

the sunny season, such as the distant islands of the sea, ask for rain at the time when they need it, in the blessing of; Who hears prayer. Places that keep the Festivals for two days begin saying; You make the rain fall, in the additional [mussaf] prayer of the first day of Shmini Atzeret and continue to say it

throughout the entire rainy season.

צְרִיכִין לְגִשְׁמִים בַּיָּמֹת הַחֹמָה בְּגוֹן אֵי הַיָּם הַרְחוֹקִים שׁוֹאֲלִין אֶת הַגִּשְׁמִים בְּעַת שְׁהֵן צְרִיכִין לָהֶן בְּשׂוֹמֵעַ תְּפִלָּה. וּמְקוֹמוֹת שְׁהֵן עוֹשִׂין יוֹם טוֹב שְׁנַיִם יָמִים אֹמְרִים מוֹרִיד הַגֶּשֶׁם בְּתַפְלַת מוֹסַף שֶׁל יוֹם רִאשׁוֹן שֶׁל שְׁמִינִי עֲצֵרֶת וּמִתְפַּלֵּל וְהוֹלֵךְ כָּל יָמֹת הַגִּשְׁמִים:

PEKUDAI FOR THURSDAY NIGHT

פקודי ליל ששי

צירוף יהוה

טז וַעֲבְדוּ תַרְתִּין מְרַמְצָן דְּדֶהב וְתַרְתִּין עֲזָקוֹן דְּדֶהב וַיִּהְבּוּ יֵת תַרְתִּין עֲזָקְתָא עַל תַרְתִּין סְטְרִי חוּשְׁנָא: יז וַיִּהְבּוּ תַרְתִּין גְּדִילְתָא דְדֶהב עַל תַרְתִּין עֲזָקְתָא עַל סְטְרִי חוּשְׁנָא: יח וַיִּתְּ תַרְתִּין גְּדִילְתָא דְעַל תַרְתִּין סְטְרוּהִי וַיִּהְבּוּ עַל תַרְתִּין מְרַמְצָתָא וַיִּהְבְּנוּ עַל כְּתָפֵי אַפּוּדָא לְקַבֵּל אַפּוּהִי: יט וַעֲבְדוּ תַרְתִּין עֲזָקוֹן דְּדֶהב וְשׁוּיָאוּ עַל תַרְתִּין סְטְרִי חוּשְׁנָא עַל סַפְתֵיהִי דִי לְעִבְרָא דַאפּוּדָא מִלְגִּי: כ וַעֲבְדוּ תַרְתִּין עֲזָקוֹן דְּדֶהב וַיִּהְבְּנוּ עַל תַרְתִּין כְּתָפֵי אַפּוּדָא מִלְרַע מִלְקַבֵּל אַפּוּהִי לְקַבֵּל בֵּית לּוֹפֵי מַעְלוֹי

טז וַיַּעֲשׂוּ שְׁתֵי מִשְׁבְּצַת זָהָב וּשְׁתֵי טַבַּעַת זָהָב וַיִּתְּנוּ אֶת־שְׁתֵי הַטַּבַּעַת עַל־שְׁנַיִ קְצוֹת הַחֹשֶׁן: יז וַיִּתְּנוּ שְׁתֵי הַעֲבֹתֹת הַזֹּהָב עַל־שְׁתֵי הַטַּבַּעַת עַל־קְצוֹת הַחֹשֶׁן: יח וְאֵת שְׁתֵי קְצוֹת שְׁתֵי הַעֲבֹתֹת נָתְנוּ עַל־שְׁתֵי הַמִּשְׁבְּצַת וַיִּתְּנֵם עַל־כְּתַפַּת הָאֵפֹד אֶל־מוֹל פָּנָיו: יט וַיַּעֲשׂוּ שְׁתֵי טַבַּעַת זָהָב וַיִּשְׂיִמוּ עַל־שְׁנַיִ קְצוֹת הַחֹשֶׁן עַל־שְׁפָתוֹ אֲשֶׁר אֶל־עִבְרַת הָאֵפֹד בֵּיתָהּ: כ וַיַּעֲשׂוּ שְׁתֵי טַבַּעַת זָהָב וַיִּתְּנֵם עַל־שְׁתֵי כְּתַפַּת הָאֵפֹד מִלְמַטָּה מִמוֹל פָּנָיו לְעֵמֶת מַחְבְּרָתוֹ מִמַּעַל

