

**Practical Law:****Rambam, Laws of Reciting Shema, Ch. 3**

(1) Not only regarding the recital of *Shema*, did the Sages say [it is forbidden], but it is also forbidden to speak any holy subject in a bathhouse or a lavatory, even if one is speaking in a language other than Hebrew. And not only reciting, but even thinking about matters of Torah in a lavatory, a bathhouse, or a filthy place — that is, a place where there is excrement or urine — is forbidden. (2) It is permissible to speak of non-sacred matters in the holy language in a lavatory. So, too, it is permissible to say secondary, descriptive names of God, such as; Merciful One, Faithful One, and so on, in a lavatory. But it is forbidden to mention specific names of God — that is, the names that may not be erased — in a lavatory or an old [i.e., one that has actually been used] bathhouse. However, if the need arises to prevent the transgression of a prohibition, one may say whatever is necessary, even in the holy language and regarding holy subjects.

הלכה

הרמב"ם הלכות קריאת שמע פרק ג'

א לא קריאת שמע בלבד אמרו אלא כל ענין שהוא מדברי הקדש אסור לאומרו בבית המרחץ ובבית הכסא ואפלו אמרו בלשון חול. ולא לאומרו בלבד אלא אפלו להרהר בלבו בדברי תורה בבית הכסא ובבית המרחץ ובמקום הטנופת והוא המקום שיש בו צואה ומי רגלים אסור: ב דברים של חול מתר לאמרן בלשון הקדש בבית הכסא וכן הכניזים בגון רחום ונאמן וכיוצא בהן מתר לאמרן בבית הכסא אבל השמות המיוחדים והן השמות שאינן נמחקין אסור להזכירן בבית הכסא ובבית המרחץ ישן ואם נודמן לו להפריש מן הדבר האסור בבית המרחץ או בבית הכסא מפריש ואפלו בלשון הקדש ובעניני קדש:

**TERUMAH FOR THURSDAY NIGHT****תרומה ליל ששי**

צירוף יהוה

כז לקבל גִּדְנָפָא יְהוָה עֲזָקְתָא  
לְאַתְרָא לְאַרְיִחָא לְמַטְלִיתָא  
פְּתוּרָא: כח וְתַעֲבֹד יְת אַרְיִחָא  
דְּאַעִי שְׁטִין וְתַחֲפִי יְתֵהוּן

כז לְעַמַּת הַמְּסַגְרָת תְּהִינן הַטְּבַעַת לְבַתִּים  
לְבַדִּים לְשֵׂאת אֶת־הַשְּׁלֶחָן: כח וְעֲשִׂיתָ  
אֶת־הַבְּדִים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זֶהֱבִ

(27) These rings will be opposite the rim, as housings for the rods [that are used] to carry the Table. (28) And you will make the rods out of acacia wood and cover

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(27) **These rings will be opposite the rim** — inserted into the Table-legs, opposite the ends of the rim. **לבתים לבדים** — [meaning,] those rings will act as housings, through which the rods will be inserted. [Since **לבתים**

(כז) לְעַמַּת הַמְּסַגְרָת תְּהִינן הַטְּבַעַת. בְּרַגְלִים תְּקוּעוֹת בְּנֶגֶד רֵאשֵׁי הַמְּסַגְרָת: לְבַתִּים לְבַדִּים. אוֹתָן טְבַעוֹת יִהְיוּ בְּתִים לְהַכְנִיס בְּהֵן הַבְּדִים. לְבַתִּים. לְצוּרֵךְ בְּתִים: לְבַדִּים. בְּתַרְגוּמוֹ לְאַתְרָא

**לבדים**, literally, “for housings, for rods,” might be misconstrued to mean that the rings were for separate housing units and for rods (Mizrachi), Rashi specifies further:] **לבתים** — [The rings themselves will be] for the purpose of housing [the rods]; **לבדים** — as it is translated

וַנִּשְׂאֵבֶם אֶת־הַשְּׁלֶחָן: כַּטּ וְעֵשִׂיתָ קַעֲרֹתָיו דִּהְבֵּא ויהוון נְטִלִין בְּהוֹן יִתְּ פְתוּרָא: כַּטּ וְתַעֲבֵד מְגִיסוּהִי

them with gold. The Table will be carried through them. (29) And you will make

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[by Onkelos, namely, that the rings will be] לַבְּתִים לְבָדִים, “the place for the rods” [i.e., לַבְּתִים לְבָדִים means “as the housings for the rods”]. (28) וַנִּשְׂאֵבֶם — [This word, וַנִּשְׂאֵבֶם, could be erroneously read to mean “and we will carry.” However, there is a dageish in the ש to signify that there is a missing נ here, for technically speaking, the word should have been written וַנִּנְשֵׂא; however, instead, one נ is dropped and replaced by the dageish (Be-eir Rechovot). The first, remaining נ is that of the נַפְעֵל, passive form, for indeed, this word is] in the passive conjugation, thus having the meaning, “the Table will be carried (נִשְׂא) through them.”

(29) וְעֵשִׂיתָ קַעֲרֹתָיו וְכַפְתָּיו — The term קַעֲרֹתָיו refers to the form which was made, to match the shape of the Showbread (Menachot 97a). Now, the actual Showbread was made in the form of a sort of box [without a top], open on two of its [facing] sides. [Thus, the dough was made into the form of] a base underneath (Menachot 94b), which was bent upwards on one end and on the other [facing] end, like two [rising] walls [of a box, and with an added piece of dough on each of the inside four corners (Menachot 94a), to give the otherwise fragile bread some support]. [Altogether, the Showbread was in the shape of an inverted ה (Siftei Chakhamim).] It was therefore called “Showbread (לֶחֶם הַפָּנִים),” because it had a surface (פָּנִים) that faced one way towards one end of the Holy Sanctuary, and a surface facing the other direction, to the other end [of the Holy Sanctuary]. The [bread was stacked, such that] length of the bread was placed along the width of the Table [in two stacks, six loaves in each stack]. The walls [of the stacked loaves] stood in line with the edge of the Table [i.e., the loaves were stacked flush with the Table edge]. Golden forms and iron forms were made for the Showbread: the bread was baked [on the sixth day of each week] in the iron forms, and when it was taken out of the oven [after baking], the bread was then placed in the golden forms until the next day, which was Shabbat, when it was arranged upon the Table. Each of those forms was termed קַעֲרָה [thus explaining the first item enumerated in our verse]. Now, the [next term in our verse, namely,] כַּפְתָּיו — refers to the ladles, into which was placed the frankincense. There were two of these, for the two fistfuls of frankincense, [each of three fingersfull], that were to be placed alongside (see Rashi and Siftei Chakhamim on Leviticus 24:7) the stacks [of Showbread], as the verse says (Leviticus 24:7), “And you must place pure

לְאֲרִיחָיָא: (כח) וַנִּשְׂאֵבֶם. לְשׁוֹן נַפְעֵל יִהְיֶה נִשְׂא בָּם אֶת הַשְּׁלֶחָן (כט) וְעֵשִׂיתָ קַעֲרֹתָיו וְכַפְתָּיו. קַעֲרֹתָיו זֶה הַדְּפּוּס שֶׁהִיָּה עֲשׂוּי כַּדְּפוּס הַלְּחֶם וְהַלְּחֶם הִיָּה עֲשׂוּי כַּמִּין תְּבַח פְּרוּצָה מִשְׁתֵּי רוּחוֹתֶיהָ שׁוֹלֵיִם לוֹ לְמִטָּה וְקוֹפֵל מִכָּאן וּמִכָּאן כְּלַפֵּי מַעֲלָה כַּמִּין כּוֹתְלִים וְלִכְרָךְ קְרוּי לֶחֶם הַפָּנִים שֶׁיֵּשׁ לוֹ פָּנִים רוֹאִין לְכָאן וְלְכָאן לְצַדֵּי הַבַּיִת מִזֶּה וּמִזֶּה נוֹתֵן אֲרֻכּוֹ לְרַחְבּוֹ שֶׁל שְׁלֶחָן וְכוֹתְלָיו וְקוֹפִים כַּנֶּגֶד שְׁפֵת הַשְּׁלֶחָן וְהִיָּה עֲשׂוּי לוֹ דְּפוּס זֶהָב וְדְפוּס בְּרָזֶל. בְּשֵׁל בְּרָזֶל הוּא נֶאֱפָה וְכַשְׁמוּצִיאָו מִן הַתַּנּוּר נוֹתֵנוּ בְּשֵׁל זֶהָב עַד לְמַחֵר בְּשֵׁבֶת שְׁמֹסְדְרוֹ עַל הַשְּׁלֶחָן וְאוֹתוֹ דְּפוּס קְרוּי קַעֲרָה: וְכַפְתָּיו. בְּזִיכִין שְׁנוֹתַיִן בָּהֶם לְבוֹנֵה וְשֵׁתִים הֵיוּ לְשְׁנֵי קוֹמְצֵי לְבוֹנֵה שְׁנוֹתַיִן עַל שְׁתֵּי הַמַּעֲרֻכוֹת

ובזוכיה וקסותיה ומכילתיה  
דיתנסף בהן דהב דכי תעבד

וכפתיו וקשותיו ומנקיתיו אשר יסך בהן

its [baking] forms, its [incense] ladles, its hollow [shelving] tubes by which [the Showbread] will be covered, and its support-columns. Make [all of] these out

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*frankincense alongside [each] stack” (Menachot 97a) [one ladle-full placed alongside each stack]. וקשותיו — These are a type of hollow half-tube, [i.e., like pipes] that have been split along their lengths. Thus, [half-tubes] such as these were made from gold and arranged, three of these on top of each loaf of Showbread. This was in order that each loaf would rest upon those tubes [rather than upon the actual next loaf beneath it in the stack], the tubes therefore separating one loaf from the other, so that air could flow between the loaves, thereby preventing them from becoming mouldy. And [our term וקשותיו signifies the “hollowness” of these tubes, since] in the Arabic language, anything hollow is called קסוא ומנקיתיו — The translation of this word is ומכילתיה,*

