמּוֹנִים, וּכְנֶגְדּוֹ בְּבֹהוֹ, לְהַבְּדִיל בֵּין דָּמִים הָשֶלְיוֹנִים לַדְּמִים הַמַּחְמּוֹנִים, וּכְנֶגְדּוֹ שֵׁבְּהֹל לְמִוְבָּח בִּים עוֹלְמִים °מָגוֹרָת וֹכ״א: דּוּגְמֵת] חוּטְ הַפְּקְרָא עַעַבוּ לְמִיבִּח בִּים עוֹלְמִים °מְגוֹרָת וֹכִיא:

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is the בַּרַכּב הַמּוְבֵּחַ מִּלְמַטָּה״ — Based on the initial assumption that this בַּרַכוֹב is the same as the one in our verse, [27] we ask in the Gemara there: Can it be that this area on top of the Mizbe'ach is called the "כרכוֹב"? **But it is written** in our verse that the latticework is positioned under the band (בַּרְכּב) of the Mizbe'ach from below, לְּמִדְנוֹ שֶהְבַּרְבוֹר בְּדְבָּנוֹ הוֹא — which teaches us that the band (בַּרְכוֹב) is on the wall of [the Mizbe'ach], not on top, וּלְבוֹשׁ הַמִּכְבֶּר מַחַהְנִי — and the latticework "garment" is below it! יְהֵירֵץ הַמְּתָרֵץ — And the one who answered the question in the Gemara replied: תְּרֵי הַוּוֹ חָד לְנוֹי וְחָד לְכֹהַנִים דְלֹא נִשְׁתַּרְקוּ — There were two bands: One (which is mentioned in our verse) for decoration, and one (in the Baraisa) for the Kohanim, so that they should not slip.<sup>[28]</sup> הלבישו הַמְּבְבּר — The one on the wall of the Mizbe'ach was for decoration, and beneath it, they "dressed" [the Mizbe'ach] with the lattice, הַבְּיִעְ רַחָבוֹ עָד חָצִי הַמִּוֹבֶּח — and the bottom of the width [of the lattice] reached the midpoint of the Mizbe'ach.[29] נְמַצָא שָׁהַמְּבֶבֶּר רָחַב דאָמָה וְהוּא הָיָה סִימָן לַחֵצִי נָבְהוּ — Thus, the lattice was one amah wide, and it was an indicator of half the height of [the Mizbe'ach], לָהַבְּדִיל בֵּין דָמִים הָעֶלִיוֹנִים לָדָמִים הַתַּחְתוֹנִים — to distinguish between the bloods of the upper part of the Mizbe'ach and the bloods of the lower part. [30] וכנגדו עשו למובח בית עולמים הגורת חוט הַסְּקרָא בּאַמצְעוֹ — Corresponding to [the lattice] on the copper Mizbe'ach, they made for the Mizbe'ach in the eternal Beis HaMikdash the band of a red line at its midpoint, i.e., they painted a red line all around the middle of the Mizbe'ach, to show that the "upper bloods" must be applied above that point, and the "lower bloods" below that point (*Middos* 3:1).

Rashi now discusses an element of the *Mizbe'ach* that is not mentioned in our passage: בבש שהיו עולין בו — As for the ramp upon which [the Kohanim] would go up to the Mizbe'ach, על פי שלא פירשו בענין זה — although it was not detailed in this section, כבר שמענו בפרשת ״מובח אדמה תעשה ליי — we have already been informed about it in the passage that begins, "You shall make a Mizbe'ach of earth for Me" (i.e., the last three verses of Parashas Yisro; above, 20:21-23), where the verse says (v. 23 there): יְלֹא תַעֶלַה בְּמַעַלוֹת״ — You shall not ascend My Mizbe'ach on steps, לא תעשה לו מעלות בכבש שלו אלא בבש חלק — meaning that you must not make steps on its ramp; rather, it must be a smooth ramp. למדנו שהיה לו בבש — This teaches us that [the Mizbe'ach] had a ramp. בר שנינו במכילתא — That is what we have learned in Mechilta (BaChodesh §11). בר שנינו במכילתא The "Earthen Mizbe'ach" of that verse is the Copper Mizbe'ach of our verse, mwhich is called "earthen" because they would fill its hollow interior - מְמַלְאִין חֲלָלוֹ אֲדְמָה בְּמְקוֹם חֲנֵייְתוֹ with earth when they arrived in the place of their encampment (ibid.). והכבש היה בדרום המזבח — The ramp was to the south of the Mizbe'ach, מובדל מו המובח מובדל מו השערה — separated from

<sup>27.</sup> Rashi there ד״ה איזהו.

<sup>28.</sup> The recessed bands left an outer rim around the *Mizbe'ach* to protect the Kohanim from falling off (Rashi there בין קרן לקרן ור״ה וחד לכהנים).

<sup>29.</sup> See illustration above on note 2. This elucidation (that it was the *bottom* of the lattice that reached the midpoint) is based on our version of Rashi to *Zevachim* 62a ה״ה חד לנוי (cf. *Tzon Kodashim* there and commentary of R' Chaim Kanievsky to *Baraisa D'Meleches* 

HaMishkan 11:3). According to Daas Zekeinim here, the top of the lattice reached the midpoint of the Mizbe'ach.

<sup>30.</sup> The central *avodah* (service) of a *korban* is the application of its blood to the *Mizbe'ach*. The blood of some *korbanos* is applied to the upper part of the *Mizbe'ach*, and the blood of other *korbanos* is applied to the lower part. The lower part of the lattice indicated the midpoint of the wall of the *Mizbe'ach*. See illustration above on note 2.

יוְתַעְבֵּד אֲרִיחַיָּא לְמַדְבְּחָא אֲרִיחַיּ דְּאָצִי שִׁטִין וְתַחֲפֵי יָתְהוֹן נְחָשָׁא: יוְיָעֵל (נ״א: וְיִתָּעֵיל) יָת אֲרִיחְוֹהִי בְּעִזְקָתָא וִיהוֹן אֲרִיחַיָּא עַל תְּרֵין סְטְרֵי מִדְבְּחָא בְּמָטֵל יָתֵה: ח חֲלִיל לוּחֵי תַּעְבֵּד יָתֵה בְּמָא דִי אַחֲזִי יָתְךְ בְּטוּרָא בַּן יַעְבְּדוּן:טּ וְתַעְבֵּד יָת דָּרַת מַשְׁבְּנָא לְרְוֹחַ עַבַר דָּרוֹמָא סְרָדִין לְדַרְתַא דְבוּץ שׁזִיר מִאָה אָמִין יִןְצְשָׂיתָ בַדִּים לַמִּזְבֵּׁחַ בַּדֵּי עֲצֵי שִׁטְּים וְצִפִּיתָ אֹתָם נְּחְשָׁת: יְוְהוּבָא אֶת־בַּדָּיו בַּטַבָּעֶת וְהָיִוּ הַבַּדִּים לַחְשֶׁת: יְוְהוּבָא אֶת־בַּדָּיו בַּטַבָּעֶת וְהָיִוּ הַבַּדִּים עַל־שְׁתֵּי צַלְעָת הַמִּזְבֶּחַ בִּשְּׁאֵת אֹתְוּ; הְנְבִּוּב לֻחְתֹּ תְּעְשֶׁה אֹתְוּ; בְּקָר בֵּן לֻחְת תְּעְשֶׁה אֹתְוּ בָּאָשֶׁר הֶרְאָה אִתְוּ בָּקָר בֵּן נִעֲשְׁיתִאָת חֲצֵר הַמִּשְׁבֶּן לִפְאַת נֵצְים לַחַצִּר שֵׁשׁ מַשִּׁוֹּר מֵאָה בַאַמַּה נֵגב־מָּנה קּלַעִּים לַחַצִּר שֵׁשׁ מַשִּׁוֹר מֵאָה בַאַמַּה נֵגב־מָּנה קּלַעִּים לַחַצִּר שֵׁשׁ מַשִּׁוֹר מֵאָה בַאַמַּה

י"בס

(ח) גְבוּב לֻחֹת. כְּמַרְגּוּמוֹ, "חֲלִיל לוּחִין", לוּחוֹם עֲצִי שַׁמִּים מְכָּל נַּדְ וְהָחָלֶל בְּחָׁמְצִׁי וְלֹחֹ יְבֵּח כָלוֹ עֵן חָׁחָד שִׁיְבֵּח עָבְיּוֹ מָק חָמָשׁ חַמִּשׁ הַמִּין מַנְּבִים מַעֲשֵׂה קְלִיעָה וְלֹח מַעֲשֵׂה מְלִיעָה וְלֹח מַעֲשֵׂה חֹרָג. וְמַרְגּוֹם "סְרָדִין" בְּמַּרְגּוֹם שֶׁל "מִכְבָּרָה הַמְּמוּרְגָּם חֹרָבְיּח "סְרָדִין" לְפִי שֵׁקו מנוּקבין בַּכְבָרָה: "סְרְבִּיח מַלְבַּרָה:

וְכְגָלֶיוֹ מַגִּיטִין עֵד אַפָּה סָמוּךְּ לְקַלְעֵי הָּחָצְׁר שְׁבַּדָּרוֹס, בְּילְנִי הָאוֹמֵר שְּבָּדִּרוֹס, בְּילְבְיִי הָאוֹמֵר שְּבָּרִיס בּיְכָּבְּי הָאוֹמֵר שְּבָּרִיס בּיְכָּבְּי הָאוֹמֵר שְּבָּרִיס בְּילְבְּיִי הָאוֹמֵר שְּבָּרִיס אַמוֹם קוֹמָחוֹ", לֹח הָיָה אוֹרֶךְ הַפָּבָּשׁ אָלָּח עָשֶׂר אַמִּוֹם. נְזֶה שֶׁהָיָה מוּבְדָּל מִמְלִם מִישׁ מִדּוֹם. נְזֶה שֶׁהָיָה מוּבְדָּל מִן הַמִּוֹם הַמְּיָה מִוּבְדָּל מִיקְבַּת בִּמְּפֶּבֶּת וְבִּיִים וּפְבּט לְמִדְעֹם מִצְּבְיִל מִנְבְּרָוֹ הַמַּלְרָם עֵבְּעוֹם שַׂבַעַשׁוּ לַמִּכְבָּר: הַמִּרְבַּע עַבְּעוֹם שַׂבַעַשׁוּ לַמִּכְבָּר: הַמִּרְבַע עַבְּעוֹם שַׂבַעַשׁוּ לַמִּכְבָּר:

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the Mizbe'ach by a hairsbreadth. [31] וְרַגְלָיוֹ מֵגִּיעִין עַד אַמָּה סְמוּךְּ לְּקְלְעֵי הֶחָצֵר שֶׁבַּדְרוֹם — Its lower edge reached the amah closest to the southern lace-curtains of the Courtyard, leaving an amah of empty space there, בְּרָבְי הָאוֹמֵר עֶשֶׁר אַמּוֹת קוֹמָתוּ — in accordance with the one who says that [the Mizbe'ach] was ten amos high. [32] — in accordance with the one who says that [the one who says that the words "three amos its height" (v. 1) should be taken literally — that is, the Mizbe'ach's total height was three amos — לֹא הָיָה אוֹרֶךְ הַבָּבֶשׁ אֶלָּא עֶשֶׁר אֲמוֹת מ״ט מְדּוֹת " — the length of the ramp was only ten amos. [33] בְּרְ מִצְאַתְי בְּמִשְׁנֵת מ״ט מְדּוֹת – So have I found in the Mishnah of Forty-Nine Middos. [34] הַמְּיָבֶת מְלֹא הַחוֹט — And this fact that [the ramp] was separated by a hairsbreadth from the Mizbe'ach, בְּמִיְבֶת מְלֹא הַחִוֹט — in Tractate Zevachim (62b), we have learned it from a verse. [35]

31. As Rashi will write at the end of this comment, the Gemara derives from a verse that there was a space between the ramp and the *Mizbe'ach*. See note 35 below. 32. See Rashi to v. 1 above. According to that opinion, the ramp in the Mishkan was around twenty-eight

amos long. (See Maaseh Chosheiv 6:7 at length, who calculates that the length of the ramp was a little more than twenty-eight amos and a third of a handbreadth.)

Although in the Beis HaMikdash, the ramp was thirty-two amos long (as stated in Middos 3:3), it needed to be shorter in the Mishkan, since the Courtyard of the Mishkan was much smaller than the one in the Beis HaMikdash (Maaseh Chosheiv ibid.).

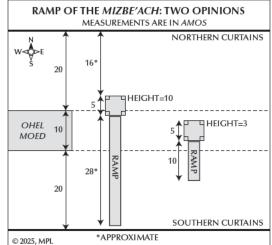
33. Since the Mizbe'ach was only three amos high, a

shorter ramp of ten *amos* sufficed for the incline needed. [There is a Tannaic dispute as to the location of the *Mizbe'ach* according to this opinion; see *Zevachim* 58a-59a. But according to R' Yose, who maintains that the *Mizbe'ach* was ten *amos* high (see Rashi above, v. 1 ¬¬¬

רעשיז), the Mizbe'ach was situated in the northern section of the Courtyard (see Zevachim 58a).] See illustration.

34. This is the same Tannaic work known as the *Baraisa of Forty-Nine Middos*, which was cited above by Rashi to 26:5; see there, note 11. [See *Yalkut Shimoni*, *Pekudei* §419.]

35. The Gemara there derives this as follows: The verse (Devarim 12:27) says: You shall perform your olah offerings, the meat and the blood. By mentioning the olah's meat and blood



<sup>6</sup> You shall make poles for the Mizbe'ach, poles of shittim wood, and you shall cover them with copper. <sup>7</sup> Its poles shall be inserted in the rings, and the poles shall be on two sides of the Mizbe'ach when carrying it. <sup>8</sup> Hollow, of boards, shall you make it; as you were shown on the mountain, so shall they do.

<sup>9</sup> You shall make the Courtyard of the Mishkan: for the south side lacecurtains for the Courtyard of twisted linen, a hundred amos in length

### — THE ELUCIDATED RASHI -

## 7. בטבעת — ITS POLES SHALL BE INSERTED IN THE RINGS.

To which rings is the verse referring? Rashi explains:

— The poles are inserted in the four rings that were made on the latticework (mentioned in v. 4). [36]

# 8. נבוב לחת "NEVUV LUCHOS."

"חֲלִיל לּוּחִין", hollow of boards. בְּתִרְגּוֹמוֹ בְּאָמְצֵע — This should be understood as rendered by Targum Onkelos, "חֲלִיל לּוּחִין", hollow of boards. לּחוֹת עֲצֵי שִׁטִּים מִבְּל צֵר וְהָחָלָל בְּאָמְצַע — That is, the Mizbe'ach should be made of boards of shittim wood on each side, and there should be an empty area in the middle. יְלֹא יְהָא כֻּלוֹ עֵץ — But it should not be a single solid piece of wood, five amos by five amos thick, like a solid block. [38]

# 9. קלעים — LACE-CURTAINS

Rashi explains why these curtains are referred to as קַּלְעִים:

י בְּקַבִּים נְקָבִים בְּקַבִּים — They were made like sails (קְלְיצִי סְפִּינָה בְּקָבִים בְּקָבִים בְּקַבִּים בְּקַבִּים בְּקַבִים — and with many holes, מֵעֲשֵׁה קְלִיצָה וְלֹא מֵעֲשֵׁה אוֹרֵג — since they were made by loose braiding (קּלִיצָה), not by tight weaving. "סְרָדִין" — Targum renders it as "סְרָדִין", lace-curtains, בְּתַרְגוּם "סְרָדִין" — similar to the Targum of "מִבְּבָּר" בַּמְתוּרְגָם "סְרָדִא" above in v. 4, which is rendered by Targum as לְפִי שֵׁהָן מְנוּקְבִין בְּבָבֵרָה — The two words are translated similarly, since

together, the verse creates a *hekeish* (analogy) between them. This *hekeish* teaches that just as the blood is

thrown on the *Mizbe'ach*, so too the *olah's* limbs are thrown from the ramp onto the *Mizbe'ach*. This indicates that there is a gap between the ramp and the *Mizbe'ach*, such that the Kohen had to throw the limbs onto the *Mizbe'ach* from some (slight) distance. [The Gemara does not specify how large the space was, but *Yalkut Shimoni* (see above, note 34) cites (apparently from the *Mishnah of Forty-Nine Middos*) that it was a hairsbreadth.]

36. The word הַשַּבְּעה, with a patach under the beis (בַ, which is a contraction of הָבְּה, means in "the" rings (as opposed to בְּשַבְּעה, which means simply, in rings). This shows that the verse is speaking about the rings mentioned earlier, not a new set of rings

37. The boards formed a hollow area, which would be filled with earth when they encamped, as stated by Rashi to verse 5 above. This earth served as the "roof" of the *Mizbe'ach*, on which the *korbanos* would be offered [see Rashi below, 30:3] (*Chizkuni; Rabbeinu* 

(Be'er Yitzchak). See illustration above, on note 2.

Bachya). [For another opinion, see Insight to Bamidbar 4:13.] See illustration.



38. That is, it should not be made as a solid, thick block, the height of the *Mizbe'ach* (ten *amos* according to R' Yose and three *amos* according to R' Yehudah), with a width and length of 5 *amos*.

There is yet another part of the Mizbe'ach — the "base" (יְסוֹר) — not mentioned by the Torah in our passage (see Rashi below, 29:12 יסור). See illustration above, on note 2.