(16) And they made two golden housings and two golden rings and they attached these two rings on the two corners of the Breastplate. (17) Then they placed the two golden braids upon those two rings upon the corners of the Breastplate. (18) Then they placed the two ends of [each of] the two braids into the two housings, and they connected these [housings] to the *Eifod's* shoulder straps, on the [*Eifod's*] external surface. (19) Then they made two [more] golden rings, and attached [them] onto the two [lower] corners of the Breastplate, along its edge that is towards the *Eifod*, on the inside. (20) Then they made [another] two golden rings, and attached them to the bottoms of the *Eifod's* two shoulder straps, on the external surface, near their point of connection [to the

לְהַמִּין אֶפֹּדָא: כּא וַיְחַדֵּן ית חוֹשֶׁנָּא מְעוֹקְתִּיה לְעוֹקְתָא דְאֶפֹּדָא בְּחוּטָא דְתַכְלֵתָא לְמַהוּי עַל הַמִּין אֶפֹּדָא וְלֹא יִתְפָּרַק חוֹשֶׁנָּא מֵעֲלוּי אֶפֹּדָא כְּמָא דִּי פִקִּיד יי ית מֹשֶׁה: כב וְעַבְד ית מְעִילָא דְאֶפֹּדָא עוֹבֵד מְחִי גְמִיר תַּכְלָא: כג וּפּוּם מְעִילָא כְּפִיל לְגוּה כְּפּוּם שְׂרִין תּוֹרָא מְקַף לְפּוּמִיה סְחֹר סְחֹר לֹא יִתְבָּע: כד וְעַבְדוּ עַל שְׂפוּלֵי מְעִילָא רְמוּנֵי תַכְלָא וְאַרְגָּוָנָא וְצִבְע זְהוּרֵי שְׁזִיר: כה וְעַבְדוּ וְגִיָּא דְהַב דְּכִי וַיְהִיבוּ ית וְגִיָּא בְּגוּ רְמוּנֵיָא עַל שְׂפוּלֵי מְעִילָא סְחֹר סְחֹר בְּגוּ רְמוּנֵיָא: כו וְגִיָּא וְרְמוּנָא וְגִיָּא וְרְמוּנָא עַל שְׂפוּלֵי מְעִילָא סְחֹר סְחֹר לְשִׁמְשָׁא כְּמָא דִּי פִקִּיד יי ית מֹשֶׁה: כז וְעַבְדוּ ית כְּתוּנִין דְּבוּצָא עוֹבֵד מְחִי לְאַהֲרֹן

לְחֹשֶׁב הָאֶפֹּד: כּא וַיִּרְכְּסוּ אֶת־הַחֹשֶׁן מִטְּבַעְתֵּי אֶל־טְבַעַת הָאֶפֹּד בְּפִתִּיל תְּכֵלֶת לְהִית עַל־חֹשֶׁב הָאֶפֹּד וְלֹא־יִנָּח הַחֹשֶׁן מֵעַל הָאֶפֹּד כַּאֲשֶׁר צִוָּה יְדוּה אֶת־מֹשֶׁה: פ שלישי ששי כשהן מחוברין כב וַיַּעַשׂ אֶת־מְעִיל הָאֶפֹּד מְעֵשָׂה אָרְג כְּלִיל תְּכֵלֶת: כג וּפִי־הַמְּעִיל בְּתוֹכּוֹ כְּפִי תַחֲרָא שְׂפָה לְפִיו סָבִיב לֹא יִקָּרַע: כד וַיַּעֲשׂוּ עַל־שׁוּלֵי הַמְּעִיל רְמוּנֵי תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שְׁנֵי מְשׁוֹר: כה וַיַּעֲשׂוּ פַעֲמָנֵי זָהָב טְהוֹר וַיִּתְּנוּ אֶת־הַפַּעֲמָנִים בְּתוֹךְ הַרְמוּנִים עַל־שׁוּלֵי הַמְּעִיל סָבִיב בְּתוֹךְ הַרְמוּנִים: כו פַּעֲמָן וְרַמָּן פַּעֲמָן וְרַמָּן עַל־שׁוּלֵי הַמְּעִיל סָבִיב לְשֵׁרֶת כַּאֲשֶׁר צִוָּה יְדוּה אֶת־מֹשֶׁה: ס כז וַיַּעֲשׂוּ אֶת־הַפְּתִנֹת שֵׁשׁ מְעֵשָׂה אָרְג לְאַהֲרֹן