“supports.” [Each of these four structures were (see Mizrahi)] like a sort of golden board that stood on the ground [against the Table], and extended much higher than the level of the Table-top, actually reaching to the top of the bread stacks. These boards were notched with five notches (Mizrahi and see Rashi and Siftei Chakhamim on Leviticus 24:6), one above the next, so that the ends of the tubes that were between the loaves, would be [inserted into and] held up by these notches. This, in order that the load of the upper bread-loaves in the stack would not weigh down too heavily on the lower loaves, causing them to break. [Rather, the racks of tubing would bear the weight of the loaves, a weight which would in turn be supported by the golden boards that held the tubes in their notches.] Now, [as mentioned above, Onkelos translated our term, מנקיתיו, as מכילתיה;] indeed, the word מכילתיה [itself] means “its supports,” similar to (Jeremiah 6:11), “I am tired of bearing it (הכיל).” However, I do not know how our term, מנקיות, comes to be [translated as] meaning “supports.” In fact, some of the Sages of Israel teach [that the terms קשותיו and מנקיותיו here mean the opposite of the above, namely, they teach] that קשותיו refers to the supporting boards, because these [boards that support the racks and in turn, the bread,] keep the loaves hard (קשה), supporting them firmly so they do not break; while מנקיותיו refers to the tubes which, [by allowing air-flow between the loaves,] keep the bread clean (מנקה), preventing it from becoming mouldy

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שנאמר ונתת על המערכת לבנה זכה: וקשותיו. הן כמין חצאי קנים חלולים הנסדקין לארכן דוגמתן עשה של זהב ומסדר ג' על ראש כל לחם שישב לחם האחד על גבי אותן הקנים ומבדילין בין לחם ללחם כדי שתכנס הרוח ביניהם ולא יתעפשו ובלשון ערבי כל דבר חלול קרוי קסוא: ומנקיתיו. תרגומו ומכילתיה הן סניפים כמין יתדות זהב עומדין בארץ וגבוהים עד למעלה מן השלחן הרבה כנגד גובה מערכת הלחם ומפוצלים ששה (הרא"ם גורס חמשה) פצולים זה למעלה מזה וראשי הקנים שבין לחם ללחם סמוכין על אותן פצולין כדי שלא יכבד משא הלחם העליונים על התחתונים וישברו ולשון מכילתיה סבלותיו כמו נלאיתי הכיל. אבל לשון מנקיות איני יודע איך נופל על סניפין ויש מחכמי ישראל אומרים קשותיו אלו סניפין שמקשין אותו ומחזיקים אותו שלא ישבר: ומנקיתיו. אלו הקנים שמנקין אותו שלא

יִתְהוֹן׃ לַ וְתַתֵּן עַל פְּתוּרָא לְחֵם  
אֲפִיָּא קְדָמִי תְּדִירָא׃  
לֹא וְתַעֲבֹד מִנְרֵתָא דְדָהֵב דְּכִי  
נְגִיד תַּתְּעַבֵּד מִנְרֵתָא שְׂדֵה  
וְקִנְהָ כְּלִידָהָ חוּזְרָהָ

וְהֵב טְהוֹר תַּעֲשֶׂה אֹתָם׃ לַ וְנָתַתְּ עַל-  
הַשְּׁלֶחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד׃ פּ שְׁלִישִׁי  
לֹא וְעָשִׂיתָ מִנְרֵת זָהָב טְהוֹר מִקְשָׁה תִיעֲשֶׂה

of pure gold. (30) And upon the Table, you will place Showbread, before Me, continuously. (31) And you will make a *Menorah* of pure gold. The *Menorah* will

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(*Menachot* 96a). Onkelos, however, who translates [as] *מגיקותיו* [as] *מכילתיה*, teaches according to words of the Sage who teaches that *מגיקות* are the supporting boards. אשר אשר — [means:] By which it will be covered (*יכוסה*). Now, this phrase, “by which it will be covered,” is specifically referring to *קשותיו*, the [shelving] tubes, because [the racks that were formed by these tubes.] formed a sort of canopy (*סכך*) or covering (*כסוי*) over each loaf of bread [thereby separating the loaves (see Rashi above)]. Likewise, in another place in Scripture, the verse states [referring to the same tubing which covered each layer of Showbread] (*Numbers* 4:7), “the hollow [shelving] tubing cover (*הנסך*)” — both the term here *יסך* and that term *הנסך*, denote canopy (*סכך*) or covering (*כסוי*). (30) *לחם פנים* — [Lit. Face-Bread, so called,] because it has faces (*פנים*) [i.e., surfaces], as I have explained (see the first Rashi on preceding verse). The actual number of loaves and the way in which they were to be arranged, is explained in the passage entitled *מקשה תיעשה המנורה* (see *Leviticus* 24:5-9). (31) *מקשה תיעשה המנורה* — [means: The Menorah] must not be made in separate sections, i.e., you must not make its branches and its kindling-cups [etc.] as separate units and then afterwards, join them together [using the same process] as metal-smiths use, called *solderiz* [in Old French, “soldering” in English] — rather, the entire Menorah [with all its component parts] must come from one piece [of gold, and formed] by hammering out [the gold from this one piece] with a mallet and engraving it out with a professional implement, thereby separating the branches out [from the piece of gold], to one direction and to the other (*Beraita d'Melekhet HaMishkan* 9). *מקשה* — The translation of this word [by Onkelos] is *נגיד*, meaning “drawing out,” because through the action of hammering with a mallet, he “draws out” all of the Menorah’s various components from the one mass [of gold], to one direction and to the other. And the actual term *מקשה* means the beating of a mallet; *batediz* in Old French, as in (*Daniel* 5:6), “[and his knees] knocked (*נקשו*)

יִתְעַפֵּשׂ אֲבָל אֲנֹקְלוֹס שְׁתַּרְגָּם מִכִּילְתִּיהָ הִיָּה שׁוֹנָה  
כְּדַבְּרֵי הָאוֹמֵר מִגְּמִיקוֹת הֵן כְּנִיפִין׃ אֲשֶׁר יִסַּךְ בָּהֶן.  
אֲשֶׁר יְכֹסֶה בָּהֶן וְעַל קְשׁוֹתָיו הוּא אוֹמֵר אֲשֶׁר יוֹסֵף  
שְׁהִיו עֲלָיו כְּמִין סִכָּךְ וְכִסּוּי וְכֵן בְּמָקוֹם אַחֵר הוּא  
אוֹמֵר וְאֵת קְשׁוֹת הַנְּסָךְ. וְזֶה וְזֶה יוֹסֵף וְהַנְּסָךְ לְשׁוֹן  
סִכָּךְ וְכִסּוּי הֵם׃ (ל) לֶחֶם פָּנִים. שְׁהִיָּה לוֹ פָּנִים כְּמוֹ  
שֶׁפָּרְשִׁיתִי וּמִנֵּן הַלְּחֵם וְסִדֵּר מַעֲרֻכּוֹתָיו מִפּוֹרְשִׁים  
בְּאֹמֵר אֶל הַכְּהֻנִּים׃ (לֹא) מִקְשָׁה תִיעֲשֶׂה הַמִּנְוֹרָה.  
שְׁלֹא יַעֲשֶׂה חוֹלְיוֹת וְלֹא יַעֲשֶׂה קְנִיָּה וְנִרְוֵתִיהָ  
אֲבָרִים אֲבָרִים וְאֶחָד יְדִבְקֵם כְּדֶרֶךְ הַצּוֹרְפִים  
שְׁקוֹרִין שׁוֹלְדִי”ץ אֶלָּא בְּלֶה בְּאֶה מַחְתִּיכָה אַחַת  
וּמְקִישׁ בְּקוֹרְנָס וְחוֹתָף בְּכָלִי הָאוֹמְנוֹת וּמִפְרִיד הַקְּנִים  
אֵילָף וְאֵילָף׃ מִקְשָׁה. תַּרְגּוּמוֹ נְגִיד לְשׁוֹן הַמְּשַׁכָּה  
שְׂמַמְשִׁיף אֵת הָאֲבָרִים מִן הָעֵשֶׂת לְכָאן וּלְכָאן  
בְּהַקְשֵׁת הַקּוֹרְנָס וְלְשׁוֹן מִקְשָׁה מִכַּת קוֹרְנָס בְּטִדְרִי”ץ

וְשׁוֹשְׁנָהּ מִנֶּה יְהוּ: לֹב וְשִׁתָּא  
קִנְיִן נִפְקִין מִסְטְרָהּ תִּלְתָּא

הַמְּנוֹרָה יִרְכָה וְקִנְיָה גְבִיעֵיהָ כַּפְתֵּרֶיהָ  
וּפְרָחֶיהָ מִמְּנָה יְהִיו: לֹב וְשִׁשָּׁה קִנְיִם יִצְאִים

be formed by hammering it out — its base, its central stem, its goblets, its spheres and its flowers, must [all] be made from [one un]it. (32) And six

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*one against the other.*” **The Menorah** will be formed — [Instead of the active expression “You will form the Menorah,” the passive expression is used here, to allude to the fact that eventually, the Menorah was formed] by itself, for Moshe had difficulties in [the manufacture of such a complex item as] the Menorah [with its intricate components, all to be formed from one piece of gold. Moshe had difficulties even after God showed him a model of the Menorah in fire (Siftei Chakhamim), so] the Holy One, Blessed is He, said to him: “Cast the block of gold into the fire and the Menorah will form by itself!” That is why Scripture does not write “You will make [the Menorah]” [but rather, “The Menorah will be formed,” i.e., by itself] (Tanchuma Baha'lotkha 3). **ירכה** — This is the

base of the Menorah, made like a sort of box, from which three legs extended downwards. **וקניה** — [This refers to] the Menorah's central stem which rose vertically upwards from the center of the base. At the top of this [central stem], was the central kindling-cup, made like a sort of cup in which the [olive] oil was to be poured and the wick placed. **גביעיה** — These were like the sort of long and narrow goblets that people make from glass, called maderins [in Old French]. These goblets [in the Menorah,] however, were made from gold, and they projected outward from each and every branch, according to the [placement and] number that Scripture herein describes. The goblets were exclusively for the purpose of adornment. **כפתריה** — These were like apples, circular all around, which projected from and encompassed the central stem, just like the way they make candelabra that are placed before princes; they call these pomels [in Old French (like “pomme,” apple, in Modern French)] (see Menachot 29b). The number of these spheres is given in this passage, i.e., how many spheres project from the Menorah and how much space is to be left between each sphere and the next (see Rashi on verse 35 below). **ופרחיה** — These were engravings made on the Menorah, like a sort of flower. **ממנה יהיו** — [means:] All of this must be hammered out from the one piece of [gold] material; these