39. Rashi seems to be saying that both the sails of a ship and the lace-curtains are called קַלְעִים because they are braided (קַלִיעָם); consequently, they have many holes. However, according to Sefer Zikaron, Rashi does not mean

that a ship's sails have holes, for sails are woven very tightly, to allow them to better catch the wind. Rather, Rashi means that the term קַלְעִים denotes both the fact that the lace-curtains were hung from pillars — as the sail (קַלִיע) of a ship is hung from a mast — and the fact that they were made with loose braiding (קַלִיעָה),

אָרְכָּא לְעֵבֵר חַד חֲדָא: יְנְעַמּוּדְוֹהִי עֶשְׂרִין וְסַמְכֵיהוֹן עֶשְׂרִין דִּנְחָשָׁא װַי עַמּוּדִיַּא וְכָבּוּשֵׁיהוֹן דְּכַסָף: יא וְכֵן

# אֶרֶךְ לַפֵּאָה הָאָחֵת: יּ וְעַמֻּדֵיו עֶשְׂרִים וְאַדְנִיהֶם עִשִּׂרֵים נִחָשָׁת וָוֵי הַעַמָּרֵים וַחַשְׁקִיהֵם כַּסֵף: אּ וְבֵׁן

"רק

דֶּכֶךְ טַבַּטְמּוֹ בְּחוֹנְקְלִיוֹת שָׁבָּעַמּוּד הָטָשׁוּי בְּמִין וָ"ו, רֹאשׁוּ זְקוּף לְמַטְלָּה וְרֹאשׁוֹ אֶחָד מִּקּוּעַ בְּעֵמּוּד, בְּחוֹמָן שְׁטוֹשִׁין לְהַנִּיב זְּקוּף לְמַעְלָה וְרֹאשׁוֹ אֶחָד מִּקּוּעַ בְּעֵמּוּד, בְּחוֹמָן שְׁטוֹשִׁין לְהַנִּיב הַקּלַעוֹ מָלוּי מִלְמַמָּה וְהִיחׁ קוֹמֵת מְחִיצֹלוֹת בָּקְלֵר (בריימה דמלחכת המשכן ה): וְוֵי הָעַמְּדִים. הַס הְחִינִי הַבְּעַמְּרִים. מוּקְפִין הְיוּ הְעַמְּוּדִים בְּחוּעֵי כָּסֶף הְחֹּנְלִיוֹת: וְחֲשָׁבְיִדֶם. מוּקְפִין הְיוּ הְעַמְּוּדִים בְּחוּעֵי כָּסֶף הַבִּיב וְחִינִי וֹדְעַ חִס עַל פָּנִי כוּלָן, חָס בּרֹחֹשַׁם, וְחִס בַּחַמּצְעַם, כִּבְּרִי בּיֹלְן, חָס בּרֹחֹשַׁם, וְחַס בּחַמּצְעַם,

לַפֵּאָה הָאֶחָת. כָּל הָרוּחַ קְרוּי פֵּאָה: (י) וְעַמָּדִיוּ עֵשְׂרִים. חָמֵל אַמוֹת בֵּין עַמּוּד לְעַמּוּד: וְאַדְנֵיהֶם. טֶל הָעַמּוּדִים הָחָלַדְנִים תְּקוּעִין לְתוֹכְן וְהָעַמּוּדִים מְּקוּעִין לְתוֹכְן. הָיָה עוֹשֶׁה כְּמִין קוּנְדְּסִין שָׁקּוֹרִין פל"ז, אָרָכְן שִׁשָּׁה טְפָּחִים הָיָה עוֹשֶׁה כְּמִין קוּנְדְּסִין שָׁקּוֹרִין פל"ז, אָרָכְן שִׁשָּׁה טְפָּחִים וְרָכְּבְּל שְׁמִיּדְ בְּפַתְּה בּוֹ בְּאֶמְנְעוֹ, וְכוֹבֵךְ שְׁפַּחִ הַבְּיִם בַּמִיתְרִים כִּנְגִּד כַּל עַמִּוּד וְעַמּוּד, וְמוֹלֵה הַקּוּנְדְם הַקַּלַע סִבִּיבִי בַּמִיתְרִים כִּנְגִּד כַּל עַמִּוּד וְעַמּוּד, וְמוֹלֵה הַקּוּנְדְם הַקּלַע סִבִּיבִי בַּמִיתְרִים כִּנְגִּד כַּל עַמִּוּד וְעַמּוּד, וְמוֹלֵה הַקּוּנְדְם

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both lattice and lace are perforated like a sieve. [40]

ת האחת ב — A HUNDRED AMOS IN LENGTH **FOR ONE "PE'AH."** 

Often, the word "פַּאָה" means "corner," but in this context, that would not make sense, since a corner cannot be a hundred *amos* long. Rashi therefore explains that here it has a different meaning:

— **The entire side is called פֿל**, "פַּאָה" The verse is thus saying that the curtains of the entire south side of the Mishkan Courtyard were a hundred *amos* long.

# 10. ועמרים — AND ITS PILLARS TWENTY.

קמש אַמוּת בֵּין עַמוּד לְעַמוּד — There were five amos between one pillar and the next, since the total length of that side of the Mishkan, with its twenty pillars, is  $100 \text{ amos} (100 \div 20 = 5)$ . [43]

rather than with tight weaving (see similarly, HaKesav VeHaKabbalah).

- 40. See Rashi there. פְּרָדָא is Aramaic for sieve; see Teshuvos Rav Natronai Gaon (Brody), Teshuvos Parshaniyos §414.]
- 41. As in, וְנְהֶתְּ אֶת הַשָּׁבְּעֹת עֵל אָרְבַּע ״הַפְּאַת״ אֲשֶׁר לְאַרְבַּע רְגִלְיו, and place the rings upon the four "corners" of its four legs (above 25:26; see also Vayikra 19:9 and 27).
- 42. As Targum renders it: לְרִהְאַ הְוָדָא, for one side. See similarly above, 26:18, with Rashi.

The word "תַּאָש" literally means edge, not "side" or "corner." When it refers to the edge of an entire area (such as the area of the Mishkan), it means "side"; when it refers to the edge of a side (where it converges with another side), it means "corner" (Nimukei Rashi).

43. The five amos include the width of the pillar it-

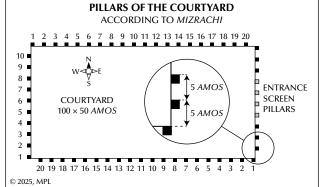
self, measured from the beginning of one pillar to the beginning of the next one (*Mizrachi*).

The commentators ask: If there are twenty pillars from one end of this side to the other, then there are only *nineteen* spaces between them, and if each space is five *amos*, the length of the entire side should

only be 95 amos (19×5), not 100! The answer is that there were actually twenty-one pillars holding the curtains along the length of the Courtyard, such that there were indeed twenty spaces of five amos (Riva; Mizrachi; Gur Aryeh; see further in Mizrachi for an alternative explanation, which he rejects.) [Likewise, there were eleven pillars along the width of the Courtyard, with ten spaces of five amos between them.] The reason the verse speaks of only twenty pillars along the length and ten along the width is that a pillar can be counted only once — either as running along the length or as running along the width. Thus, the route around the courtyard (clockwise) begins at the southeastern corner, which is therefore considered the first of the twenty southern pillars. (It was therefore positioned in line with the other southern pillars; see note 5 in the R' Moshe Phillip edition of Mizrachi.) Consequently, the

southwestern pillar is the first of the western pillars; the northwestern pillar is the first of the northern pillars, and the northeastern pillar is the first of the eastern pillars (see *Gur Aryeh*). See illustration.

Regarding the details of the eastern side, see Rashi to v. 14 below and the notes there.



for one side; <sup>10</sup> and its pillars twenty and their sockets twenty, of copper; the hooks of the pillars and their bands of silver. <sup>11</sup> So, too,

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# □ וְאַדְנֵיהֶם — AND THEIR SOCKETS

Rashi identifies what "their" refers to:

של העמורים נחשת — That is, the sockets of the pillars were of copper.[44]

The verse does not specify the function of these sockets. Rashi clarifies:

הָאָרֶץ וְהָעַמוּרִים הְּקְּנְעוּן לְתוֹכָן — The sockets rested on the ground, and the pillars were set into them.