Eifod proper], above the *Eifod*'s waistband. (21) They then fastened the Breastplate by its rings, to the rings that are on the *Eifod*, with a string of [wool dyed] green[ish-blue]; [and thereby, the Breastplate] would remain [firmly held] upon the *Eifod*'s waistband. [This,] in order that the Breastplate would not become detached from upon the *Eifod* — as the Lord had commanded Moshe. (22) And he made the Robe of the *Eifod*, the work of a weaver, entirely out of [wool dyed] green[ish-blue]. (23) And the [top] opening of the Robe was folded inward, just like a coat of armor has, with a bordering-edge all around its opening, [so that] it will not be torn. (24) And on the [lower] hem of the Robe, they made pomegranate [-like sphere]s out of [wool dyed] green[ish-blue], [wool dyed] purple, strips of [wool dyed] crimson, twined together. (25) And they made bells out of pure gold, and they placed these bells [alternating] in between the pomegranates, all around the Robe's hem, [each bell placed] between [two] pomegranates; (26) A bell and then a pomegranate, a bell and a pomegranate [and so on], all around the Robe's hem. [The Robe was thus made] to serve, as the Lord had commanded Moshe. (27) And they made the Tunics out of linen, the

וּלְבִנָּיו: כַּח וְאֵת הַמְצַנֶּפֶת שֵׁשׁ וְאֵת פְּאָרֵי
הַמְּגַבְעוֹת שֵׁשׁ וְאֵת מְכַנְסֵי הַבַּד שֵׁשׁ
מִשְׁזָר: כַּח וְאֵת הָאֲבִנֹת שֵׁשׁ מִשְׁזָר וְתַכְלֵת
וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מַעֲשֵׂה רֶקֶם כַּאֲשֶׁר
צִוָּה יְדוּהָ אֶת־מֹשֶׁה: ס ל וַיַּעֲשׂוּ אֶת־צִיץ
נֹזֵר־הַקֹּדֶשׁ זָהָב טָהוֹר וַיִּכְתְּבוּ עָלָיו מִכְתָּב
פְּתוּחֵי חוֹתֶם קֹדֶשׁ לַיְדוּהָ: לֹא וַיִּתְּנוּ עָלָיו
פְּתִיל תַּכְלֵת לְתֵת עַל־הַמְצַנֶּפֶת מִלְּמַעְלָה

וּלְבִנָּיו: כַּח וְאֵת הַמְצַנֶּפֶת שֵׁשׁ וְאֵת פְּאָרֵי
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פְּתוּחֵי חוֹתֶם קֹדֶשׁ לַיְדוּהָ: לֹא וַיִּתְּנוּ עָלָיו
פְּתִיל תַּכְלֵת לְתֵת עַל־הַמְצַנֶּפֶת מִלְּמַעְלָה

work of a weaver, for Aharon and for his sons; (28) And the Turban out of linen, and the glorious Hats out of linen, and the linen Pants — [all of these were made] out of twined linen. (29) And the Belt [was made] out of twined linen, [wool dyed] green[ish-blue], [wool dyed] purple, strips of [wool dyed] crimson, the work of an embroiderer — as the Lord had commanded Moshe. (30) And they made the *Tzitz*, the crown of holiness, out of pure gold, and they inscribed upon it, like the engraving of a signet ring: Holy To The Lord. (31) And they placed a string of [wool dyed] green[ish-blue] upon it, [in order] to place [the