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בלע"ז כמו דא דא נקשא: תיעשה המנורה. מאליה לפי שהיה משה מתקשה בה. אמר לו הקב"ה השלף את הכפר לאור והיא נעשית מאליה לכך לא נכתב תעשה: ירכה. הוא הרגל של מטה העשוי כמין תבה ושלשה רגלים יוצאין הימנו ולמטה: וקניה. הקנה האמצעי שלה העולה באמצע הדרך וקוף כלפי מעלה ועליו נר האמצעי עשוי כמין בוך לצוק השמן לתוכו ולתת הפתילה: גביעיה. הן כמין כוסות שעושין מזכוכית ארוכים וקצרים וקורין להם מדרינס" ואלו עשוין מזָהב וּבולטין ויוצאין מכל קנה וקנה כמנין שנתן בהם הכתוב ולא היו בה אלא לנוי: כפתריה. כמין תפוחים היו עגולין סביב בולטין סביבות הקנה האמצעי בדרך שעושין למנורות שלפני השרים וקורין להם פומיל"ש ומנין שלהם כתוב בפרשה כמה כפתורים בולטין ממנה וכמה חלק שבין כפתור לכפתור: ופרחיה. ציורין עשוין בה כמין פרחין: ממנה יהיו. הכל מקשה יוצא

קני מנרתא מסטרה חד  
 ותלתא קני מנרתא מסטרה  
 תנינא: לג תלתא כלידין  
 מצירין בקניא חד חזור ושושן  
 ותלתא כלידין מצירין בקניא  
 חד חזור ושושן כן לשתא  
 קני דנפקין מן מנרתא:  
 לד ובמנרתא ארבעא כלידין

מְצִדֶּיהָ שְׁלֹשָׁה | קְנֵי מְנֹרֶה מְצִדָּהּ הָאֶחָד  
 וּשְׁלֹשָׁה קְנֵי מְנֹרֶה מְצִדָּהּ הַשֵּׁנִי: לֵג שְׁלֹשָׁה  
 גְּבֻעִים מְשֻׁקְדִים בְּקִנְיָהּ הָאֶחָד כְּפֶתֶר וּפְרָחַ  
 וּשְׁלֹשָׁה גְּבֻעִים מְשֻׁקְדִים בְּקִנְיָהּ הָאֶחָד  
 כְּפֶתֶר וּפְרָחַ כֵּן לְשֵׁשֶׁת הַקְּנִיִּים הַיְצְאִים  
 מִן־הַמְּנֹרֶה: לַדּ וּבַמְּנֹרֶה אַרְבַּעַה גְּבֻעִים

branches will emerge from its sides — three branches of the *Menorah* [emerging] from one of its sides, and three branches of the *Menorah* from its other side. (33) Three nielloed goblets on one branch, then a sphere and then a flower, [and likewise,] three nielloed goblets on a[nother] branch, a sphere and a flower, and so on, for [all] the six branches that emerge from the *Menorah*. (34) And on the *Menorah* [stem itself], there were four goblets, nielloed, its

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*[components of the Menorah] must not be made separately and then joined together.*

(32) **Will emerge from its sides** — *[There were three paired branches, one branch of each pair emerging from the central stem] to one direction [while its counterpart emerged] to the other direction, at an angle and then continuing upwards until it reached the height of the Menorah, i.e., [the level of the top of] the central stem. These [three paired branches] would emerge from the central*

*stem, one [paired branch emerging from a point on the stem] higher than the previous one. Thus, [since the bottom pair emerged at the lowest point on the central stem, and therefore had the longest to “travel” to reach the top of the Menorah], this bottom [paired] branch was the longest, while the [paired] branch above it was shorter, and the top [paired] branch was even shorter than that. This is because they all had to reach the same level at their tops, namely, to match the top of the seventh [branch,] the central stem, from which all these other six branches had emerged. (And see Rashi on verse 35 below for a further detailed description of the Menorah.)* (33) **משוקדים** — *[This word is to be understood] as it is translated [by Onkelos, namely,] that these [goblet adornments] were “engraved” [into the gold], just like vessels of silver and gold are made [with engravings, by a process] called nieller [in Old French; “niello” in English [a process of decorating metal through filling engravings with a blackish alloy].* **Three ... goblets** — *would [be made to] project from each branch [and] Then a*

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מתוך התיבת העשת ולא יעשם לבדם וידביקם:  
 (לב) יצאים מצדיה. לזאן ולזאן באלכסון נמשכין  
 ועולין עד כנגד גובהה של מנורה שהוא קנה  
 האמצעי ויוצאין מתוך קנה האמצעי זה למעלה  
 מזה. התחתון ארוך ושל מעלה קצר הימנו והעליון  
 קצר הימנו לפי שהיה גובה ראשיתה שנה לגובהו  
 של קנה האמצעי השביעי שממנו יוצאים הששה  
 קנים: (לג) משוקדים. כתרגומו מצוירים היו בדרך  
 שעושין לכלי כסף וזהב שקורין נילאר: ושלשה  
 גבעים. בולטין מפל קנה וקנה: כפתר ופרח. היה

מִשְׁקָדִים כַּפְתֹּרֶיהָ וּפְרָחֶיהָ: לָהּ וּכְפֹתֵר תַּחַת<sup>ו</sup> מְצִיָּרִין חֲזוּרָהָ וְשׁוֹשְׁנָהָ:  
לָהּ וְחֲזוּר תַּחֲתוֹת תִּרְיִן קְנִיִן מִנֵּה

spheres and flowers. (35) A sphere will be under the two branches [which will

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**sphere and then a flower** — *was [engraved] on each branch. (34) ובמנרה* — *[means that] on the body of the Menorah itself [i.e., on its central stem], there were four goblets. One of these would [be made to] project from a point below the [emerging] branches, and the other three were above the points where all of the branches would emerge from its sides [i.e., the other three goblets were towards the top of the stem, just like the other six branches had three goblets towards their top]. [Four goblets,] nielloed, its spheres and flowers — *This is one of five verses in Scripture that are unresolved [as to how they are to be punctuated and therefore how they are to be read (see Yoma 52a-b and Rashi**

*there)]*. Here, it is not known whether the word משקדים, “nielloed,” is qualifying [the noun that precedes it, namely, goblets, and where the meaning would be] “[four] nielloed goblets,” or whether it is qualifying [the nouns that follow it, namely,] its spheres and flowers [and where the meaning would be “its nielloed spheres and flowers”]. (35) וכפתר תחת שני הקנים — [means:] The branches would project outwards on each of both sides [of the central stem, emerging] from the very sphere [itself that was on the stem at that point of emergence]. [Rashi now describes and enumerates the Menorah's components in more detail:] We have learnt in [the Beraita d'] Melekheth HaMishkan (10; Menachot 28b) as follows: The height of the Menorah was eighteen handbreadths. [How so?] (a) The [entire] base with its flower stood three handbreadths high — this was the flower referred to in connection with the base of the Menorah when Scripture states (Numbers 8:4), “until its base, until its flower;” (b) then, there was two handbreadths high of unadorned [gold, making a total height so far, of 5 handbreadths]; (c) then, there was one handbreadth comprising the following — one of the four goblets [of the central stem, the four are, this one and three others towards the top (see below)], a sphere and flower [each of which was one] of the two spheres and flowers that were described to be on the Menorah proper [i.e., on its central stem. We actually learn that the central stem had two spheres and flowers], from Scripture stating (preceding verse), “[And on the Menorah (stem itself) ...] nielloed, its spheres and flowers,” from which we learn that [since the plural is used, the minimum implied is two, and therefore, we are taught that] the central stem had two spheres and flowers, apart from the three spheres [in the middle of the central stem] out of

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לְכָל קָנָה וְקָנָה: (לד) וּבַמְנֵרָה אַרְבַּעָה גְבִיעִים. בְּגוֹפָהּ שֶׁל מְנֵרָה הָיוּ אַרְבַּעָה גְבִיעִים אֶחָד בּוֹלֵט בַּהּ לְמִטָּה מִן הַקְּנִים וְהָג' לְמַעְלָה מִן יְצִיאַת הַקְּנִים הַיּוֹצֵאִין מִצִּיָּרִין: מְצִיָּרִים כַּפְתֹּרֶיהָ וּפְרָחֶיהָ. זֶה אֶחָד מִחֲמִשָּׁה מְקֵרָאוֹת שֶׁאֵין לָהֶם הַכְרַע. אֵין יָדוּעַ אִם גְּבִיעִים מְשׁוֹקְדִים אוֹ מְשׁוֹקְדִים כַּפְתֹּרֶיהָ וּפְרָחֶיהָ: (לה) וּכְפֹתֵר תַּחַת שְׁנֵי הַקְּנִים. מִתּוֹךְ הַכַּפְתֹּר הָיוּ הַקְּנִים נִמְשָׁכִים מִשְׁנֵי צַדֶּיהָ אֵילָף וְאֵילָף. כִּף שְׁנֵינִי בְּמִלְאֶכֶת הַמִּשְׁכָּן גּוֹבְהָה שֶׁל מְנֵרָה י"ח טְפָחִים הִרְגָּלִים וְהַפְּרָח ג' טְפָחִים הוּא הַפְּרָח הָאֲמוּר בִּירָף שְׁנַאֲמַר עַד יִרְכָּה עַד פְּרָחַה וְטְפָחִים חֶלֶק וְטָפַח שְׁבוּ גְבִיעַ מִהָאֲרַבְּעָה גְבִיעִים וּכְפֹתֵר וּפְרָח מִשְׁנֵי כַּפְתֹּרִים וְשְׁנֵי פְרָחִים הָאֲמוּרִים בְּמְנֵרָה עֲצָמָה שְׁנַאֲמַר מְשׁוֹקְדִים כַּפְתֹּרֶיהָ וּפְרָחֶיהָ לְמִדְּנֵה שְׁהָיוּ בְּקָנָה שְׁנֵי כַּפְתֹּרִים וְשְׁנֵי פְרָחִים לְבַד מִן הַג' כַּפְתֹּרִים שֶׁהַקְּנִים נִמְשָׁכִין מִתּוֹכָן שְׁנַאֲמַר

וְחִזּוֹר תְּחֹת תְּרִין קַנִּין מִזֵּנֶה  
וְחִזּוֹר תְּחֹת תְּרִין קַנִּין מִזֵּנֶה  
לְשֵׁתָא קַנִּין דְּנִפְקִין מִן

שְׁנֵי הַקָּנִים מִזֵּנֶה וְכִפְתָּר תַּחַת שְׁנֵי הַקָּנִים  
מִזֵּנֶה וְכִפְתָּר תַּחַת שְׁנֵי הַקָּנִים מִזֵּנֶה

emerge] from it, and a [second] sphere will be under the two branches [which will emerge] from it, and a [third] sphere will be under the two branches [which