Rashi now details how the curtains were suspended from the pillars:

הַהָּה עוֹשָה בְּמִין קונְדְּסִן שָׁקוֹרִין פַל״ש — [The craftsman] would make slats that are like small poles, which are called in Old French, pals (stakes or poles); ארכן ששה טפחים ורחבן שלשה — their length was six tefachim and their width was three tefachim. וַטַבַּעָת נַחשָׁת קבועה בוֹ בָּאָמצָעוֹ — There was a copper ring attached to each one at its midpoint, בוֹרַךְּ שְׁפַת הַקּלע סְבִּיבִיו בְּמִיתְרִים — and he would wrap the upper edge of the lace-curtain around [the slat] with cords, -op בָּנֵגֶר כָּל עַמוּד וְעַמוּד —op posite each pillar, that is, at each interval of five amos where a pillar stood. [45] יטַבַעְתוֹ בָּאונָקַלּװֹת שֶׁבַּעֲמוּר הַעֲשוּי בְּמִין וַיִּיי — He would then hang each slat by its ring on hooks that were inserted into each pillar, each hook shaped like the letter vav (which is L-shaped). One end of the hook (the short top of the vav [the bottom of the L]) faced upward and the other end (the long leg of the vav) was driven horizontally into the pillar, [46] שעושין לְהַצִּיב רְּלְתוֹת שָׁקוֹרִין גונ״ש — like [the hooks] that are made for hanging doors, called *gonds* in Old French. וְרֹחֵב הַקּלֵע תָּלוּי מִלְמֵטָה וְהִיא קוֹמֵת מַחִיצוֹת — And the width of the lace-curtain hung down, forming the height of the partition of the Courtyard. The height of the partition was five amos (below, v. 17), which was a result of the curtain, which was five amos wide, hanging down (Baraisa D'Meleches HaMishkan §5).[47]

□ ווֵי הַעַמַּדִים — "VAVEI" OF THE PILLARS.

הֵם הָאוּנְקְלִּיות — These are the *vav*-shaped hooks mentioned in the previous comment, on which the slats were hung.

□ וַחַשַּׁקֵיהָם — "VACHASHUKEIHEM."

Rashi explains what this word refers to and where on the pillars these items were placed: אָמני יוֹדַע – The pillars were wrapped around with silver threads. וְאַני יוֹדַע – However, I do not know whether [those threads] encircled

44. The first clause of the verse reads יְּעָשָּׁרִים, and "its" (singular) pillars twenty. "It" is therefore interpreted as a reference to "the Courtyard's pillars." The words that follow, וְאַרְנִיהָם עָשְׂרִים, and "their" sockets

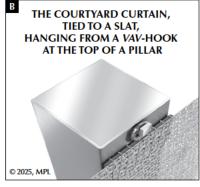
twenty, however, are in the plural form, and cannot be referring to the Courtyard. Therefore, this must mean, "the sockets of the pillars" (see Mizrachi).

Unlike the planks of the Mishkan (which stood in

- two sockets each), each pillar of the Courtyard stood in a single copper socket.
- 45. Leket Bahir. See Illustration B.
- 46. Thus, the hook would protrude from the upper part of the pillar like a vav lying on its back. See Illustration A.
- 47. See Illustration B. [The curtain, which ran along the length of the Courtyard's



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לְרִנּחַ צִפּנּנָא בְּאָרְכָּא סְרָדִין מְאָה עֶשְׂרִין דְּנְחָשָׁא וְנִי עַמּוּדָנָּא עָשְׂרִין דְּנְחָשָׁא וְנִי עַמּוּדָנָּא וְנִי עַמּוּדַנָּא וְנִי עַמּוּדַנָּא וְנִי עַמּוּדַנָּא לְרְנִּחַ מַעַרְבָּא סְרָדִין חַמְשִׁין אַמִּין עַמּוּדֵיהוֹן עַשְׂרָא וְסַמְכֵיהוֹן עַשְׂרָא: יג וּפּוּתְנָא דְרָרְתָא לְרוּחַ עַשְׂרָא: יג וּפּוּתְנָא דְרָרְתָא לְרוּחַ קַהּוּמַא מַהִינָחַא חַמִשִׁין אַמִּין: לִפְאַת צָפוֹן בָּאֹרֶךְ קְלָעֵים מֵאָה אֹרֶךְ וְעַמֶּדְיוֹ [ועמדו -] עֶשְׂרִים וְאַדְנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וָנִיְ הָעַמֶּדְים נְחֲשֻׁקִיהֶם כֶּסֶף: יבּ וְרְחַב הֶחָצֵר לִפְאַת־יָּם קְלָעֵים חֲמִשִּׁים אַמֶּה עַמֻּבִיהֶם עֲשָׂרָה וְאַדְנֵיהֶם עֲשָׂרָה: יג וְרְחַב החצר לפאת קדמה מזרחה חמשים אמה:

י"בר

ואומקלום שם: חָמִשִּׁים אַפָּח. אוֹמָן חֲמִשִּׁים אַפָּח לֹא הִיוּ
סְתוּמִים פּוּלָם בַּקְּלָעִים, לְפִי שָׁשָּׁם הַפָּחַח, אָלָּא חֲמֵשׁ
טְשְׂרֵה אַפָּה קְלָעִים לְכָתֶף הַפָּחַח מִכְּאֹן, וְכִן לַכְּתַף הַשִּׁלִית.
אָלְשַׁעַר רוֹחַב חֲלֵל הַפֶּחַת בַּנְמִים עָשְׂרִים אַמָּה, וְזָהוּ שֻׁנָּחֵׁמֵר
אילְשַׁעַר הָחָצֵר מָסָךְ עֶשְׂרִים אַמָּה מוֹלְהַלּן פּסוּק פוּח, וִילוֹן
לְמַסַךְּ כִּנְגַד הַפָּתַת עָשְׂרִים אַמָּה אוֹרֶךְּ, כִּרוֹחַב הַפָּתַת:
לְמַסַךְּ כִּנְגַד הַפָּתַת עָשְׂרִים אַמֵּה אוֹרֶךְ, כִּרוֹחַב הַפָּתַת:

אַך יוֹדֵעַ אֲנִי שֶׁחָשׁוּק לְשׁוֹן חֲגוֹרָה, שֶׁבֶּךְ מָנִינוּ בְּפִילְגָשׁ בְּגְבְּעָה "וְעִמּוֹ לָמֶד חֲמוֹרִים חֲבּוּשִׁים" (שופטים יט, י), פַּרְגּוּמוֹ "חֲשׁוּקִים": (יג) לִּבְּאַת קַדְּמָה מִזְרָחָה. פְּנֵי הַמִּוֹרָח, "קָדֶם לְשׁוֹן "פָּנִים", אָחוֹר לְשׁוֹן אֲחוֹרֵים. לְפִיכֶךְ הַמִּזְרָח קרוי "קָדֶם" שָׁהוּא פָּנִים, וּמַעֵרָב קָרוּי "אָחוֹר", כְּמָה דְּאַתְּ אָמֵר "הַיִּם הָאָחֵרוֹן" (דברים יא, כדו, "יַמַּא מַעַרְבַּאָה"

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the entire surface of the [pillars], only the top [of the pillars], or only the middle [of the pillars]. But although I am unsure of that, I do know that "חָשׁוּק" (the basis of the word אַרְּישׁוּן שִׁנּוּלְישׁ בּוּבִּילְּיָשׁ בּוּבִילְּיָשׁ בּוּבִילְּישׁ בּוּבִילְּיִשׁ בּוּבּילְּיָשׁ בּוּבּילְּיָשׁ בּוּבּילְּיָשׁ בּוּבּילְיָשׁ בּוּבּילְיָּשׁ בּוּבּילְיָּשׁ בּוּבּילְיָּשׁ בּוּבּילְיָּשׁ בּוּבּילְיִים — For thus do we find in the story of "the concubine in Givah" (Shoftim 19:10), [49] ייִשְׁמִּרִים חֲבּוּשִׁים" — and with him was a team of strapped (חֲבּוּשִׁים ), i.e., belted, donkeys, "חַשּׁוּקִים" — and [the word חַבְּוּשִׁים ] is rendered by Targum Yonasan there as "חַבּוּשִׁים". This proves that חַלְּשׁוּק רבּוּשׁים relates to a "strap" or "belt." We therefore see that the word הַחַבּשִׁיבְיּהָם in our verse refers to threads that encircled the pillars like belts, and should be translated in this context, AND THEIR BANDS.

# 13. לְפָאַת קֵרְמָה מִוְרָחַה — THE WIDTH OF THE COURTYARD ON THE "KEIDMAH" EAST SIDE.

Seemingly, מְזְרֶחָה and מְזְרֶחָה would seem to both mean the same thing ("to the east"), which would be redundant. Rashi therefore explains this expression differently: $^{[51]}$ 

בּנֵי הַמּוְרָח — This expression means: The front of the east, i.e., the front [of the Courtyard], which is the east. "קָּרֶם" אָחוֹר לְשׁוֹן "אָחוֹר לְשׁוֹן "אָחוֹר לְשׁוֹן "אָחוֹר מוֹם can be an expression of "the front" and "אָחוֹר" can be an expression of "the back." בְּנֵים לְשׁוֹן "קָרֶם" שָהוֹא בָּנִים — That is why the east is sometimes called "קַרָּם", because it is considered to be "the front" of the world, "מַּעָרָב קָרוּי — and the west is sometimes called "אחוֹר", because it is considered to be "the back" of the

side, was much longer horizontally than it was high vertically. Thus, the "height" (the shorter dimension) is called its "width."]

