

CHEVRAH TORAH...5777

With HEART in MIND

MUSSAR Teaching to Transform the Text & Our Lives

Terumah—Exodus 26:1-14

ASEH SIYAG LIDVARAV—Making a Fence Around One's Word/Spirit

...Key KOSHI...

WHY does the Mishkan warrant a covering above its covering?

WHAT does the Mishkan design teach us about our approach to Holiness/the Holy One?



P'SHAT...Studying Torah—Encountering The Word—The Will—The ONE

The truly wise individual is not one who has achieved wisdom but a *talmid chacham*—a wise student...one who is constantly learning—including by observing and reflecting on what can be learned from other people.

26:1 As for the tabernacle, make it of ten strips of cloth; make these of fine twisted linen, of blue, purple, and crimson yarns, with a design of cherubim worked into them. 2] The length of each cloth shall be twenty-eight cubits, and the width of each cloth shall be four cubits, all the cloths to have the same measurements. 3] Five of the cloths shall be joined to one another. 4] Make loops of blue wool on the edge of the outermost cloth of the one set; and do likewise on the edge of the outermost cloth of the other set: 5] make fifty loops on the one cloth, and fifty loops on the edge of the end cloth of the other set, the loops to be opposite one another. 6] And make fifty gold clasps, and couple the cloths to one another with the clasps, so that the tabernacle becomes one whole.
7] You shall then make cloths of goats' hair for a tent over the tabernacle; make the cloths eleven in number. 8] The length of each cloth shall be thirty cubits, and the width of each cloth shall be four cubits, the eleven cloths to have the same measurements. 9] Join five of the cloths by themselves, and the other six cloths by themselves; and fold over the sixth cloth at the front of the tent. 10] Make fifty loops on the edge of the outermost cloth of the one set, and fifty loops on the edge of the cloth of the other set.

1 וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ
מְשֻׁזָּר וּתְכֵלֶת וְאַרְגָּמָן וְתִלְעַת שָׁנִי
כְּרֻבִים מַעֲשֶׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם: 2 אַרְדָּ
| הִירִיעָה הָאֶחָת שְׁמֹנֶה וְעֶשְׂרִים בְּאַמָּה
וְרֹחַב אַרְבַּע בְּאַמָּה הִירִיעָה הָאֶחָת מִדָּה
אֶחָת לְכֹל־הִירִיעֹת: 3 חֲמִשָּׁ הִירִיעֹת
תְּהִיִן חֲבֵרֹת אִשָּׁה אֶל־אֶחָתָהּ וְחֲמִשׁ
יְרִיעֹת חֲבֵרֹת אִשָּׁה אֶל־אֶחָתָהּ: 4 וְעָשִׂית
לְלֹאֵת תְּכֵלֶת עַל שְׂפַת הִירִיעָה הָאֶחָת
מִקְצֵה בְּחִבְרֹת וְכֹן תַּעֲשֶׂה בְּשְׂפַת הִירִיעָה
הַקִּיצוֹנָה בְּמַחְבְּרַת הַשְּׂנִית: 5 חֲמִשִּׁים
לְלֹאֵת תַּעֲשֶׂה בִּירִיעָה הָאֶחָת וְחֲמִשִּׁים
בְּמַחְבְּרַת הַשְּׂנִית מִקְבִּילֹת הַלְּלֹאֵת אִשָּׁה
אֶל־אֶחָתָהּ: 6 וְעָשִׂית חֲמִשִּׁים קְרָסִי זָהָב
וְחִבְרַת אֶת־הִירִיעֹת אִשָּׁה אֶל־אֶחָתָהּ
בְּקְרָסִים וְהָיָה הַמִּשְׁכָּן אֶחָד: 7
וְעָשִׂית יְרִיעֹת עֲזִים לְאֹהֶל עַל־הַמִּשְׁכָּן
עֶשְׂתֵּי־עֶשְׂרֵה יְרִיעֹת תַּעֲשֶׂה אֹתָם: 8 אַרְדָּ
| הִירִיעָה הָאֶחָת שְׁלֹשִׁים בְּאַמָּה וְרֹחַב
אַרְבַּע בְּאַמָּה הִירִיעָה הָאֶחָת מִדָּה אֶחָת
לְעֶשְׂתֵּי עֶשְׂרֵה יְרִיעֹת:

11] Make fifty copper clasps, and fit the clasps into the loops, and couple the tent together so that it becomes one whole. 12] As for the overlapping excess of the cloths of the tent, the extra half-cloth shall overlap the back of the tabernacle, 13] while the extra cubit at either end of each length of tent cloth shall hang down to the bottom of the two sides of the Tabernacle and cover it. 14] And make for the tent a covering of tanned ram skins, and a covering of dolphin skins above.