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which the [six] branches emerged, as our verse says, “A sphere will be under the two branches [which will emerge] from it” [thus far making a total height of 6 handbreadths]; (d) then, there was two handbreadths high of unadorned [gold, making a total height now of 8 handbreadths]; (e) then, [continuing up the central stem,] a sphere one handbreadth high, out of which one paired branch emerged, [one branch emerging] to one direction and [another branch] to the other direction, these branches continuing upwards until they reached the top of Menorah. [Thus

far, we have a total height of 9 handbreadths]; (f) then, one handbreadth of unadorned [gold, making a total height now of 10 handbreadths]; (g) then, a sphere one handbreadth high, out of which emerged a [second] paired branch [which continued upwards to the top of the Menorah. We now have a total height of 11 handbreadths]; (h) then, [an additional] one handbreadth of unadorned [gold, making a total height now of 12 handbreadths]; (i) then, a sphere one handbreadth high, out of which a [third] paired branch emerged and continued upwards until they reached the top of the Menorah. [Thus, a total height now, of 13 handbreadths]; (j) then, two handbreadths of unadorned [gold, making a total height now of 15 handbreadths]; (k) the remaining three handbreadths comprised three goblets, a sphere and a flower [all filling these remaining three handbreadths height; hence a grand total height of 18 handbreadths]. We find, therefore, that [on the Menorah,] there were [altogether] 22 goblets — 18 on the six branches, since each branch had three goblets (see verse 33 above), and 4 on the body of the Menorah itself [i.e., on its central stem (see preceding verse)], making altogether 22 goblets. And there were altogether 11 spheres — 6 on the six branches [since each branch had one sphere towards its top (see verse 33 above)], and 3 spheres on the body of the Menorah itself [i.e., on its central stem] out of which the branches emerged (see our verse), and 2 more spheres on the [central stem of the] Menorah, as Scripture states (preceding verse), “[And on the Menorah (stem itself) ... nielloed, its spheres,] [from which we learn that since the plural is used,] the minimum number of spheres implied here is two. [We are therefore taught that apart from the three spheres out of which the branches emerged, the central stem had two additional spheres,] one positioned at the bottom near the base, and the

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וְכִפְתָּר תַּחַת שְׁנֵי הַקָּנִים וְגו' וְטַפְחִים חֶלֶק וְטַפַּח  
כִּפְתָּר וְשְׁנֵי קַנִּים יוֹצְאִים מִמֶּנּוּ אֵילָף וְאֵילָף  
נִמְשָׁכִים וְעוֹלָיִם כְּנֶגֶד גּוֹבְהָה שֶׁל מְנוֹרָה טַפַּח חֶלֶק  
וְטַפַּח כִּפְתָּר וְשְׁנֵי קַנִּים יוֹצְאִים מִמֶּנּוּ וְטַפַּח חֶלֶק  
וְטַפַּח כִּפְתָּר וְשְׁנֵי קַנִּים יוֹצְאִים מִמֶּנּוּ וְנִמְשָׁכִים  
וְעוֹלָיִם כְּנֶגֶד גּוֹבְהָה שֶׁל מְנוֹרָה וְטַפְחִים חֶלֶק נִשְׁתַּיְרוּ  
שָׁם ג' טַפְחִים שְׁבָהֵם ג' גְּבִיעִים וְכִפְתָּר וּפְרָח נִמְצָאוּ  
גְּבִיעִים כ"ב י"ח לְשֵׁה קַנִּים ג' לְכָל אֶחָד וְאֶחָד  
וְאַרְבָּעָה בְּגוֹפָה שֶׁל מְנוֹרָה הָרִי כ"ב וְאֶחָד עֶשֶׂר  
כִּפְתָּרִים ו' בְּשֵׁת הַקָּנִים וְגו' בְּגוֹפָה שֶׁל מְנוֹרָה  
שֶׁהַקָּנִים יוֹצְאִים מֵהֶם וְשֵׁנִים עוֹד בְּמְנוֹרָה שְׁנֵי אֶמֶר  
מְשׁוֹקְדִים כִּפְתָּרִיהָ וְמוֹעוֹט כִּפְתָּרִים שְׁנֵים הָאֶחָד



מִנְרָתָא: לו חֲזוּרֵיהוֹן וּקְנִיחוֹן  
מִמֶּנּוּ יְהוֹן כְּלָה נְגִידָא חֲדָא  
דְּדַהֵב דְּכִי: לו וְתַעֲבֹד יֵת  
בּוֹצִינְהָא שְׁבַעָא וְתִדְלַק יֵת  
בּוֹצִינְהָא וִיהוֹן מְנַהֲרִין  
לְקַבֵּל אִפְהָא: לח וְצַבְתָּהָא  
וּמַחְתִּיתָהָא דְּדַהֵב דְּכִי:

לְשֵׁשֶׁת הַקְּנִים הַיְצָאִים מִן־הַמְּנֹרָה:  
לו כִּפְתֹרֵיהֶם וּקְנֹתָם מִמֶּנּוּ יִהְיוּ כְּלָה  
מִקְשֵׁה אַחַת זֶהָב טָהוֹר: לו וְעָשִׂיתָ אֶת־  
נֵרְתִיָּה שְׁבַעָה וְהֵעַלָּה אֶת־נֵרְתִיָּה וְהָאִיר  
עַל־עֵבֶר פְּנִיָּה: לח וּמִלְקָחֶיהָ וּמַחְתִּיתָהָ זֶהָב

will emerge] from it — [thus will it be done] for the six branches that emerge from the *Menorah* [stem]. (36) Their spheres and branches must [also] be [made] from [the same original un]it — one hammered-out piece of pure gold. (37) And you will make seven lamps for it. And you will kindle its lamps so that they shine towards its face. (38) Its tongs and its scoops shall [also] be from pure

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*other positioned at the top three handbreadths together with the [three] goblets [and a flower. Hence, there were 6+3+2=11 spheres altogether]. And the Menorah had altogether 9 flowers — 6 on the six branches [since each branch had one flower towards its top], as Scripture states (verse 33 above), “[Three nielloed goblets] on one branch, then a sphere and then a flower,” and 3 on the [central stem of the] Menorah itself, [comprising as follows]: Scripture states (preceding verse), “[And on the Menorah (stem itself) ...] nielloed, its spheres and flowers,” [from the plural we learn, two, since] the minimum number of flowers implied here is two, and 1 extra flower described in the passage entitled *בהעלתך*, when the verse says (Numbers 8:4), “until its base, until its flower” [therefore making a total of 6+2+1=9 flowers]. Now, if you carefully examine this Tannaic text cited above (namely, the Beraita d’Melekheth HaMishkan), you will indeed find each Menorah component enumerated and located in its proper place [corresponding to the account in Scripture, and as described herein]. (37) *את נרתיה* — [These lamps were] like a sort of cup, in which the [olive]oil and wicks were placed [and were called *נרות*, literally “lights,” because the Menorah lights were actually kindled inside them]. *והאיר על עבר פניה* — You must design (Mizrachi) the mouths of the six kindling-cups at the top end of the branches that emerge from its sides, so that they are inclined towards the central cup. This, in order that when the lights are lit, they would “shine towards its face,” i.e., their flames would be inclined towards the face of the central stem, which is the body of the Menorah. (38) *ומלקחיה* — These are the tongs that were made for the purpose of taking the wicks out*

למטה אצל הירך והאחד בג'ט העליונים עם ג' הגביעים. ותשעה פרחים היו לה ו' לששת הקנים שנאמר בקנה האחד כפתור ופרח וג' למנורה שנא' משוקדים כפתוריה ופרחיה ומעוט פרחים שנים ואחד האמור בפרשת בהעלותך עד ירכה עד פרוה. ואם תדקדק במשנה זו הכתובה למעלה תמצאם כמנינם איש איש במקומו: (לו) *את נרתיה*. כמין בזיכין שנותנין בתוכן השמן והפתילות: *והאיר על עבר פניה*. עשה פי ששת הנרות שבראשי הקנים היוצאים מצדיה מסביב כלפי האמצעי כדי שיהיו הנרות בשתדליקם מאירים על עבר פניה מוסב אורם אל צד פני הקנה האמצעי שהוא גוף המנורה: (לח) *ומלקחיה*. הם

לט כִּכְרָא דְדָהֵב דְּכִי יַעֲבֹד יְתָה  
 יֵת כָּל מְנִיָּא הָאֵלִין: מ וַחֲזִי  
 וַעֲבִיד כְּדְמוּתֵהוּן דְּאֵת מְתַחֲזִי  
 בְּטוֹרָא:

טְהוֹר: לט כִּכְרָא זֶהָב טְהוֹר יַעֲשֶׂה אֶתְהָא  
 כָּל־הַפְּלִים הָאֵלֶּה: מ וְרָאָה וַעֲשֶׂה  
 בְּתַבְנִיתָם אֲשֶׁר־אֵתְהָא מְרָאָה בְּהָר: ס

gold. (39) You must make it, together with all these parts, out of one *kikar* of pure gold. (40) See and make their structure according to that which you are

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*of the oil, for setting them up properly and for drawing them into the mouths of the kindling-cups. They are called מַלְקָחִים, because the wicks would be “taken (לקח)” with them. And the translation [of וּמַלְקָחִיהָ] that Onkelos renders here, namely, וְצַבִּיתָהָ, is derived from the word וּמַחְתֵּיהָ (tongs), tenailles in Old French. — These are sort of small cups, with which the ash in the kindling-cups was scooped out each and every morning, when the priest would clean out the kindling-cups from the ash of the wicks that remained after the previous night's lights had burned and extinguished. The term מחתה is puiseidoire in Old French; similar to (Isaiah 30:14), “with which to scoop out (לחתות) fire from the oven.” (39) ככר זהב טהור — The weight of the Menorah together with all its parts [i.e., the kindling-cups, which were also to be made from the same piece of gold (Menachot 88b and see Mizrachi)], must be exactly one kikar — no less and no more. [However, this did not include the tongs or scoops, which were to be made separately (ibid.).] Now, the mundane kikar is equal to sixty maneh, but the holy kikar is worth double, namely, 120 maneh (Bekhorot 5a) [and since we are dealing with the Menorah, an item for the Holy Temple, it is the holy kikar measurement that is referred to here]. And one maneh is equivalent to one litra, [a weight that is] used to weigh up silver according to the weights of Cologne; [this maneh, then, is] equal to 100 zehuvim (dinars), [which is in turn equal to] 25 sela, because one sela is equal to four zehuvim. (40) וראאה ועשה — [This is an elliptical verse (Mizrachi) and rather than reading it literally, its meaning is: God was saying to Moshe,] Look here on the mountain, at the structure that I am showing you [and make it like that]. This teaches us that Moshe found difficulty in the manufacture of the Menorah, until the Holy One, Blessed is He, had to show him a Menorah made of fire [upon the mountain. It was this that God was showing Moshe here. But even so, Moshe found it difficult, so God instructed Moshe to cast the gold into the fire and the Menorah was formed by itself (see Rashi on verse 30 above*