- 48. [The word השוק in Rashi could also be vowelized הָּשׁמְּק, which is the singular of הַשְּׁמְּם. However, most old prints of Rashi, as well as manuscript versions, have the word written as הישוק with a yud, which is why we have vowelized it as הָשׁוּק. Either way, Rashi's intent is the same.]
- 49. This refers to a tragic incident that took place in the era of the Judges (*Shoftim*, Chs. 19-21). The verse above details the journey of a man with his concubine who was later assaulted by evil residents of the Binyaminite town of Givah.
- 50. [Actually, שׁשִּיקִים is a Hebrew word, whereas Rashi is citing an Aramaic Targum. Many early prints and manuscripts of Rashi have here instead the Aramaic word שְשִיקִּין, which is indeed the reading found in our versions of  $Targum\ Yonasan\ there.$ ]
- 51. See *Mizrachi* to *Bamidbar* 2:3. [Our elucidation of Rashi's forthcoming comments follow the reading found in many manuscripts and early editions; see *Sifsei Yesheinim* Appendix.]
- 52. [The words אָדוֹר and אָדוֹר are opposites, as we find in the verse (Tehillim~139:5), אַדוֹר (אַדוֹר נְקֵּדֶם צְּרָתָּנִי Rashi means here that just as אָדוֹר can mean the~back (as he will show further from the expression נְּתָּם so too its opposite, בַּרֶם, can mean the~front (see Mizrachi~to~Bamidbar~2:3).

for the north side in length, lace-curtains a hundred in length; its pillars twenty, and their sockets twenty, of copper; the hooks of the pillars and their bands of silver. <sup>12</sup> The width of the Courtyard on the west side, lace-curtains of fifty amos, their pillars ten, and their sockets ten. <sup>13</sup> The width of the Courtyard on the east side, fifty amos.

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world, [53] בְּמָה דְאַהְ אָמֵר ״הַיָּם הָאַחְרוֹן״ נַמָּא מַעְרְבָּאָה — as you say in the verse (Devarim 11:24), הָאַחָרוֹן״ נִיּמָא מַעְרְבָּאָה , the back sea, which Targum renders there: the Western Sea (the Mediterranean, which is to the west of Eretz Yisrael). Rashi thus explains that the phrase לְּפָאַת מֵּךְמָה מִוְרָחָה is not a redundancy. It means: on the side that is the front — to the east. [54]

🗆 חֵמִשִּׁים אַמָּה — THE WIDTH OF THE COURTYARD ON THE EAST SIDE, **FIFTY AMOS**.

Rashi describes the structure of the eastern wall of the Courtyard:

בּקּלְעִים בּוּלְם בַּקּלְעִים בּוּלָם בַּקּלְעִים לְּכֶּתְף הַשָּׁתַם בּיּבְּתַח מִּבְּאוֹ — Bather, there were fifteen amos of lace-curtains on one shoulder to the side of the entrance, בְּבֶּתַף הַשְּׁבִית בְּנְתִים עְשְׁרִים אָמָּה הוֹשְׁבִּר הַּוּשְׁבִּר הּוֹשְׁבִּר הְּחָבֵּר הְלַל הַפָּתַח בְּנְתִים עְשְׁרִים אַמָּה ווֹשְׁבִּר הְּחָבֵּר הְלַל הַפָּתַח בְּנְתִים עִשְּרִים אַמָּה — leaving the width of the opening of the entrance in between, an opening of twenty amos, בּיִבְּר הַשְּבֶּע הְיִבְּע בְּעִיְרִים אַמְּה אוֹרֶךְ — as the verse says (below, v. 16), And for the gate of the Courtyard, a Screen of twenty amos, וִילוּן — meaning that there should be a curtain to serve as a screen in front of the entrance that is twenty amos long, בְּרוֹחֶב הַפָּתַח — equal to the width of the entrance. [55]

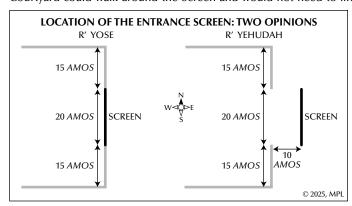
53. The eastern side of the world is generally called the "front" due to its prominence, since the light of the sun comes from that direction (*Be'er Yitzchak*; see also *Ramban* to 26:18 above).

54. The second word (מְּרֶתְה, to the east) comes to explain that the front (קַרְמָה) is the east (Mizrachi to Bamidbar

2:3; see also *Gur Aryeh* there). See also Rashi's comments to *Bamidbar* 2:3 and 34:15. [For an alternative explanation of Rashi here, see *Or HaChamah*.]

55. This was the length of the Screen. The *height* of the Screen was the same as the height of the lace-curtains, i.e., five *amos* (Rashi below, 38:18). See Insight.

□ The Location of the Screen Baraisa D'Meleches HaMishkan (5:4) states that the Screen was placed at a distance of ten amos to the east of the opening. Rashi, however, makes no mention of this detail. According to Maaseh Chosheiv (5:9), this Baraisa follows the opinion of R' Yehudah, who maintains that the Mizbe'ach was only three amos high (see Rashi to v. 1 above). Thus, the Screen could not be lifted when entering or leaving the Courtyard, since that would allow people on the outside to see the Kohen performing the avodah on the Mizbe'ach (since he would not be very high above the ground), and that would be considered disrespectful (see Zevachim 59b). To prevent this, the Screen was set forward ten amos, so that those who enter the Courtyard could walk around the Screen and would not need to lift it. According to R' Yose, however, who



holds that the *Mizbe'ach* was ten *amos* high, lifting the Screen to enter or exit the Courtyard would not expose the Kohen on top of the *Mizbe'ach*, who was high off the ground. Therefore, according to R' Yose, there was no need to set the Screen forward. Rather, the Screen was flush with the lace-curtains, and this is the opinion being followed by Rashi here (see also *Malbim* to v. 16). [Rashi's comment to the following verse also implies that all the pillars on the eastern side were in a single row, such that the Screen was flush with the curtains.] See illustration.

עשרי יר וַחֲמֵשׁ לִעִבְרַא עמודיהון טו וּלעברא תלתא: וסמכיהוז עשרי חמש תנינא עַמּוּדֵיהוֹן תִּלָתָא וְסַמְבֵיהוֹן תִּלָתָא: יז וַלְתָרַע דָּרָתָא פַּרָסָא עֵשִׂרִין יט אַמִין דִתְכַלַא וְאַרְגָוַנַא וּצְבַע זְהוֹרִי ובוץ שזיר עובד ציר עמודיהון אַרְבָּעַא וְסַמְכֵיהוֹן אַרְבְּעַא: יוּ כַּל עַמּוּדֵי דַרְתַא סְחוֹר סְחוֹר מְכַבְּשִׁין וסמכיהוֹן דכסף דנחשא: יח ארכא דרתא מאה באַמִין ופותיַא חַמִשִין בַּחַמִשִין

ײַנְחֲמֵשׁ עֶשְׂרֵה אַמֶּה קְלָעִים לַכָּתֵף עַמֻּדִיהֶם
שְׁלֹשָׁה וְאַדְנִיהֶם שְׁלֹשֶׁה: יי וְלַכָּתֵף הַשִּׁנִית חֲמֵשׁ עֶשְׂרֵה קְלָעִים עַמֻּדִיהֶם שְׁלֹשָׁה וְאַדְנִיהֶם שְׁלֹשֵׁה: יי וּלְשַׁעַר הָחָצֵר מָסֶךְ | עֶשְׂרִים אַמָּה תְּכֵלֶת וְאַרְנָּמָן וְתוֹלְעַת שָׁנֵי וְשֵׁשׁ מִשְׁיֻר מִעֲשֵׂה מפּטיר יו כָּל־עַמּוּבִי הָם אַרְבָּעָה וְאַדְנֵיהֶם אַרְבָּעָה: הַסֶּף וְאַדְנֵיהֶם נְחְשָׁת: יין אַנֶּי בָּסֶף וְאַדְנֵיהֶם נְחְשֶׁת: יין אַנְי הָחָצֵר מָאַה בָאַמַּה וְרָחַב | חַמִּשִׁים בַּחַמִּשִׁים