9 וְחִבְרַתְּ אֶת־חֲמִשׁ הַיְרִיעֹת לְכֹד וְאֶת־
שֵׁשׁ הַיְרִיעֹת לְבֹד וְכִפַּלְתָּ אֶת־הַיְרִיעָה
הַשְּׁשִׁית אֶל־מוֹל פְּנֵי הָאֹהֶל : 10 וְעָשִׂיתָ
חֲמִשִּׁים לְלֹאֵת עַל שַׁפְּת הַיְרִיעָה הָאֲחֻת
הַקִּיצָנָה בְּחִבְרַת וְחֲמִשִּׁים לְלֹאֵת עַל
שַׁפְּת הַיְרִיעָה הַחֲבֵרַת הַשְּׁנִית : 11 וְעָשִׂיתָ
קָרְסִי נְחֹשֶׁת חֲמִשִּׁים וְהִבַּאתָ אֶת־
הַקָּרְסִים בְּלֹאֵת וְחִבְרַתְּ אֶת־הָאֹהֶל
וְהָיָה אֶחָד : 12 וְסָרַח הָעֵדֹף בַּיְרִיעֹת
הָאֹהֶל חֲצֵי הַיְרִיעָה הָעֵדֹפֹת תִּסָּרַח עַל
אַחֲרֵי הַמִּשְׁכָּן : 13 וְהָאֵמָה מִזָּה וְהָאֵמָה
מִזָּה בְּעֵדֹף בְּאַרְבָּע יְרִיעֹת הָאֹהֶל יִהְיֶה
סָרוּחַ עַל־צַדֵי הַמִּשְׁכָּן מִזָּה וּמִזָּה
לְכִסְתּוֹ : 14 וְעָשִׂיתָ מַכְסֵה לְאֹהֶל עֶרְת
אֵילָם מְאֻדָּמִים וּמַכְסֵה עֶרְת תְּחַשִּׂים
מִלְמַעְלָה :

REMEZ...*Acquiring Torah*...When Torah penetrates our entire being, not just our *seichel/intellect*, this is the acquisition of Torah. –R' Avi Fertig

v.1-2 *As for the Mishkan, make it ten strips of cloth, of fine twisted linen...with a cherubim design worked into them*
The length of each cloth shall be twenty-eight cubits, and the width of each four, all the cloths to have the same measurement
RASHI... “ten strips of cloth...” To be a roof for it, as drapes over the exterior of the beams, as the panels hung behind them to cover the Mishkan.

SARNA... “work of a cherubim design” apparently refers to a highly-specialized technique of weaving... Yoma 72b records a difference of opinion, one view holding that double-faced weaving is intended—appearing the same from both sides, the other view holding it has different designs...

IBN EZRA... The P’shat sense of a “worked design” is that it is neither woven nor embroidered, but uses the same method as done today with silk...Some brainless people equate the 28 cubits with 28 stages of the moon. Really, it is the 10 cloths that are important, since “You spread out the Heaven like a tent-cloth.” [Ps 104:2] That is why the Holy of Holies was a perfect cube, 10x10x10.

MUNK... The ZOHAR follows the words of King Solomon in comparing the Temple to a walnut whose surrounding shell protects the kernel inside, “I descended to a garden of walnut trees...” [Song of Songs 6:11] So with the *Mishkan*, the most intense level of sanctity resides deep within, whereas the holiness of the larger region which surrounds the center is reduced as one gets further away from the source of holiness.

GOTTLIEB-ZORNBERG... The definition of *Mishkan* is the space at the center...The architectural project is concerned primarily with the use of space. A structure is not the walls but the habitable space defined by its walls. The nature of this habitation is the crucial question. What is to happen at the heart of the mystery?... There is to be an emptiness, an absence which defines the Sacred...In the heart of the *Mishkan*, covered over and over, is the absence of Sinai...Nothing is represented there...Yet this uncanny absence constitutes its center...The space that opens to contain God, the space of desire.

v.6 *And make fifty gold clasps, and couple the cloths to one another with the clasps, so the Mishkan becomes one whole.*

SARNA... “*v’hayah ha-Mishkan echad*” The ten separate fabrics that cover the area that constitutes the Holy of Holies and the Holy Place become a unified entity.