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הַצְּבִיתִים הַעֲשׂוּיִין לְקַח בְּהֶם הַפְּתִילוֹת מִתּוֹךְ הַשְּׂמֹן לְיִשְׁבֹן וּלְמִשְׁכֹּן בְּפִי הַנְּרוֹת וְעַל שֵׁם שְׁלוֹקָחִים בְּהֶם קְרוּיִים מְלָקָחִים. וְצַבִּיתָהָא שְׂתַרְגֹּם אֹנְקֶלוֹס לְשׁוֹן צָבֵת טַנְלִיִּ"ש בַּלַּע"ז: וּמַחְתֵּיהָ. הֵם כַּמִּין בְּזִיכִין קְטָנִים שְׁחוּתָהּ בְּהֵן אֵת הָאֶפֶר שְׂבַנְר בְּבִקְר בְּבִקְר כְּשֶׁהוּא מְטִיב אֵת הַנְּרוֹת מֵאֶפֶר הַפְּתִילוֹת שְׁדֻלְקוּ הַלְיָלָה וְכָבוּ וְלְשׁוֹן מַחְתָּה פּוּשֵׁי־דוֹר"א בַּלַּע"ז כְּמוֹ לְחַתוֹת אֵשׁ מִיְקוֹד: (לט) כִּכְרָא זֶהָב טְהוֹר. שְׁלֵא יְהִיָּה מִשְׁקָלָהּ עִם כָּל בְּלִיָּה אֲלֵא כִכֵּר לֹא פָחוֹת וְלֹא יוֹתֵר וְהַכִּכֵּר שֶׁל חוֹל שְׁשִׁים מְנָה וְשֶׁל קֹדֶשׁ הִיָּה כְּפוּל ק"ף מְנָה וְהַמְנָה הוּא לִיטְרָא שְׁשׁוּקְלִין בַּהּ בְּסָף לְמִשְׁקַל קוֹלוֹנִי"א וְהֵם ק' זְהוּבִים כ"ה סְלַעִים וְהַסְּלַע אַרְבַּעַה זְהוּבִים: (מ) וְרָאָה וַעֲשֶׂה. רָאָה כֵּאֵן בְּהָר תַּבְּנִית שְׂאֲנִי מְרָאָה אוֹתָךְ. מִגִּיד שְׁנַתְקֶשָׁה מִשָּׁה בְּמַעֲשֶׂה הַמְּנוֹרָה עַד שֶׁהָרָאָה לוֹ הַקֶּבֶ"ה מְנוֹרָה שֶׁל אֵשׁ:

א וְיִתְּ מִשְׁכָּנָא תַעֲבַד עֶשֶׂר  
יְרִיעֵן דְּבוּץ שְׁזִיר וְתַכְלָא  
וְאַרְגָּמָא וְצַבֵּעַ זְהוּרֵי צוּרֵת

כו א וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֵת שֵׁשׁ  
מִשְׁזֹר וְתַכְלֵת וְאַרְגָּמָן וְתַלְעֵת שְׁנֵי כְּרַבִּים

being shown on the mountain. **26** (1) And you will make the Sanctuary out of ten curtains [made from] linen twined together with [wool dyed] green[ish-blue], [wool dyed] purple and strips of [wool dyed] crimson; you will

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*and Siftei Chakhamim there)] (Menachot 29a). [בהר] אשר אתה מראה — [This phrase is to be understood] as it is translated [by Onkelos, namely,] “which you are being shown on the mountain.” Now, had the word here, been vocalized with a patach [under the letter מ], then [the phrase אשר אתה מראה] would have meant “which you are showing” to other people. But now that [the letter מ] is actually vocalized with a kameitz, [this signifies the hofal, the passive form of the causative conjugation, and thus,] the meaning is “which you are being shown,” in the sense that others are showing it to you (Be-eir Rechovot). **26** (1) And you will make*

**the Sanctuary out of ten curtains** — *to act as a roof and as walls [for the Sanctuary], on top of the [infrastructure formed by the] planks (see verses 15-30 below). For these curtains were hung over the the planks, to cover them. [Made from] linen twined together with [wool dyed] green[ish-blue], [wool dyed] purple and strips of [wool dyed] crimson* — *Thus each individual thread [that made up the curtain fabric] was composed of four materials, one [thread] of linen and three [threads] of wool [i.e., wool dyed greenish blue, purple and crimson] and [since] each individual thread was sixfold [i.e., six strands of material were twisted to make up each individual thread of each material] therefore, when you twisted [the sixfold thread of] each of the four materials together [to make a single thick multi-colored cord] they would yield twenty-four strands per cord (Beraita d'Melekhet HaMishkan 2, Yuma 71b). כרבים מעשה חשב* — *[מעשה חשב literally means, “the work of a craftsman.” The meaning of our verse is that] a pattern of cherubim was integrated into these curtains by actually weaving them into the very fabric. This, as opposed to embroidery, which is termed מעשה מחט [literally, “the work of a needle”], while here, they [the patterns] were [required to be actually] woven in [to the fabric itself, so that the images appear] on both surfaces of the fabric. [Now, even though כרבים literally means “cherubim,” nevertheless, here, reference is being made to several other creatures in addition to the cherubim (see below and Rashi on verse 31 s.v. כרבים). Into these fabrics, in addition to patterns of a man (in the form of cherubim here), were also woven patterns of a lion, an ox and an eagle, all four of which were*

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אשר אתה מראה. בתרגומו דאת מתחזי בטורא אלו היה נקוד מראה בפתח היה פתרונו אתה מראה לאחרים עבשיו שנקוד חטף קמץ פתרונו דאת מתחזי שאחרים מראים לה (שהנקוד מפריד בין עושה לנעשה): (א) ואת המשכן תעשה עשר יריעות. להיות לו לגג ולמחיצות מחוץ לקרשים שהיריעות תלויות מאחוריהן לכסותן: שש משזר ותכלת וארגמן ותלעת שני. הרי ארבע מינין יחד בכל חוט וחוט א' של פשתים וג' של צמר וכל חוט וחוט כפול ו' הרי ד' מינין בשהן שזרין יחד כ"ד כפלים לחוט (בריייתא דמלאכת המשכן): כרבים מעשה חשב. כרובים היו מצוירין בהם באריגתן ולא ברקימה שהוא מעשה מחט אלא באריגה בשני כותלים פרוץ אחר מכתן ופרוץ אחר מכתן.

כְּרוּבִין עֹבֵד אֲמֵן תַּעֲבֹד  
 יְתֵהוֹן: ב אֲרָכָא דִּירִיעַתָּא חֲדָא  
 עֲשָׂרִין וְתִמְנִי אַמִּין וּפּוֹתֵיא  
 אַרְבַּע אַמִּין דִּירִיעַתָּא חֲדָא  
 מִשְׁחַתָּא חֲדָא לְכָל יְרִיעַתָּא:  
 ג חֲמִשׁ יְרִיעוֹן יְהוֹן מְלַפְפֵּן  
 חֲדָא עִם חֲדָא וְחֲמִשׁ יְרִיעוֹן  
 מְלַפְפֵּן חֲדָא עִם חֲדָא:  
 ד וְתַעֲבֹד עֲנִיבִין דְּתַכְלָא עַל  
 שְׂפָתָא דִּירִיעַתָּא חֲדָא מִסְטָרָא

מַעֲשֵׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם: ב אַרְבַּע הַיְרִיעָה  
 הָאֶחָת שְׁמֹנֶה וְעֶשְׂרִים בְּאַמָּה וְרֹחַב אַרְבַּע  
 בְּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְכָל־  
 הַיְרִיעוֹת: ג חֲמִשׁ הַיְרִיעוֹת תַּהְיִין חִבְרוֹת  
 אִשָּׁה אֶל־אֶחָתָהּ וְחֲמִשׁ יְרִיעוֹת חִבְרוֹת אִשָּׁה  
 אֶל־אֶחָתָהּ: ד וְעָשִׂיתָ לְלֵאָת תְּכֵלֶת עַל

make them with a pattern of cherubim woven [into the fabric]. (2) Each curtain will have a length of twenty-eight cubits and the width of each curtain will be four cubits. Every one of these curtains will have the same measurement. (3) Five of the curtains must be then joined together, each to the next, and [then, the other] five curtains must [also] be joined together, each to the next. (4) And you will make loops of [wool dyed] green[ish-blue] along the margin of the

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*the images of the מרכבה (see Ezekiel Chapter One), the "Vehicle," found in the upper spheres, that houses these four spiritual archetypes of the creatures that ultimately appear on earth in their corporeal form. And here, not only were the patterns of these images to appear on both the topside*

*and the underside of the fabric, but also, the images were to be woven into the fabric in such a way as to have] one image appearing on one side, while another would appear on its underside. Thus, one side of the fabric would have a lion, while its underside [in the same place], would have an eagle [and so on] (Siftei Chakhamim). This [weaving process] is similar to [that through] which [patterns] are woven into certain silk sashes; called feises in Old French (Yoma 72b). (3) [Five of the curtains] must be then joined together — The curtains [at their width] were sewn together with a needle, one edge [of a curtain sewn] onto an edge of the next curtain. Five [curtains were sewn in this way, making up a] separate [group], and [the other] five [sewn together to make another] separate [group]. אשה אל — [literally, "each woman to her sister," but meaning here simply, "each to the next," the feminine being used, since the word curtain, יריעה, is in the feminine gender.] For such is the way of Scripture, [to use a feminine pronoun] when referring to an object that has the feminine gender. And when an object referred to has the masculine gender, Scripture uses [a masculine pronoun, for example,] איש אל אחיו [literally, "one man to his brother," in this context meaning, "each to the other"], just as is stated of the Cherubim (verse*