י"ד -

עמוּדִי הֶחָצֵר סָבִיב וְגוֹי. לְפִי שֶׁלֹּח פֵירֵשׁ וָוִין וַחֲשׁוּחִים וְאַבּיִּרְ הָבִּיב וְגוֹי. לְפִי שֶׁלֹח פֵירֵשׁ וָוִין וַחֲשׁוּחִים וְאַדְּרִים, הֲבָּל לְמִיְרָת וּלְמַעֵּרָב לֹח כָּחֲמִי וְוִין וַחֲשׁוּחִים וְאַדְנִי נְחֹשֶׁת, לְכָךְ בָּח וְלְמֵעֵרָב כָּחְוֹי וֹיִח) אֹרֶךְ הָחָצֵר. הַּנְּפוֹן וְהַדְּרוֹם שֶׁמִן הַמִּחְיָה בָּחְמִשִּׁים בַּחְמִשִּׁים לְמַעֵּרָכ מֵּחָה בַּחְמִשִּׁים בַּחְמִשִּׁים כַּחְמִּשִׁים מַמָּים עַל חַמִּשִׁים, מַלָּר שָׁבַּמוֹרָת הַיִּתָה מִרוּבַעת חַמִּשִׁים עַל חַמִּשִׁים, מַלֵּר בַּנִּתְּיִּה בַּיִתְה מִרוּבַעת חַמִּשִׁים עַל חַמִשִּׁים, מַלִּר הַיִּתָה מִרוּבַעת חַמִּשִׁים עַל חַמִּשִׁים,

(יד) עַמְּדֵיהֶם שְׁלֹשֶׁה. חָמֵשׁ חַׁמּוֹת בֵּין עַמּוּד לְעַמּוּד. בֵּין עַמּוּד שָׁבְּרֹחֹשׁ הַדָּרוֹם הָטוֹמֵד בְּמִקְלוֹעַ דְרוֹמִית מִין עַמּוּד שָׁהּחֹ מִן הַשְּׁלִשְׁה שָׁבַּמִּוְרָח חָמֵשׁ מִוְרָחִית עַד עַמּוּד שָׁהּחֹ מִן הַשְּׁלִשְׁה שָׁבַּמִּוְרָח חָמֵשׁ חַׁמּוֹת, וּמִן הַשָּׁנִי לַשְּׁלִישִׁי חָמֵשׁ חַׁמּוֹת, וּמִן הַשָּׁנִי לַשְּׁלִישִׁי חָמֵשׁ חַׁמּוֹת, וּמִן הַבְּנִי לַשְּׁלִישִׁי חָמֵשׁ חַׁמּוֹת, וְמַלְבְּעָה עַמּוּדִים לַמְּסְךְ. הֲרֵי מַמּוֹרְים לַמִּוֹרָת כְּנָגֵּד עֲשָׂרָה לָמַעֵּרָב: (יוֹ) בָּל עַשְׂרָה עַמּוּדִים לִמְיֵרָם בִּעִּיּר בִּיִּים בְּמִיבְר.

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# 14. עַמְּבִיהֶם שְׁלֹשָה — THEIR PILLARS THREE.

בּין עַמּוּד שָּבְּרִאשׁ הַּדְרוֹם — There were five amos from pillar to pillar. הָעוֹמֵּד שָבְּרִאשׁ הַּדְרוֹמִית מִוְרָחִיִּת — From the pillar at the southern end of the eastern wall, which stands at the southeastern corner of the Courtyard, הַמֵּשׁ אֲמוֹת הַוְּמָשׁ אַמוֹת — to the first pillar of the three on the southern shoulder of the eastern side of the Courtyard, there were five amos; וּמְן הַשְּׁנִי חְמֵשׁ אַמוֹת — and from [that pillar] to the second pillar, there were five amos, totaling fifteen amos. [56] בְּבְּרֵף הַשְּׁנִי לְשְּׁלִישִׁי הְמֵשׁ אַמוֹת — Likewise, on the second (northern) shoulder of the eastern side of the Courtyard, there were three pillars, as detailed in the next verse. [57] בְּבַּרֶף בְּשָׁנִי עַשְּׁרָה לַמְּעֵרָת בְּנָבֶּר עֲשָׁרָה לַמְּעֵרָת בְּנָבֶּר עֲשָׂרָה לַמְּעֵרָת בְּנָבֶּר עֲשָׂרָה לַמְעֵרָת בּוֹנִי עֲשָׂרָה לַמְעֵרָת בְּנָבֶּר עֲשָׂרָה לַמְעֵרָת בְּנָבֶר עֲשָׂרָה לַמְעֵרָת בּוֹנֶב עֲשָׂרָה לַמְעֵרָר בּוֹנִי עֲשָׂרָה לַמְעֵּרָה לַמְעֵרָת בְּנָבֶר עֲשָׂרָה לַמְעֵרָת בּוֹנֶבְיָר עֲשָׂרָה לַמְעֵרָת בּוֹנֶבֶר עֲשָׂרָה לַמְעֵרָת בּוֹנֶבְיָר עֲשָׂרָה לַמִּעְרָם — Thus, there were in total ten pillars on the eastern side of the Courtyard, corresponding to the ten pillars on the western side.

56. As mentioned above (note 43), the southeastern pillar of the Courtyard is not counted among the pillars on the eastern side (see illustration there). Thus, when our verse refers to three pillars on this southern "shoulder" of the eastern side, that is, in addition to the corner pillar, there are actually four pillars in total (with three spaces in between) that serve to support the lace-curtains. Thus, the first five amos are measured from the southeastern corner pillar to the first eastern pillar of the shoulder, the second five amos are from the first to the second pillar, and the third five amos are from the second pillar to the third (Gur Aryeh to verse 10).

57. [The symmetry of the two shoulders is only with regard to the *number* of pillars in each shoulder. However, the *positioning* of the three pillars in the

respective shoulders was somewhat different, as detailed in the next note.]

58. In contrast to the pillar at the southeastern corner, the northeastern pillar of the Courtyard is counted as one of the ten pillars on the eastern side (see above, note 56 and illustration in note 43 above). Consequently, it is considered the first of the three pillars of that "shoulder" of the eastern side. That being the case, those three pillars supported only ten amos of the lace-curtains (five amos from the northeastern corner pillar [the first pillar] to the second pillar, and another five amos from the second pillar to the third)! Therefore, we must conclude that the third set of five amos of the lace-curtains was hung from the third pillar of the "shoulder" to the first pillar of the Screen (R' Yosef Bechor Shor; Hadar Zekeinim; see also Mizrachi

<sup>14</sup> Fifteen amos of lace-curtains for a shoulder; their pillars three, and their sockets three. <sup>15</sup> And for the second shoulder, fifteen of lace-curtains; their pillars three, and their sockets three. <sup>16</sup> And for the gate of the Courtyard, a Screen of twenty amos, of turquoise, purple, and crimson wool, and twisted linen, the work of an embroiderer; their pillars four, and their sockets four.

<sup>17</sup> All the pillars of the Courtyard, all around, banded with silver, their hooks of silver, and their sockets of copper. <sup>18</sup> The length of the Courtyard, a hundred amos; the width fifty by fifty;

### THE ELUCIDATED RASHI -

# 17. בל עמוּדֵי הֶחְצֵר סְבִיב וְגוֹי — ALL THE PILLARS OF THE COURTYARD, ALL AROUND, BANDED WITH SILVER, THEIR HOOKS OF SILVER, AND THEIR SOCKETS OF COPPER.

The Torah has already said in verses 10 and 11 that the pillars had silver hooks and bands, and copper sockets. Why is this repeated here? Rashi explains:

Since in verses 10 and 11, [the Torah] did not specify that there were hooks, bands, and copper sockets other than for the pillars on the north and south sides, אַבָּל לְמִוֹרָם לֹא נָאָמֵר וְוִין וַחֲשׁוּקִים וְאַרְנֵי נְחֹשֶׁת — but for those on the east and west sides, it is not stated that there were silver hooks, bands, and copper sockets, לְבָרְ בָּא וְלְמֵּר – [the Torah] therefore came and taught here that the pillars on all of the sides had silver hooks, bands, and copper sockets.

# 18. ארך החצר — THE LENGTH OF THE COURTYARD, A HUNDRED AMOS.

Rashi explains what is meant by the length:

דְּצְפוֹן וְהַדְּרוֹם שֶׁמְן הַמְּוְרֶח לְמֵעֶרֶב מֵאָה בְּאַמָּה — The length of the northern and southern sides that extended from east to west (i.e., the *entire* length) was a hundred amos. [59]

# □ רֹחַב חַמְשִׁים בַּחַמְשִׁים — THE WIDTH FIFTY BY FIFTY.

These words seem to be saying that the Courtyard was fifty-by-fifty *amos*. But that cannot be, since the verse has just stated that its length was 100 *amos*. [60] Rashi explains the meaning of these words:

קיִתָּה מְּלוּבְּעַת הֲמְשִׁים עַל חֲמְשִׁים - The verse means that the *eastern* section of the Courtyard was an open area encompassing a square of fifty *amos* by fifty *amos*. [61]

and Gur Aryeh to v. 10 above; cf. Be'er Yitzchak). [Note that this explanation must assume that the Screen was flush with the lace-curtains (see Insight in note 54 above), such that attaching the last curtain to the screen would not require adding to the length of the

curtains. But according to the opinion that the Screen was set some distance in front of the lace-curtains, this approach would require the lace-curtains of that section to be longer than fifteen amos, contrary to the words of the verse.] For a more thorough treatment of the spacing of the Courtyard pillars,

see Meleches HaMishkan VeCheilav, pages 489-497.