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(28) וְאֵת פְּאָרֵי הַמְּגַבְעוֹת — [literally, “the glory (תפארת) of the Hats,” the meaning here being:] The glorious Hats (see verse 28:40 above, where the priestly Hats were made for honor and glory [תפארת]). (31) לְתֵת עַל הַמְצַנֶּפֶת מִלְּמַעְלָה — For it was by means of the [greenish-blue woolen] strings [that were attached to the Tzitz (see below)], that the High Priest would [lay the Tzitz over the Turban, for he would] seat these strings over the top of the Turban like a sort of crown (see Rashi on verse 28:37 above for full explanation). Now, it is impossible to suggest that the Tzitz [proper] sat on the very top of the Turban, for in Shechitat Kodshim [i.e., Tractate Zevachim], we learned (19a): “The High Priest’s hair was visible between the Tzitz and the Turban, for it was there that he placed his tefillin.” [Furthermore, Scripture states that] the Tzitz was to be placed on his forehead (see verse 28:38 above) [rather than upon the top of the Turban]. We see, therefore, that the Turban was [worn] above [on the head], while the Tzitz was below [the Turban, on his forehead]. What then, is [meant here in our verse by the phrase]: על המצנפת מלמעלה [literally, “to place (the

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(כח) וְאֵת פְּאָרֵי הַמְּגַבְעוֹת. תְּפַאֲרַת הַמְּגַבְעוֹת. הַמְּגַבְעוֹת הַמְּפֹאֲרוֹת: (לא) לְתֵת עַל הַמְצַנֶּפֶת מִלְּמַעְלָה. וְעַי הַפְּתִילִים הָיָה מוֹשִׁיבֵן עַל הַמְצַנֶּפֶת כַּמִּין בְּתָר וְאִי אֶפְשֶׁר לוֹמַר הִצִּיץ עַל הַמְצַנֶּפֶת שֶׁהָיָה בְּשֹׁחֵיטֵת קֹדְשִׁים שְׁנִינֹו שְׁעָרוֹ הָיָה נֶרְאָה בֵּין צִיץ לַמְצַנֶּפֶת שֶׁשָׁם מִנִּיחַ הַפְּלִין וְהִצִּיץ הָיָה נָתוּן עַל הַמְצַנֶּפֶת הָרִי הַמְצַנֶּפֶת לְמַעְלָה וְהִצִּיץ לְמַטָּה וּמָהוּ עַל

פָּקִיד יְיָ יתְּ מֹשֶׁה: לֵב וְשָׁלִים כָּל פִּלְחָן מִשְׁכָּנָא מִשְׁכַּן זְמַנָּא

כָּאֲשֶׁר צִוָּה יְדוּהָ אֶת־מֹשֶׁה: ם לֵב וְתִכֵּל

[Tzitz] upon the Turban from above, as the Lord commanded Moshe. (32) Thus,

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Tzitz] upon the Turban from above”]?! And I have already discussed (see Rashi on 28:37 above) the difficulty about the matter [of the relative positions of the Tzitz and Turban apropos of reconciling the various relevant verses], as follows: Here in our verse, Scripture says, “And they placed a string of [wool dyed] green[ish-blue] upon it” — but when [Moshe was actually] commanded [regarding the Tzitz (verse 28:37 above)], Scripture states, “And you will place it upon a string of [wool dyed] green[ish-blue]”!