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אִישׁ מִצַּד זֶה וְנִשָּׂר מִצַּד זֶה כְּמוֹ שְׂאוֹרְגִין חֲגוּרוֹת שֶׁל  
 מְשֵׁי שְׂקוּרִין בְּלַע"ז פֵּיִשִׁי"ש: (ג) תַּהְיִין חִבְרוֹת.  
 תּוֹפְרֵן בְּמַחֵט זוֹ בְּצַד זוֹ חֲמִשׁ לְבָד וְחֲמִשׁ לְבָד: אִשָּׁה  
 אֶל אֶחָתָהּ. כִּף דֶּרֶךְ הַמִּקְרָא לְדַבֵּר בְּדַבֵּר שֶׁהוּא  
 לְשׁוֹן נְקֻבָּה. וּבְדַבֵּר שֶׁהוּא לְשׁוֹן זָכָר אֹמֵר אִישׁ אֶל  
 אַחִיו כְּמוֹ שְׂנַאָמַר בְּכְרוּבִים וּפְנִיָהֶם אִישׁ אֶל אַחִיו:

בית לופי וכן תעבד בשפתא  
 דיריעתא בסטרא דבית לופי  
 תניתא: ה חמשין ענובין  
 תעבד ביריעתא חדא וחמשין  
 ענובין תעבד בסטרא  
 דיריעתא דבית לופי תנינא  
 מכונן ענוביא חדא לקבל

שפת היריעה האחת מקצה בחברת וכן  
 תעשה בשפת היריעה הקיצונה במחברת  
 השנית: ה חמשים ללא תעשה ביריעה  
 האחת וחמשים ללא תעשה בקצה  
 היריעה אשר במחברת השנית מקבילת

single curtain that is at the [innermost] edge of the joined group [of five curtains]. Do likewise along the margin of the curtain that is at the [innermost] edge of the second joined group [of five curtains]. (5) Make fifty loops upon one curtain, and make fifty loops along the edge of the curtain in the second joined group [of five curtains]. Each loop must [be positioned to] correspond exactly

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25:20 above), ופניהם איש אל אחיו, “Facing one another.” (4) ללא ת — *Lacols in Old French; likewise, Onkelos translates [this word as] ענובין, meaning “loops.” מקצה בחברת* — [means: Make loops along the margin] of the single curtain that is at the [innermost] edge (קצה) of [one of the] joined group (חברת) [of five curtains]. A group of five curtains [joined together] is called here a חברת [from the root חבר, “join”]. וכן תעשה בשפת היריעה הקיצונה במחברת השנית — [means: Do likewise along the margin of] that curtain which is located at the very edge (הקיצונה). The term הקיצונה is] derived from קצה, “edge,” here referring to the edge of a group of [five] joined curtains. (5) מקבילת הללא ת אשה אל אחתה — [means:] Take care, when you are making the loops [along the margin of the curtain], that you place them such that the loops are equidistant one from the other. Moreover, as the measurements [of separation between loops] are on one curtain, so, too, the identical [separation] measurements should be on the other curtain that abuts it. In this way, when the two groups of joined curtains are spread out, so that [the edge of] one abuts the other, the loops [that have been placed exactly equidistantly] on the [edge of] one curtain, will correspond exactly to the loops of its counterpart curtain — this is the meaning of the term מקבילות here, namely, each [loop] corresponding to the position of its counterpart [on the facing curtain]. Accordingly, the Aramaic translation of the word נגר (“facing” or “opposite”) is לקבל [like our word here, מקבילות]. [Rashi now proceeds to explain precisely in what way these two groups of fabrics, five joined curtains in each group, were draped over the Sanctuary: After the loops were made along the margins of the innermost edges of the two groups (our verse),

### רש"י

(ד) ללאות. לצו"לש בלע"ז וכן תרגם אונקלוס ענובין לשון עניבה: מקצה בחוברת. באותה יריעה שבסוף החבור. קבוצת חמשת היריעות קרויה חוברת: וכן תעשה בשפת היריעה הקיצונה במחברת השנית. באותה יריעה שהיא קיצונה לשון קצה בלומר לסוף החוברת: (ה) מקבילת הללא ת אשה אל אחתה. שמור שתעשה הלולאות מכוננות במדה אחת הבדלתן זו מזו וכמתן ביריעה זו פן יהא בחברתה כשתפרוש חוברת אצל חוברת יהיו הלולאות של יריעה זו מכוננות כנגד לולאות של זו וזהו לשון מקבילות זו כנגד זו תרגומו של פננד לקבל. היריעות ארכן כ"ח

הַלְלָאֵת אֵשֶׁה אֶל-אַחֲתָהּ: ֹ וְעֲשִׂיתָ חֲמִשִּׁים חֲדָא: ֹ וְיַעֲבֵד חֲמִשִּׁין פּוֹרְפִין

to its counterpart [on the curtain facing it]. (6) And you will make fifty golden

### RASHI

רש"י

*the two abutting margins were placed one opposite the other, so that the 50 equidistant loops of each opposing margin faced each other (see Rashi above). Then, the two groups of fabric were connected by joining each pair of facing loops with a clasp (קרס). Thus, one large curtain of fabric resulted, joined in the middle by 50 clasps. Now, since] each [individual] curtain of fabric had a length of 28 cubits and a width of 4 cubits, when five of these curtains were sewn together [by their*

*width margins], this resulted in a [total] width [for each group of five joined curtains] of [5 X 4 cubits =] 20 cubits [and a length of 28 cubits]. Likewise for the second group of [five] joined curtains. [Thus, two big curtains of 28 X 20 cubits were formed, after the sewing. These were the two curtains that were then connected by the clasps through their loops.] Now, the Sanctuary itself had a[n internal] length of 30 cubits, i.e., [measuring] from the [inner surface of its] eastern [wall] to the [inner surface of its] western [wall. This can be seen,] as Scripture states (verse 18 below), “twenty planks for the southern side,” and similarly, [twenty planks] for the northern side [of the Sanctuary (verse 20 below)] — each plank measuring one and a half cubits [in width (verse 16 below)]. Thus, we find that [measuring] from east to west, [the internal length of the Sanctuary totals 20 X 1.5 =] 30 cubits [as stated above]. And the [internal] width of the Sanctuary, [measuring] from the [inner surface of its] northern [wall] to the [inner surface of its] southern [wall], was 10 cubits. [This can be seen,] as Scripture states (verses 22-23 below), “And for the end of the Sanctuary, at the west [you will make six planks.] And make two planks for the [back] corners [of the Sanctuary]” — [in total,] eight planks [for the complete western flank of the Sanctuary. And] these eight planks represent an internal Sanctuary width of 10 cubits. [How so?] Because [each plank had a width of one and a half cubits (see verse 16 below). Thus, the full width of six planks ran along the western flank, giving a width so far of 6 X 1.5 = 9 cubits. Each of the two corner planks contributed a half a cubit of its width to the inner width of the Sanctuary, while the remaining cubit of each plank's width overlapped the thickness of the planks that lined the northern and southern walls (see Rashi on verse 23 below). Hence, the internal width of the western flank of the Sanctuary, measured 9 + .5 + .5 = 10 cubits, for, as explained, of the eight planks each of 1.5 cubits in width,] 2 cubits' worth were covered up by the thickness of the [northern and southern] planks [respectively, one cubits' worth] on one side and [one cubits' worth] on the other. [With regards to those particular details,] I shall explain them when I come to explain the relevant verses there. [Nevertheless, the above has been mentioned here, in order to show that the internal measurements of the Sanctuary itself were 30 X 10 cubits.] Now, these*

וְרַחֲבֵן אַרְבַּע וּבִשְׁחָבֵר חֲמִשׁ יָרִיעוֹת יַחַד נִמְצָא רַחֲבֵן כ' וְכֵן הַחוּבֶרֶת הַשְּׁנִיָּת. וְהַמְשָׁכָן אֶרְבּוֹ שְׁלֹשִׁים מִן הַמְזוּרָח לַמַּעֲרָב שְׁנָאֲמַר עֲשָׂרִים קָרְשִׁים לְפָאת נֶגֶב תִּימְנָה וְכֵן לְצִפּוֹן וְכָל קָרֶשׁ אִמָּה וְחִצֵּי הָאִמָּה הָרִי שְׁלֹשִׁים מִן הַמְזוּרָח לַמַּעֲרָב. רוֹחֵב הַמְשָׁכָן מִן הַצִּפּוֹן לְדָרוֹם עֶשֶׂר אַמּוֹת שְׁנָאֲמַר וְלִירֵכְתִי הַמְשָׁכָן יָמָה וְגו' וְשְׁנֵי קָרְשִׁים תַּעֲשֶׂה לְמִקְוֹצְעוֹת הָרִי לְשִׁמּוֹנָה קָרְשִׁים עֶשֶׂר אַמּוֹת חָלָל שְׁשָׁנֵי אַמּוֹת מֵהֶם מְכַסִּים עוֹבֵי הַקָּרֶשׁ מִכָּאן וּמִכָּאן וּבִמְקוֹמָם אֲפָרֶשֶׁם לְמִקְרָאוֹת הַלָּלוּ נוֹתֵן הַיָּרִיעוֹת אֶרְבֵּן לְרַחֲבֵוֹ

קָרְסִי זֶהָב וְחִבְרַתְּ אֶת־הַיְרִיעֹת אִשָּׁה אֶל־  
 דְּדָהָב וְתִלְפָף יָת יְרִיעֵתָא חָדָא  
 עִם חָדָא בְּפוּרְפִיא וְיְהִי

clasps, and you will join the [two groups of] curtains, one to the other through

### RASHI

רש"י

*curtains [of connected fabric] were placed [over the planks, thereby constituting the Sanctuary structure, such that] their length [was placed across] the width of the Sanctuary. Thus, [of the total 28 cubits' worth of fabric length (see above),] the middle 10 cubits' worth [of fabric] lay over the top of the space of the Sanctuary that represented its [internal] width; then, one cubits' worth [of fabric] on each side, [north and south, lay over] the thickness of the plank tops, each having a thickness of one cubit [therefore, 10 + 1 + 1 = 12 cubits' worth has been used so far]; and thus, [of the 28 cubits' worth of*