ETZ HAYIM...The Tabernacle is symbolic of the Israelites. They too are composed of many parts, but they must form one harmonious whole.

ALTER...One need not read this sentence homiletically in order to see the power of this particular phrase. All the instructions for the design of the Tabernacle—however much the learned interpreters have differed in explaining the concrete architectural details—point to a perfect symmetry of interlocking parts, posts fitting into sockets, clasps into loops...and the dimension of every component carefully measured.

v.7/9 *You shall then make cloths of goats’ hair for a tent over the Tabernacle; make the cloths eleven in number...*

Join five of the cloths by themselves, and the other six by themselves, and the sixth fold over at the front of the tent

SARNA... A coarser covering made of goats’ hair was to be laid above the linen fabric...The long fabric was to be spread lengthwise over the entire area of the Tabernacle...The outermost strip, called the sixth, which began at the entrance, was to be doubled over, thus leaving an overhang of 10 cubits on the north and south sides. On the west side, this fabric, which was 12 cubits long, would trail along the ground.

RASHI...One half of the extra cloth hung down two cubits over the screen on the east side opposite the entrance giving it the appearance of a bride modestly covering her face with a veil.

S’FORNO...The *Mishkan* itself was not to serve as a tent, but for the cherubim to envelop its interior. The goats’-hair curtains, although not as sacred as the inner curtain...nonetheless represent levels of divinity which are diverse, hence they were made in sections and coupled together.

v.14 *And make for the tent a covering of tanned ram skins, and a covering of dolphin skins above.*

RASHI...For that covering made of goats’ hair make yet another covering of rams’ hides, and again, above it, a covering made of hides of *techashim*. Some say those two hide coverings were only above the roof, but their length was the size of the entire *Mishkan*.

The ANCHOR BIBLE ... “*l’Ohel al Ha-Mishkan*”...My rendering highlights the ambiguity of this infinitive form, assuming though most other versions make it a noun, it is “to tent over the Tabernacle.”...It is clear that the outer goat-hair curtain is called “the Tent...and is two-cubits wider than the inner-curtain...As for v.12ff, *Serach ha-Odef*, rendered as “*And the superfluous overhang of the Tent’s curtains, half shall hang over the Tent’s back...and the remainder of the superfluity on the tent’s sides...*” Note, the Romans often did just this to protect their tents in winter, shielding the Tabernacle from the elements, and also making the interior even darker. .

declares; depth theology evokes. Theology demands obedience and believing; depth theology hopes for response and appreciation.

The vitality of religion depends upon keeping alive the polarity of doctrine and insight, of dogma and faith, of ritual and response, of institution and individual...

...The world seems to have two faces. Living in one realm, it seems that the face of the world is open to us; living in another realm, it is as if the world stood with its back to us. Citizens of two realms, we must all sustain a dual allegiance: we sense the ineffable in one realm, we exploit reality in the other. To maintain the right balance of meaning and mystery, of stillness and utterance, of revelation and hidden Truth...seems to be the goal of a religious existence...

The sense of Mystery gives grandeur to the mind and fertility to the soul. We cripple man's character, we injure his soul, by pretending there are no depths in reality...

Sensitivity to living with the Mystery is the essence of human dignity. It is the soil in which our consciousness has its root, and out of which a sense of meaning is derived...

...The elements of depth theology are those situations in which the door to ultimate significance is not locked, in which the mystery is not obscured. These elements are acts of wonder and awe, a sense of indebtedness, moments of embarrassment and moments of being that are pregnant with meaning, acts of meaning and luminous moments of insight.

...We are pregnant with a thought for which we have no image. We are endowed with a song which we cannot utter, with a word we do not know how to spell. Then we open a Psalm, and there is a song and the Word...The song grows within us. We pour it into a deed; we fashion it into words, but the song is never exhausted...

There is abundance of love in God's concealment. Yet, no covering can deceive a heart drunk with joy...

[“Depth Theology,” in The Insecurity of Freedom, AJH, pgs 115-125]

...PRACTICE...

Looking in:

CONSIDER:

WHAT fence in your life have you built? WHAT is the desire at its center?

WHAT fences do we construct that cover the Sacred?

HOW do they help/hinder our depth connection with the Divine?

WHAT might it mean to put a door in your fence to enter The HOLY?