המזנפת מלמעלה. ועוד הקשיתי בה כֵּאן הוּא אוֹמֵר וַיִּתְּנוּ עָלָיו פְּתִיל תְּכֵלֶת וּבַעֲנָן הַצּוֹאֵה הוּא אוֹמֵר וְשָׂמַתְּ אֹתוֹ עַל פְּתִיל תְּכֵלֶת. וְאוֹמֵר אֲנִי פְּתִיל תְּכֵלֶת זֶה חוּטִין הֵן לְקִשְׁרוֹ בְּהֵן בַּמִּצְנֶפֶת לְפִי שֶׁהֲצִיץ אִינוּ אֶלָּא מֵאוּזֵן לְאוּזֵן וּבִמְהוּ יִקְשְׁרוּנוּ בַּמִּצְחוֹ וְהָיוּ קְבוּעִין בּוֹ חוּטֵי תְּכֵלֶת לְשֵׁנֵי רֵאשֵׁי וּבְאִמְצָעֵיתוֹ שֶׁבְּהֵן קוֹשְׁרוֹ וְתוֹלְהוֹ בַּמִּצְנֶפֶת כִּשְׁהוּא בְּרֵאשׁוֹ וְשֵׁנֵי חוּטִין הָיוּ בְּכָל קֶצֶה וְקֶצֶה אַחַת מִמֶּעַל וְאַחַת מִתַּחַת לְצַד מִצְחוֹ וְכֵן בְּאִמְצָעוֹ שֶׁכָּךְ הוּא נוֹחַ לְקִשּׁוֹר וְאִין דֶּרֶךְ קִשְׁיָרָה בְּפִחוֹת מִשְׁנֵי חוּטִין לְכָךְ נֶאֱמַר עַל פְּתִיל תְּכֵלֶת. וְעָלָיו פְּתִיל תְּכֵלֶת וְקוֹשֵׁר רֵאשֵׁיהֶם

[Was the string of wool upon the Tzitz, or was the Tzitz upon the string?] Therefore, I say that the string of greenish-blue wool [cited in connection with the Tzitz] represents several threads which are [attached to the Tzitz and are] used to fasten it to the Turban. For the Tzitz [proper is a plate placed on the forehead and] extends only from ear to ear [but not behind the head]. So how would he fasten it onto his forehead? Well, the Tzitz had [three] greenish-blue woolen strings — [one] attached to each of its ends and [the third] at the middle [of the Tzitz]. With these [three strings,] he would tie it up and hang it from the Turban, when the latter had been already placed on his head. Now, [one of these three woolen strings would be threaded through a hole] at each end of the Tzitz, [thus creating] two strings [emerging from that hole], one [emerging] on top [of the outer surface of the Tzitz,] while the other [emerged] underneath [the Tzitz, i.e., directly] onto his forehead. This was true also of the middle string [which, when threaded through its central hole, would have one end emerge onto the Tzitz's external surface, while its other end would emerge under the Tzitz onto his forehead]. [The reason why the strings were threaded through in this manner, thereby creating three double strings was] that it is thus easier to tie up [the Tzitz], for [when one fastens something,] it is not customary to use less than two strings. This, then, explains why Scripture states both “[And you will place it] upon a string of [wool dyed] green[ish-blue]” (in verse 28:37 above) and “And you will place a string of [wool dyed] green[ish-blue] upon it” [for referring to the string ends that emerge on top of the Tzitz's external surface, the string is upon the Tzitz, while referring to the string ends that emerge underneath the Tzitz onto his forehead, the Tzitz is upon the string. Thus, those verses are reconciled]. And [the fastening was done as follows:] he would take all of the [three] double string ends [bringing the two double string ends at the side-holes of the Tzitz around the sides and back of his head, and the central double string ends over the top of the Turban and down over the back of his head] and tie them all up together behind him, against the back of his neck. [In this way,] he would be seating it [i.e., the Tzitz apparatus,

וַעֲבָדוּ בְּנֵי יִשְׂרָאֵל כְּכֹל דֵּי
פְּקִיד יְיָ יְתַּ מֹּשֶׁה כֵּן עֲבָדוּ:
לֵג וְאִיתֵיאוּ יֵת מִשְׁפָּנָא לְמֹשֶׁה

כָּל-עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד וַיַּעֲשׂוּ בְּנֵי
יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה כֵּן
עָשׂוּ: פ רביעי לג וַיְבִיאוּ אֶת-הַמִּשְׁכָּן אֶל-

all the work of the Sanctuary of the Tent of Appointment, was completed. And the Children of Israel had done all that the Lord had commanded Moshe — so they did [exactly]. (33) Then they brought the Sanctuary to Moshe, the Tent and