*fabric length,] 16 cubits now remained [to drape over the sides of the Sanctuary] — 8 [cubits' worth to drape] over the north [wall] and 8 over the south [wall], [each side of the fabric] covering [8 cubits' worth of] the full ten cubits' worth of height of the planks (see verse 16 below). Hence, in all, the bottommost 2 cubits' worth [of the planks] were uncovered [by the fabric]. [That was how the 28 length of the fabric was placed.] Now, the total width of the fabric curtains was 40 cubits, when all were connected. [How so? Well, each individual curtain was 28 cubits long by 4 cubits wide (verse 2 above). Thus,] each group of [five] joined curtains had a width of [5 X 4 =] 20 cubits [and since there were two groups, the total width of fabric after connection of the two groups was, therefore, 40 cubits]. [As explained above, the Sanctuary had an internal length of 30 cubits, so when the 40 cubits' worth of fabric width was draped over the length of the Sanctuary,] 30 cubits' worth would lay over the top of the space of the Sanctuary that represented its [internal] length; then, one cubits' worth [of fabric would lay over] the thickness of the plank tops at the western end [thus, 30 + 1 = 31 cubits' worth has been used so far]; and one cubits' worth [of fabric] to lay over the pillars at the east — for there were no planks (קֶרְשִׁים) at the eastern [entrance to the Sanctuary], but rather, four pillars (עַמּוּדִים, see verse 32 below), from which the Veil was hung on hooks (רוּיִם) [that were attached] to these [pillars], just like a sort of curtain [meaning that now 31 + 1 = 32 cubits' worth has been used so far, and therefore, of the 40 cubits' worth of fabric length,] 8 cubits now remained to drape over the back of the Sanctuary, at the west. And hence, [since the planks were 10 cubits high (verse 16 below), once again,] the bottommost 2 cubits' worth [of the planks] were uncovered [by the fabric]. I found this [outline of the way the fabric was laid upon the planks] in the Beraita of Forty-Nine Middot. However, in [the outline taught in]*

שֶׁל מִשְׁכַּן עֶשֶׂר אַמּוֹת אֲמֻצְעִיּוֹת לָגַג חֲלָל רוּחַב  
 הַמִּשְׁכָּן וְאַמָּה מִכָּאן וְאַמָּה מִכָּאן לְעוֹבֵי רְאִשֵׁי  
 הַקְּרָשִׁים שְׁעָבִים אַמָּה נִשְׁתִּירוּ ט"ז אַמָּה ח' לְצִפּוֹן  
 וְח' לְדָרוֹם מִכְסוֹת קוֹמַת הַקְּרָשִׁים שְׁגָבְהֵן עֶשֶׂר  
 נִמְצְאוּ שְׁתֵּי אַמּוֹת הַתְּחִתּוֹנוֹת מִגּוֹלוֹת. רַחֲבֵן שֶׁל  
 יְרִיעוֹת אַרְבַּעִים אַמָּה כְּשֶׁהֵן מְחוּבְרוֹת עֶשְׂרִים אַמָּה  
 לְחוּבְרַת שְׁלֹשִׁים מֵהֵן לָגַג חֲלָל הַמִּשְׁכָּן לְאַרְכּוֹ  
 וְאַמָּה כְּנֶגֶד עוֹבֵי רְאִשֵׁי הַקְּרָשִׁים שְׁבִמְעָרֵב וְאַמָּה  
 לְכִסּוֹת עוֹבֵי הַעַמּוּדִים שְׁבִמְזֹרַח שְׁלֹא הָיוּ קְרָשִׁים  
 בְּמִזְרַח אֶלָּא ד' עַמּוּדִים שְׁהִמְסָךְ פְּרוּשׁ וְתִלּוּי בְּוִיִן  
 שְׁבָהֵן כְּמִין וִילּוֹן נִשְׁתִּירוּ ח' אַמּוֹת הַתְּחִתּוֹנוֹת  
 אַחֲרֵי הַמִּשְׁכָּן שְׁבִמְעָרֵב וְשְׁתֵּי אַמּוֹת הַתְּחִתּוֹנוֹת  
 מִגּוֹלוֹת. זֶה מִצְאָתִי בְּבֵרִיתָא דְּמִסְכַּת מִדּוֹת. אֲבָל

מִשְׁכַּנָּא חָדָּ: ז' וְתַעֲבֵד יִרְיעָן  
מִזְעָזִי לְפָרְסָא עַל מִשְׁכַּנָּא חָדָּא  
עֲסָרֵי יִרְיעָן תַּעֲבֵד יִתְרוּן:

אַחַתָּהּ בְּקֶרְסִים וְהִיא הַמִּשְׁכָּן אֶחָד: פ'  
וְעָשִׂיתָ יִרְיעַת עֲזִים לְאַהֲלֵ עַל-הַמִּשְׁכָּן ז'

these clasps, and the Sanctuary [covering] will thereby become one. (7) And you will make curtains of goats' hair, to act as a canopy over the Sanctuary

### RASHI

*Tractate Shabbat (98b), [we find that] the fabric curtains do not cover the eastern pillars, and therefore, [this extra one cubits' worth of fabric length is used to drape the back of the Sanctuary, i.e.] 9 cubits' worth of fabric hung over the back of the Sanctuary [at the west, as opposed to 8 cubits' worth, as taught in the outline in the Beraita above].*

*Actually, Scripture in our passage comes to*

*support [the outline taught in Tractate Shabbat], when stating (verse 33 below), "And you will place the Cloth Partition under the clasps" [as follows: The Cloth Partition was to be hung at a point exactly 20 cubits along the length of the Sanctuary, thus demarcating the "Holy" section behind it, eastward, from the "Holy of Holies" in front of it, westward, the latter measuring 10 X 10 cubits. Thus, if the fabric curtains were not to cover the one cubit of the eastern pillars (as per the Beraita of Forty-Nine Middot), but rather, they were to begin from the inner edge of the eastern wall (as per Tractate Shabbat), then the point halfway along their combined width (i.e., 20 cubits along), where the clasps appeared, connecting the two fabric groups, would indeed correspond to the position of the Cloth Partition directly underneath (20 cubits along the Sanctuary's length)]. If, however, [the fabric began one cubit earlier, to cover the eastern pillars.] as per the Beraita [of Forty-Nine Middot, then the clasps would correspond to a point only 19 cubits along the length of the Sanctuary, and therefore,] the Cloth Partition would [occur and have to] be drawn [one cubit further, i.e.,] one cubit westward from the clasps [and thus, the Cloth Partition would not be located directly underneath the clasps, contrary to the simple meaning of verse 33 below. Hence, that verse supports that which is taught in Tractate Shabbat, namely, that the fabric curtains did not cover the eastern pillars, as above]. (6) קרסי זהב — Fermeils in Old French. [These clasps had two tips, one at each end.] One tip of each clasp was inserted into [each of] the loops [along the margin] of one group of [five] joined fabric curtains, while the other tip of the clasp [was inserted] into the [counterpart] loop on the other group of joined fabric curtains. [Thus, by way of these fifty clasps now linking up the fifty pairs of woolen loops], the two groups of joined fabric curtains became connected. (7) יריעת עזים — [The literal meaning here is, "curtains made from goats." However, the meaning here is curtains made] from goats' hair (see Onkelos and Rashi*

רש"י

בְּמִסְכַּת שֶׁבֶת (פ' הַזֹּרוֹק) אֵין הִירִיעוֹת מְכֻסוֹת אֶת  
עַמּוּדֵי הַמְּזוּרָח וְט' אַמּוֹת תְּלוּיוֹת אַחֲרֵי הַמִּשְׁכָּן  
וְהַכְּתוּב בְּפָרְשֵׁה זֹו מְסִיעֵנוּ וְנִתְּתָהּ אֶת הַפְּרֻכָּת תַּחַת  
הַקֶּרְסִים וְאִם כְּדַבְּרֵי הַבְּרִיתָא הִזְאֵת נִמְצְאָת פְּרוּכָת  
מְשׁוּכָה מִן הַקֶּרְסִים וְלִמְעַרְב אִמּוֹה: (ו) קֶרְסִי זֶהֱב.  
פִּירְמִיל"ש בִּלְע"ז וּמְכַנִּיסִין רֵאשֵׁן אֶחָד בְּלוּלָאוֹת  
שְׁבֻחוּבְרַת זֹו וְרֵאשֵׁן אֶחָד בְּלוּלָאוֹת שְׁבֻחוּבְרַת זֹו  
וּמְחַבְּרָן בְּהֵן: (ז) יִרְיעַת עֲזִים. מְנוּצָה שֶׁל עֲזִים:



ח אֲרָבָא דִּירִיעָתָא חֲדָא תְּלַתִּין  
אֲמִין וּפְּוֹתֵיא אֲרַבְעָא אֲמִין  
דִּירִיעָתָא חֲדָא מְשַׁחְתָּא חֲדָא  
לְחֲדָא עֲסָרֵי יְרִיעֵן: ט וּתְלַפְףָּ  
יֵת חֲמִשׁ יְרִיעֵן לְחֹדֵר וְיֵת שֵׁית  
יְרִיעֵן לְחֹדֵר וְתִיעוּף יֵת  
יְרִיעָתָא שְׁתֵּיתֵי תֵּיבָא לְקַבֵּל אֲפִי

עֲשֵׂתֵי עֶשְׂרֵה יְרִיעֵת תַּעֲשֶׂה אֹתָם: ח אֲרָבָא  
הִירִיעָה הָאֶחָת שְׁלֹשִׁים בְּאַמָּה וְרוֹחַב אֲרַבְעָ  
בְּאַמָּה הִירִיעָה הָאֶחָת מִדֵּה אֶחָת לְעֲשֵׂתֵי  
עֶשְׂרֵה יְרִיעֵת: ט וְחִבְרַתְּ אֶת־חֲמִשׁ הִירִיעֵת  
לְבַד וְאֶת־שֵׁשׁ הִירִיעֵת לְבַד וְכַפְלֵתְּ אֶת־

[covering]. You will make eleven of these curtains. (8) Each curtain will have a length of thirty cubits, and the width of each curtain will be four cubits. [Each of] the eleven curtains will have the same measurement. (9) And you will join together five of these curtains by themselves [as a group], and the [other] six curtains by themselves [as another group]. And you will make [half of] the

### RASHI

on verse 25:4 above; *Shabbat* 99a; Beraita d'Melekhet HaMishkan). לאהל על המשכן — [means:] To be spread them [as a canopy (אהל)] over the lower curtain [since the connected fabric curtains that were already draped over the planks constituted the Sanctuary covering (see verse 1 above), these goats' hair curtains were spread over that covering called (משכן) “the Sanctuary”