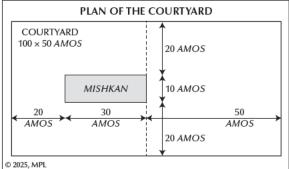
59. Thus, the verse means that the entire length of the Courtyard measured 100 amos, as opposed to the measurement about to be mentioned, which applies only to a section of the Courtyard (see Mizrachi). See Rashi

further.

60. Sifsei Chachamim.

61. That is, the verse first presents the entire length. Then it goes on to present the dimensions of the "open" part of the Courtyard, i.e., the eastern half (see *Mizrachi*).

See illustration. This illustration serves to illuminate Rashi's comments here and below.



וְרוּמָא חֲמֵשׁ אַמִּין דְּבוּץ שְׁזִיר וְסַמְכֵיהוֹן דְּנְחָשָׁא: יט לְכֹל מָנֵי מַשְׁבְּנָא בְּכֹל פָּלְחָנֵה וְכָל סִכּוֹהִי וְכַל סִבָּי דְרִתָא דְּנַחִשָׁא: ּוְקֹמֶה חָמֵשׁ אַמִּוֹת שֵׁשׁ מִשְׁזֶר וְאַדְנֵיהֶם נְחְשֶׁת: יש לְכֹל בְּלֵי הַמִּשְׁבָּן בְּכֻל עֲבְדָתְוֹ וְכָל־יְתֵדֹתְיֵיו וְכָל־ יִתִדֹת הַחַצֵר נִחִשָׁת: ססס ציו פסוקים. יעי׳ו סימן. סל׳יו סימן.

– רז"**י** –

גוֹבַה מְחִיצּוֹת הָחָלֵר, וְהוּא רוֹתַב הַקּלְטִים: וְאַדְּגֵיהָם בְּחִישׁת. לְּהָבִיא חַׁדְנֵי הַמָּסֶךְ. שֶׁלֹּא מֹאמֵר לֹא נֶאָמְרוּ "חַׁדְנֵי הַמָּסֶךְ. שֶׁלֹּא מֹאמֵר לֹא נֶאָמְרוּ "חַׁדְנֵי הַמְּסֶךְ שֶׁלֹ מִין נְחִשֹׁת. לְּהָבִי הַמְּסֶךְ שֶׁלֹ מִין מְחִבֹּי בְּּרָי, הַבְּּלְ חַבְּרִ בְּּרָי, וְבִּוֹן חַבְּלְּבִי הַמְּסֶךְ שֶׁלֹ מִין חַבְּרֹ בְּרָי, בְּהִוֹּן בִּקְבוֹת הַמִּשְׁבָּן. שֶׁהִיּוּ לְרִיכִין לַהֲקְמָמוֹ וּלְהוֹרָדְמוֹ, בְּגוֹן מַקְבּוֹת לְמְקוֹעֵ יְמֵדוֹת. בְּמִין נְגְרֵי נְחוֹשֶׁת עֲבוֹין יְמֵדוֹת וְשַמּוּדִים: יִתְדֹת. בְּמִין נְגְרֵי נְחוֹשֶׁת עֲבוֹיִינוֹת הָחֹהֶל וּלְקַלְעֵי הָחָצֵר קְבּירִים בְּמִימִרִים בְּמִימְרִים בְּמִימְרִים בְּמִימָרִים בְּבִּיהָן. סְבִּיב סְבִּיב בְּבַפּוֹנִיהֶן בְּרֵי שֶׁלֹּא מְהָא הָכִּא הָכִּא הָכִּתֹ מַגְּבִּיהָן.

שְׁהַמִּשְׁכָּן חָרְכּוֹ שְׁלְשִׁים וְרָחְבּוֹ עָשֶׁר, הֶשֶמִיד מִוְרָח פּּחְחוֹ בּּשְׂכַּת חֲמִשִׁים הַחִילוֹנִים שֶׁל חוֹרֶךְ הֶחָצֵר, נְמְנָחׁ פּּוְחוֹ בַּשְׂכִּת חֲמִשִׁים הַחִילוֹנִים שֶׁל חוֹרֶךְ הֶחָצֵר, נְמְנָחׁ בּוֹלְ בּחֲמִשִׁים הַפְּנִימִים, וְכָלָה חְׁרְכּוֹ לְסוֹף שְׁלִשִׁים, נְמְיְחוֹ שֶׁלְ חַמְּה רָיַחַת לַלְשִׁחֹרָיו בִּין הַקְּלָעִים שְׁבְּמִשְׁרָב לַיְרִיעוֹת שֶׁל חֲחֹרֵי הַמִּשְׁכָּן. וְרִיִּחַב הַמִּשְׁכָּן עָשֶׁר חַמִּחֹ בְּלְפִוֹן וּלְנְרוֹם מִן קַלְעֵי הָחָצֵר כִּמְלְחִוֹ לֹנְפִוֹן וּלְנְרוֹם מִן קַלְעֵי הָחָצֵר לָפִנִי הָחָצֵר בִּיִחְתּ לְנְפּוֹן וּלְנְרוֹם מִן קַלְעֵי הְחָצֵר הְחָבְּי אַמּוֹת. וּבִייִם מִּלְרִים מִלְ חְמִשְׁ אַמּוֹת. וּבִיים מִלְר לְפָנִיו הַמְשִׁי אַמּוֹת. וּבִיים מִלְרִים המשְׁכן ה; עירובין כנִה: וְקְמָּה חָמֵשׁ אַמּוֹת.

- THE ELUCIDATED RASHI -

Rashi now describes the position of the Mishkan in the Courtyard, such that there was a fifty-by-fifty *amah* area of open space:

שָהַמְשַׁבּן אַרבוּ שַׁלֹשִׁים וַרְחַבּוּ עַשֵּר — For the Mishkan building was thirty amos long and ten amos wide (see above, 26:15-25). הָעֵמִיד מָוָרֶח בְּתָחוֹ בְשָׁפַת חֲמִשִּׁים הָחִיצוֹנִים שַׁל אוֹרֶרְ הַחָצֶר — He set up its entrance facing eastward at the edge of the outer fifty amos of the length of the Courtyard, leaving those במצא בולו בַחמשִים הַפְּנִימִים וְכַלָה אַרְכּוֹ לְסוֹף שְׁלְשִׁים — Thus, the entire [Mishkan] was situated in the inner (i.e., western) fifty amos, and its length reached until the end of thirty amos west of the midpoint of the length of the Courtyard. The end of the Mishkan was therefore eighty amos from the eastern end of the Courtyard. נמצאוּ עשרים אַמַה רֵיוַח לַאַחוֹרֵיו בֵּין הַקּלַעִים שַבְּמַעַרֶב לַיִרִיעוֹת שֵׁל Since the Courtyard was 100 amos long, there were thus twenty amos of empty space – אַחוֹרָי הַמְשְׁבֵּן (100-80=20) behind [the Mishkan], between the western lace-curtains of the Courtyard and the canopy-panels of the rear of the Mishkan. [62] רוחב החצר אַמוֹת בָּאָמָצַע רוֹחב החצר — As far as calculating the area on either side of the width of the Mishkan. The width of the Mishkan was ten amos in the center of the width of the Courtyard; נמצאו לו עשרים אַמַה רֵיוַח לצפון ולדרום מן קלעי בּחַצֵּר לִּירועוֹת המשׁכּן — thus, [the Mishkan] had twenty amos of empty space to the north and to the south, between the lace-curtains of the Courtyard and the canopy-panels of the Mishkan, — and likewise to the west, there were twenty amos of empty space, as has been explained. בונים על חמשים על חמשים האר And, as the verse says here, there was a courtyard of fifty-by-fifty amos in front of it (Baraisa D'Meleches HaMishkan 5:2; Eruvin 23b). [63]

□ וְלְמֵה חָמֵשׁ אֲמוֹת — AND THE HEIGHT, FIVE AMOS.