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consisting of the Tzitz proper and the three double string ends attached to it,] over the top of the Turban. But do not be puzzled that although many string ends are being referred to here, Scripture nevertheless does not say here, “greenish-blue woolen strings.” For we find [a similar instance] in the context of the Breastplate and Eifod, when Scripture states (verse 21 above), “They then fastened the Breastplate [... by its rings, to the rings that are on the Eifod,] with a string,” [and

there, more than one string was used]. For [at the very least] you must admit that no less than two strings were used there [to fasten the Breastplate to the Eifod], since [each of] the two [lower] corners of the Breastplate had attached [one of] two Breastplate rings. And at the same level, the [bottoms of the] two shoulder straps of the Eifod [at the back], had attached the two Eifod rings [one to each strap]. Now, using the customary tying method [of double-stranded strings (see above), he would thread one string into one of the rings, making a double-string, and another into the next, and so on for the four rings — two on the Breastplate and two on the Eifod. After this, he would tie one double-string from one Breastplate ring to a double-string emerging from an Eifod shoulder strap ring on one of his body sides, and do the same for his other side. In this way,] there were four double strings [used]. However, [even if one string was used to tie up a Breastplate ring to an Eifod ring on one side, and another single string used to tie up the rings on the other side — at the very least,] it is impossible to say that there were less than two strings [and yet Scripture uses the singular (verse 21 above), “They then fastened the Breastplate by its rings, to the rings that are on the Eifod, with a string.” Hence, we see another such example in this context where the term “string” is actually referring to several strings]. (32) וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל — [This phrase seems to be repeating the preceding one in our verse, namely, that they had completed all the work. However, here, the phrase is to be understood in connection with what follows, i.e., that they had done] the work just as the Lord had commanded [Moshe] (Siftei Chakhamim). (33) Then they brought the Sanctuary [to Moshe] — [Why did the artisans not erect the Sanctuary themselves?] Because they were unable to erect it [due to its enormous weight].

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הַשָּׁנִים בָּלֵם יְהוּד מֵאַחֲרָיו לְמוֹל עֲרְפוֹ וּמוֹשִׁיבוֹ עַל
הַמִּצְנֶפֶת. וְאֵל תְּתַמָּה שְׁלֹא נֶאֱמַר פְּתִילֵי תְּכֵלֶת
הוֹאִיל וּמְרוּבֵינוּ הֵן שְׁהָרֵי מְצִינוּ בַחֲשׁוֹן וְאֶפֶוד וְיֶרְכָסוּ
אֶת הַחֲשׁוֹן וְגו' וְעַל כִּרְחֹף פְּחוֹת מִשְׁנִים לֹא הָיוּ
שְׁהָרֵי בִשְׁתֵּי קְצוֹת הַחֲשׁוֹן הָיוּ ב' טְבַעוֹת הַחֲשׁוֹן וּבִב'
כְּתוּפוֹת הָאֶפֶוד הָיוּ ב' טְבַעוֹת הָאֶפֶוד שְׁכַנְגָדָן וּלְפִי
דֶרֶךְ קִשְׁרֵיהֶן ד' חוּטִין הָיוּ וּמִכָּל מְקוֹם פְּחוֹת מִשְׁנִים
אֵי אֶפְשָׁר: (לב) וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל. אֶת הַמְּלֶאכֶה
כְּכֹל אֲשֶׁר צִוָּה ה' וְגו': (לג) וַיְבִיאוּ אֶת הַמִּשְׁכָּן וְגו'.
שְׁלֹא הָיוּ יְכוּלִין לְהִקְיָמוּ וּלְפִי שְׁלֹא עָשָׂה מֹשֶׁה שׁוּם