(Siftei Chakhamim)]. (8) [A length of] thirty cubits — [Rashi has explained earlier (on verse 5 above), that the connected curtains of twined fabric hung over the side walls of the Sanctuary, leaving the bottommost two cubits of the planks uncovered.] Now, [since the width of those fabric curtains was 28 cubits (verse 2 above), and the width of these goats' hair covering curtains was 30 cubits (our verse),] when these [goats' hair curtains] were now draped [over the fabric curtains,] such that their length was placed over the Sanctuary's width, as were the first curtains — then the result was that these [top goats' hair curtains] overlapped the [curtains of twined fabric] by one cubit on one side [i.e., the northern Sanctuary wall] and one cubit on the other side [i.e., the southern wall]. And therefore, [all along the outer surfaces of the northern and southern walls,] they would cover one cubit of the two [bottommost] cubits of the planks, that had remained uncovered [by the first curtains]. And at the very bottom cubit of the planks, an area which is covered by no curtain whatsoever, is the cubits' worth of the plank that is inserted into the opening of each of the [silver] sockets [made for the planks (verse 19 below)], for these sockets were one cubit high (see *Shabbat* 98b). [Therefore, after the Sanctuary was set up with all the drapes in place, the one cubit's height of the silver sockets at the bottom of the Sanctuary wall, remained uncovered and visible.] (9) And you will make the ... sixth curtain hang over [the front] — [Since there were five curtains of fabric (which were connected to another five curtains thus totaling ten), each

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לאהל על המשכן. לפרוש אותן על היריעות התחתונות: (ח) שלשים באמה. שבשנותן ארבע לרוחב המשכן כמו שנתן את הראשונות נמצאו אלו עודפות אמה מכאן ואמה מכאן לכסות אחת מהשתי אמות שנשארו מגולות מן הקרשים והאמה התחתונה של קרש שאין היריעה מכסה אותו היא האמה התחובה בנקב האדן שהאדנים גבהן אמה: (ט) וכפלת את היריעה הששית. העודפות באלו

מִשְׁכַּנָּא: י וְתַעֲבֹד חֲמִשִּׁין  
 עֲנוּבִין עַל שַׁפְּתַי דִּירִיעָתָא  
 חֲדָא בְּסִטְרָא בֵּית לופִי  
 וְחֲמִשִּׁין עֲנוּבִין עַל שַׁפְּתַי  
 דִּירִיעָתָא דְּבֵית לופִי תְּנִיתָא:  
 יא וְתַעֲבֹד פּוֹרְפִין דְּנַחֲשָׂא  
 חֲמִשִּׁין וְתַעֲוִיל יֵת פּוֹרְפִיא  
 בְּעֲנוּבִיא וְתַלְפָּף יֵת מִשְׁכַּנָּא  
 וְיִהִי חֵד: יב וְסִרְחָא דִּיתִירָא  
 בִּירִיעַת מִשְׁכַּנָּא פְּלָגוֹת

הִירִיעָה הַשְּׂשִׁית אֶל-מוֹל פְּנֵי הָאֹהֶל:  
 וְעֲשִׂיתָ חֲמִשִּׁים לְלֹאת עַל שַׁפְּת הִירִיעָה  
 הָאֹחַת הַקִּיצְנָה בַּחֲבֵרֶת וְחֲמִשִּׁים לְלֹאת עַל  
 שַׁפְּת הִירִיעָה הַחֲבֵרֶת הַשְּׂנִית: יא וְעֲשִׂיתָ  
 קָרְסֵי נְחֹשֶׁת חֲמִשִּׁים וְהִבַּאתָ אֶת-הַקָּרְסִים  
 בְּלֹאת וְחֲבַרְתָּ אֶת-הָאֹהֶל וְהָיָה אֶחָד:  
 יב וְסִרְחָה הָעֵדָף בִּירִיעַת הָאֹהֶל חֲצֵי הִירִיעָה

[extra] sixth curtain hang over the front of the Tent [of Appointment]. (10) And you will make fifty loops along the margin of the single curtain that is at the innermost edge of the joined group [of curtains], and fifty loops along the margin of the curtain at the [innermost] edge of the second joined group [of curtains]. (11) And you will make fifty copper clasps. And you will insert the clasps into the loops, thus joining together this [goats' hair] canopy, which will thereby become one. (12) Regarding the extra part that is left over from the

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of 4 cubits' width, and there were six goats' hair curtains (also connected to another set of five thus totaling eleven) of the same width, this meant that when the latter was draped over the former, the upper layer overlapped the lower one by one extra curtain. Thus our verse here is telling us that it was] the amount of upper [goats' hair]

curtains that was extra to the lower curtains [that was to hang over] **The front of the Tent [of Appointment]** — [Since half of that extra curtain's worth was to hang over the back of the Sanctuary (verse 12 below), therefore, it was the remaining] half of its width [that] was to overlap [at the front] and hang over the Veil that was [suspended] over the eastern entrance [to the Sanctuary (verse 36 below)]. [The way this goats' hair curtain hung over the front face of the Sanctuary, was] reminiscent of a modest bride, whose face is covered by a veil. (12) **Regarding the extra part that is left over from the curtains of this [goats' hair] canopy** — [“Extra” here, refers to that portion of the goats' hair curtains which was] over and above the [fabric] curtains of the Sanctuary [which were beneath the goats' hair curtains] (see preceding Rashi). The term here הִירִיעַת הָאֹהֶל, refers to the upper curtains of goats' hair; these are called a “canopy (אהל),” for Scripture describes them as such, when it says (verse 7 above), “[curtains of goats' hair.] to act as a canopy over the Sanctuary.” [And although the term אהל literally means “tent,” nevertheless,] whenever this term אהל is used in Scripture to

רש"י

הָעֵלְיוֹנוֹת יוֹתֵר מִן הַתְּחִתּוֹנוֹת: אֶל מוֹל פְּנֵי הָאֹהֶל.  
 חֲצֵי רַחְבָּהּ הָיָה תְלוּי וְכַפּוּל עַל הַמָּסָךְ שֶׁבְּמִזְרָח  
 כְּנֶגֶד הַפֶּתַח דּוֹמָה לְכֹלָה עֲנוּעָה הַמְּכֻסָּה בְּצַעֲנִיהָ עַל  
 פְּנֵיהָ: (יב) וְסִרְחָה הָעֵדָף בִּירִיעַת הָאֹהֶל. עַל  
 יְרִיעוֹת הַמִּשְׁכָּן. יְרִיעוֹת הָאֹהֶל הֵן הָעֵלְיוֹנוֹת שֶׁל  
 עֲזִים שְׁקָרוּיִם אֹהֶל כְּמוֹ שֶׁנֶּאֱמָר בָּהֶן לְאֹהֶל עַל  
 הַמִּשְׁכָּן וְכֹל אֹהֶל הָאֶמּוֹר כָּאֵן אֵינוֹ אֶלָּא לְשׁוֹן גַּג

יְרִיעַתָּא דִּיתִירָא תִּסְרַח עַל  
אַחֲרֵי מִשְׁכָּנָא:

הַעֲדֹפֶת תִּסְרַח עַל אַחֲרֵי הַמִּשְׁכָּן:

curtains of this [goats hair] canopy: Half of the extra curtain will hang over the back of the Sanctuary.

### RASHI

*describe these curtains, it only means to signify a covering, for these [goats' hair curtains] form a canopy (אהל) and cover over the curtains [of fabric that lie] underneath them. [Now, there were ten fabric curtains underneath and eleven goats' hair curtains over them.] Thus, [our verse here is teaching us that] these [top goats' hair curtains] overlapped the lower curtains by one half a*

*curtain at the west [end of the Sanctuary. How so?] Well, half of that extra eleventh curtain hung over the front [entrance] of the Tent [of Appointment at the east. And since the full width of this curtain was 4 cubits (verse 8 above), consequently,] there remained the other half of its width, i.e., two cubits' worth of this curtain that was extra to the width of the curtains underneath them [and it was this extra two cubits' worth that hung at the back of the Sanctuary at the west, overlapping where the fabric curtains reached, and thus completely covering the entire length of the planks (see next Rashi)].* **Half of the extra curtain will hang over the back of the Sanctuary** — [Earlier, Rashi (on verse 5 above,) explained that according to the Beraita of Forty-Nine Middot, the fabric curtains, 40 cubits in width, covered one cubit of eastern pillar, then 30 cubits of internal Sanctuary length, then another cubit of the thickness of the plank tops at the western end, and the remaining 8 cubits now draped over the back of the Sanctuary, at the west. Therefore, since the planks were 10 cubits high (verse 16 below), the bottommost 2 cubits' worth of the planks were as yet uncovered by the lower fabric (Siftei Chakhamim). Consequently, here, half of the extra goats' hair curtain hung at the back wall of the Sanctuary, over and above where the fabric curtains reached,] to cover the two cubits' worth of planks that had remained uncovered [by the curtains of fabric underneath, this time covering also the silver sockets, unlike the northern and southern walls, where the sockets were left visible (see Rashi on verse 8 above)] (Siftei Chakhamim). **The back of the Sanctuary** — This is the western end [of the Sanctuary. And why is the western end called the back?] Because the entrance [to the Sanctuary] is at its eastern end, and thus, is its "front." Thus, the north and south are called the sides to the right [of ...] or to the left [of...].

רש"י

שְׂמֵאֵהִילוֹת וּמִסְכָּכוֹת עַל הַתְּחִתּוֹנוֹת וְהֵן הָיוּ עוֹדְפוֹת עַל הַתְּחִתּוֹנוֹת חֲצִי הַיְרִיעָה לְמַעְרָב שֶׁהַחֲצִי שֶׁל יְרִיעָה אַחַת עֲשָׂרָה הֵיטְרָה הָיָה נִכְפָּל אֶל מוֹל פְּנֵי הָאֵהֶל נִשְׁאָרוּ ב' אַמּוֹת רוֹחֵב חֲצִיָּה עוֹדֵף עַל רוֹחֵב הַתְּחִתּוֹנוֹת: תִּסְרַח עַל אַחֲרֵי הַמִּשְׁכָּן. לְכִסּוֹת ב' אַמּוֹת שֶׁהָיוּ מְגוּלוֹת בְּקִרְשֵׁים: אַחֲרֵי הַמִּשְׁכָּן. הוּא צַד מְעַרְבִי לְפִי שֶׁהִפְתַּח בַּמּוֹרָח שֶׁהָיוּ וְצָפוֹן וְדָרוֹם קְרוּיִן צְדָדִין לִימִין וְלִשְׂמָאל:

### TERUMAH FOR FRIDAY

תרומה ליום ששי

יג וְאִמְתָּא מִכָּא וְאִמְתָּא מִכָּא  
בְּדִיתִירָא בְּאַרְכָּא יְרִיעַתָּא

יג וְהָאֵמָּה מִזֵּה וְהָאֵמָּה מִזֵּה בְּעֵדָף בְּאַרְךָ

(13) And the cubit's worth on one side and the cubit's worth on the other side,