Rashi defines what is meant by *the height* of the Courtyard:

יהוא החָצֵר — This refers to the height of the partitions of the Courtyard, ווֹבָה מְחִיצוֹת הַחָצֵר — which is the width of the lace-curtains. [64]

62. [See note 67.] The thirty-by-ten *amah* measurements of the Mishkan were its *inner* dimensions, without the planks. When the thickness of the planks is added to the measurements of the Mishkan, the empty space between the Mishkan and the Courtyard's lace-curtains is reduced by one *amah* on each side. Accordingly, the twenty *amos* of space mentioned above were not completely empty, since the space of the planks is included in that number (Rashi to *Eruvin* 23b נר״ה ועשרים). In addition, when Rashi here (and below) says that the twenty-*amah* space was measured to "the

canopy-panels of the Mishkan," it is not to be taken precisely, because the twentieth *amah* (measured from the lace-curtains to the Mishkan) extends *past* the canopy-panels, up until the inner space of the Mishkan (*Maaseh Chosheiv* 5:10; *Malbim*; see *Gur Aryeh*; cf. *Mizrachi*).

- 63. The fifty-*amah* open area was where the Outer *Mizbea'ch* and the *Kiyor* (Laver) were placed, and most of the service of the offerings took place there.
- 64. This follows the opinion of R' Yehudah (cited by Rashi to v. 1), that the *Mizbe'ach* was three *amos* high.

and the height, five amos of twisted linen; and their sockets of copper. <sup>19</sup> All the implements of the Mishkan for all its service, all its pegs and all the pegs of the Courtyard — of copper.

## THE HAFTARAH OF TERUMAH APPEARS ON PAGE 526.

When Parashas Shekalim or Parashas Zachor coincides with Terumah, the regular Maftir and Haftarah are replaced with the readings for Parashas Shekalim — Maftir, page 537 (30:11-16), Haftarah, page 537 or Parashas Zachor — Maftir, page 539 (25:17-19), Haftarah, page 539.

During non-leap years, if Rosh Chodesh Adar coincides with this Shabbos, Terumah is divided into six aliyos; the Rosh Chodesh reading (page 535, 28:9-15) is the seventh aliyah; and the Parashas Shekalim readings follow — Maftir, page 537 (30:11-16); Haftarah, page 537.

During leap years, if Rosh Chodesh I Adar coincides with this Shabbos, the regular Maftir and Haftarah are replaced with the readings of Shabbas Rosh Chodesh: Maftir, page 535 (28:9-15); Haftarah, page 535.

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# □ אַרְנֵיהֵם נְחֹשֻׁת — AND THEIR SOCKETS OF COPPER.

The previous verse has already taught that all of the sockets of the Courtyard pillars were made of copper (see Rashi there). Why is this repeated?

These words come to include the sockets of the Screen at the entrance to the Courtyard, teaching that they too are to be made of copper. שָׁלֹא תֹאמֵר לֹא נֶאֶמְרוּ "אַרְנֵי נְחוֹשֶׁת" אֶלֶא הֹא בּל עַמוֹרֵי הַקּלְעִים This is so that you should not say that the words sockets of copper stated previously were said only about the sockets of the pillars of the lace-curtains, שְּבֶּל אַרְנֵי הַמְּסְךָּ שֶׁל מִין אַחֶר Dut the sockets of the Screen were of another material. [65] שִׁלְּכֶךְ חָוַר וּשְׁנָאִן הַחָר הַעִּינִי שֶׁלְכֶךְ חָוַר וּשְׁנָאִן הַחָּר בּעִינִי שֶׁלְכֶךְ חָוַר וּשְׁנָאִן [50]. This appears to me to be the reason the verse taught [SOCKETS OF COPPER] again, to teach that the sockets of the pillars of the Screen were also made of copper.

# 19. לכל כלי המשכן — ALL THE IMPLEMENTS OF THE MISHKAN.

Rashi identifies to what the verse is referring:

ישָׁהִיוּ צְרִיכִין לְהַקְּמְתוּ וּלְהוֹרָדָתוּ — That is, ALL THE IMPLEMENTS that they needed for the Mishkan in order to erect and dismantle it, [66] בְּגוֹן מֵקְבוֹת לְתְקוֹעַ יְתֵרוֹת וְעֲמוּדִים — such as hammers to drive in pegs and pillars. [67]

יַחְרֹת ב — ALL ITS PEGS AND ALL **THE PEGS OF** THE COURTYARD — OF COPPER.

Rashi describes the pegs and discusses how they were used:

בּמִין נָגְרֵי נְחוֹשֶׁת עֲשׂוּיִין לִירִיעוֹת הָאֹהֶל וּלְקַלְעֵי הֶחְצֵר — These pegs, which were similar to copper door bolts, were made for securing the canopy-panels of the Tent and the lace-curtains of the Courtyard on the bottom. 

[68] הַשְּׁבּירָהָתְן – [The pegs] were tied

In contrast, R' Yose maintains that the *Mizbe'ach* was ten *amos* high. Thus, the lace-curtains could not have been only five *amos* high, for then the Kohen could be seen when performing the *avodah* on the *Mizbe'ach*, which would be disrespectful. Therefore, the verse must mean that the curtains of the Courtyard were five *amos* higher than the *Mizbe'ach*, making them fifteen *amos* high (*Zevachim* 59b-60a).

65. The pillars of the Screen are never referred to as the "pillars of the Courtyard," so one might have thought that although the previous verse stated that the "pillars of the Courtyard" should be made of copper, that might not apply to the pillars of the Screen (*Mizrachi*).

66. However, the utensils used in the Mishkan were

made of gold (Mizrachi).

Normally, the word לְכל means "for" all or "to" all. Here, however, the word לְכל has the same meaning as לָבל meaning simply "all," as was the case with the same word in verse 3. As Rashi noted there, the extra lamed at the beginning of the word is grammatically unnecessary, and is a linguistic embellishment. Rashi does not note this here, since he has already done so there (Mizrachi).

67. In his next comment, Rashi will explain the purpose of the pegs and how they were secured.

68. The verse says: All the implements of the Mishkan for all its service, all its pegs and all the pegs of the Courtyard. This indicates that it is speaking of the pegs

י"נכ

וְחֵׁינִי יוֹדֵעַ אָם פְּחוּבִין בָּחָבֶץ, אוֹ קְשׁוּרִין וּמְלּוּיִין וְכוֹבְּדָן מַרְבִּיד שׁפּוּגֵי הַיְרִיעוֹת שֻׁלֹּח יָנוּטוּ בָּרוּחַ. °וְאוֹמֵר חֲנִי שֻׁשְׁמָן מוֹכִיחַ עֲלֵיהֶם שֶׁהֵם פְּקוּטִים בָּחָבֶץ, לְכָךְ נִקְרְאוּ "יְמִדוֹת", וּמִקְרָא זָה מִסַיִּענִי, "אֹהֵל בַּל יִצְעַן בַּל יִפַּע יָמֵדֹמָיו לָנֶצָח" (ישמיה לג, כ):

## – THE ELUCIDATED RASHI –

with ropes to the bottom [of the canopy-panels and lace-curtains] all around the Mishkan and the Courtyard so that the wind should not lift them. או הָשׁנִי יוֹרֵעַ אִם הְחוּבִין בָּאָרֶץ — However, I do not know whether [the pegs] were driven into the ground אוֹ הַיְבִירְ שֵּבְּבִּירְ שֵּבִּילִי הַיִּרְיעוֹת — or merely tied and left hanging, with their weight weighing down the bottom of the canopy-panels and lace-curtains, so that they should not sway in the wind. יְשִׁלְּאַרָּ אֲבִיהֶם שְׁהֵם הְּקִּנְעִים בָּאָרֶץ — But I say [70] that their name demonstrates that they are driven into the ground, "חַבְּרָתְ עֵּבְיִהֶם שְׁהֵם הְקִּנְעִים בָּאָרֶץ — which is why they are called "חִבְּרָתְ עָּבְּרָאוּ" יְתָבִּוֹת " בּאָרָץ — And the following verse supports me (Yeshayah 33:20): Behold Tzion, the tranquil abode, the tent that will not be displaced, whose stakes (יְתֵרֹתְיוֹ ) will never be moved. [72]

of both the Mishkan and the Courtyard (see also below, 35:18, 38:20, 38:31). Presumably, they needed to secure only the upper canopy, referred to as the "Tent-spread" ( $\mbox{vir}$ ), which was made of goats' hair (above, 26:7-13). [This is why Rashi says here, "the canopy-panels of the Tent."] For by securing this upper covering, the "Mishkan" covering beneath it (ibid. vv. 1-6) was also secured (Nachalas Yaakov).

69. These ropes (מֵיתָרִים) are not mentioned here by the

Torah. However, they are mentioned below, 35:18 (see Rashi there).

70. Some manuscripts introduce the lines that follow with the words, אָמִיר אָנִי יוֹפֶף בָּר שִׁמְעוֹן, But I, Yosef ben Shimon, say... indicating that what follows was added by R' Yosef Kara. See Sifsei Yesheinim Appendix.

71. Sefer Zikaron.

72. Since the יְתְּדוֹתְ do not move, this proves that they were driven into the ground.