יֵת מִשְׁכַּנָּא וְיֵת כָּל מְנוּחֵי
פּוֹרְפוּחֵי דְפוּחֵי עֲבֹרוּחֵי
וְעִמּוּדוּחֵי וְסִמְכוּחֵי: לֹד וְיֵת
חּוֹפֵאָה מִשְׁכֵּי דְדַכְרֵי מִסְמָקֵי
וְיֵת חּוֹפֵאָה מִשְׁכֵּי דְסִגְנוּנָא
וְיֵת פְּרָכְתָּא דְפְרָסָא: לֹד וְיֵת
אֲרוֹנָא דְסִהְדוּתָא וְיֵת אֲרִיחּוּחֵי
וְיֵת כְּפָרְתָּא: לֹד וְיֵת פְּתוּרָא יֵת
כָּל מְנוּחֵי וְיֵת לָחִם אֲפִיָּא:
לֹד וְיֵת מְנִרְתָּא דְכִיתָא יֵת
בּוֹצִינְהָא בּוֹצִינֵי סִרְרָא וְיֵת כָּל
מְנֵהָא וְיֵת מִשְׁחָא דְאִנְהִירוּתָא:
לֹד וְיֵת מִדְבַּחָא דְדִהֲבָא וְיֵת
מִשְׁחָא דְרִבּוּתָא וְיֵת קְטֹרֶת
בּוֹסְמִיָּא וְיֵת פְּרָסָא דְתִרְעָ

מִשֶׁה אֶת־הָאֵהֶל וְאֶת־כָּל־כְּלָיו קָרְסֵיו
קָרְשָׁיו בְּרִיחוֹ (קִרֵי בְרִיחֵיו) וְעַמֻּדָיו וְאֲדָנָיו:
לֹד וְאֶת־מִכְסֵה עוֹרֹת הָאֵילִם הַמֵּאֲדָמִים
וְאֶת־מִכְסֵה עֲרֹת הַתְּחָשִׁים וְאֶת פְּרֻכַת
הַמִּסֵּךְ: לֹד אֶת־אֲרוֹן הָעֵדוּת וְאֶת־בַּדָּיו וְאֶת
הַכְּפָרֹת: לֹד אֶת־הַשְּׁלַחַן אֶת־כָּל־כְּלָיו וְאֶת
לָחֵם הַפָּנִים: לֹד אֶת־הַמְּנִרָה הַטְּהֻרָה אֶת־
נִרְתֵיהָ נֹרֹת הַמַּעֲרֻכָה וְאֶת־כָּל־כְּלֵיהָ וְאֶת
שֶׁמֶן הַמֵּאֹר: לֹד וְאֶת מִזְבַּח הַזֶּהָב וְאֶת
שֶׁמֶן הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת מִסְךְ

all its vessels, its clasps, its planks, its bolts and its pillars and its sockets;
(34) And the cover of ram skins [dyed] red, and the cover of *tachash* skins, and
the veiling Cloth Partition; (35) The Ark of Testimony and its rods, and the Lid;
(36) The Table, all of its vessels, and the Show-Bread; (37) The pure *Menorah*,
its kindling-cups — the kindling cups which were to be set up in order — and
all of [the *Menorah's*] vessels, and the oil for illumination; (38) And the Golden
Altar, and the Anointment Oil and the perfume incense; and the Veil for the

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And since Moshe had not performed any task for the [construction of the] Sanctuary, the Holy One, Blessed is He, left its erection for Moshe to do. Now, [its erection was a formidable task,] for no man was able to erect it, due to the heavy weight of the planks indeed no one had the strength to stand them upright, yet Moshe did. [Even] Moshe [who

מְלֹאכָה בְּמִשְׁכָּן הִגִּיחַ לוֹ הַקֶּב"ה הַקָּמְתוֹ שְׁלֹא הִיָּה יְכוּל לְהַקִּימוֹ שׁוּם אָדָם מִחֻמַּת כּוֹבֵד הַקְּרָשִׁים שְׁאִין כַּח בְּאָדָם לְזַקְפֵן וּמִשֶׁה הֶעֱמִידוֹ אָמַר מִשֶׁה לְפָנָי הַקֶּב"ה אֵיךְ אֶפְשֶׁר הַקָּמְתוֹ עַל יְדֵי אָדָם אָמַר לוֹ יַעֲסוֹק אַתָּה בְּיַד נְרָאָה כְּמַקִּימוֹ וְהוּא נִזְקָף וְקָם מֵאֵלָיו וְזֵהוּ שְׁנַאֲמַר הוּקָם הַמִּשְׁכָּן הוּקָם מֵאֵלָיו. מוֹדְרֵשׁ רַבִּי תַנְחֻמָּא:

was very tall and strong] exclaimed before the Holy One, Blessed is He: "How can the Sanctuary be erected by man?!" So God told him: "You make your effort." Thus, it appeared as though Moshe was erecting it, but it actually stood upright and became erected by itself [through Divine help]. This, then, is the meaning of (verse 40:17 below), "the Sanctuary was erected" [where Scripture uses the passive form, alluding to the above, rather than saying that Moshe had erected it. During journeys, when others erected the Sanctuary, it was actually by way of the same miracle, but God bestowed the honor of the first time upon Moshe (Siftei Chakhamim)]. [The above is taught in] the Midrash of Rabbi Tanchuma (see Tanchuma 11).

מִשְׁכָּנָא: לט ית מדבֿחא
 דנחֿשא וית סרדא דנחֿשא
 דיליה ית אריחוי וית כל
 מנוהי ית כיורא וית בסיסיה:
 מ ית סרדי דדרתא ית
 עמודהא וית סמכהא וית
 פרסא לתרע דרתא ית
 אטונוהי וסכהא וית כל מני
 פלחן משכנא למשכן זמנא:
 מא ית לבושי שמושא
 לשמשא בקודשא ית לבושי
 קודשא לאהרן כהנא וית
 לבושי בנוהי לשמשא:

פֶּתַח הָאֹהֶל: לט אַתּוּ מִזְבַּח הַנְּחֹשֶׁת וְאֶת־
 מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־לוֹ אֶת־בְּדִיו וְאֶת־
 כָּל־כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ: מ אַתּוּ קַלְעֵי
 הַחֲצָר אֶת־עַמֻּדֶיהָ וְאֶת־אֲדָנֶיהָ וְאֶת־
 הַמָּסָךְ לְשַׁעַר הַחֲצָר אֶת־מִיתָרָיו וִיתְדוֹתֶיהָ
 וְאֶת כָּל־כְּלֵי עֲבֹדַת הַמִּשְׁכָּן לְאֹהֶל מוֹעֵד:
 מא אֶת־בְּגָדֵי הַשָּׂרָד לְשָׂרֵת בִּקְדֹשׁ אֶת־
 בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגָדֵי בָנָיו
 לְכַהֵן:

entrance of the Tent; (39) The Copper Altar with its copper grating, its rods and all of its vessels; the Laver with its base; (40) The lacework curtains of the Courtyard, its pillars, its sockets; and the Veil for the entrance to the Courtyard, its ropes and its stakes; and all the vessels for the Service in the Sanctuary of the Tent of Appointment; (41) The laced coverings for holy use; the holy garments for Aharon the priest and his sons' garments, with which to serve.

PEKUDAI FOR FRIDAY

פקודי ליום ששי

מב ככל די פקיד יי ית משה
 כן עבדו בני ישראל ית כל
 פלחנא: מג וזא משה ית כל
 עבדתא והא עבדו יתה כמא
 די פקיד יי כן עבדו וברוך

מב כָּכֵל אֲשֶׁר־צִוָּה יְדוּהָ אֶת־מֹשֶׁה כֵּן עָשׂוּ
 בְּנֵי יִשְׂרָאֵל אֶת כָּל־הָעֲבֹדָה: מג וַיֵּרָא מֹשֶׁה
 אֶת־כָּל־הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ כַּאֲשֶׁר
 צִוָּה יְדוּהָ כֵּן עָשׂוּ וַיְבָרֶךְ אֹתָם מֹשֶׁה: פ

(42) Just as all that the Lord had commanded Moshe, so did the Children of Israel perform all the work. (43) And Moshe saw all the work, and beheld that they had done it as the Lord had commanded — indeed they did [it exactly].

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(43) **And Moshe blessed them** — Said (מג) וַיְבָרֶךְ אֹתָם מֹשֶׁה. אמר להם יהי רצון שְׁתַּשְׂרָה שְׂכִינָהּ בְּמַעֲשֵׂה יְדֵיכֶם. ויהי נועם ה' your hands, and may the pleasantness of the Lord our God be upon us [and may he firmly establish the work of our hands for us — (O please) firmly establish the work of our hands]!"