

צירוף יהוה

לז וקטרת בוסמין די תעבד בדמותה לא תעבדון לכון קודשא תהי לך קדם יי: לח גבר די עבד דכותה לארחא בה וישתצי מעמיה: א ומגיל יי עם משה למימר: ב חזי דרביתי בשום בצלאל בר אורי בר חור לשבטא דיהודה: ג ואשלמית עמיה רות מן קדם יי בחכמתא ובסוכלתנו ובמדע ובכל עבידא: ד לא לפא אומנון למעבד דבהבא ובכספא ובנחשא:

לז והקטרת אשר תעשה במתכנתה לא תעשו לכם קדש תהיה לך לידוה: לח איש אשר יעשה כמוה להריח בה ונכרת מעמיו: ס לא א וידבר ידוה אל-משה לאמר: ב ראה קראתי בשם בצלאל בן-אורי בן-חור למטה יהודה: ג ואמלא אתו רוח אלהים בחכמה ובתבונה ובדעת ובכל-מלאכה: ד לחשב מחשבת לעשות

(37) And regarding incense that you make for yourselves — do not make it with this same formula. It must remain holy to you, for the Lord. (38) Any man who makes [incense] like that one, to smell it, will be cut off from his people. **31** (1) And the Lord spoke to Moshe, saying: (2) See! I have called by name Betzaleil son of Uri son of Chur of the tribe of Yehudah. (3) And I shall fill him with a Divine spirit, with wisdom, understanding and knowledge, and with [the ability for] all craftsmanship, (4) To thereby [be able to] weave in a skilled manner and to work with gold, silver

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(37) במתכנתה — [This word means:] “With the [same] number of spices as it has” [i.e., in the same proportion as the original Sanctuary formula] (see also Rashi on verse 32 above). **It must remain holy to you, for the Lord** — [Is it “for you” or “for the Lord?” Well, the incense is to be made for you, i.e., for your use in the Sanctuary,

(לז) במתכנתה. במנון סממניה: קדש תהיה לך לה. שלא תעשנה אלא לשמי: (לח) להריח בה. אבל עושה אתה במתכנתה משלך כדי למכרה לצבור: (ב) קראתי בשם. לעשות מלאכתי את בצלאל: (ג) בחכמה. מה שאדם שומע דברים מאחרים ולמד: ובתבונה. מבין דבר מלבו מתוך דברים שלמד: ובדעת. רוח הקדש: (ד) לחשב

however, says God,] You must make it exclusively for My Name (Siftei Chakhamim). (38) **[Any man who makes (incense) like that one,] to smell it** — [You are prohibited to make up the Sanctuary incense formula, with the intention to smell it — even if you did not actually smell it.] However, you are permitted to make up the same formula privately, for the purpose of handing it over for public use [in the Sanctuary] (Mizrachi; Midrash HaGadol and see Keritot 5a). **31** (2) [בצלאל] — [literally, “I have called by name Betzaleil.” The meaning here is: “I have called or designated Betzaleil] for the purpose of doing My work” (Siftei Chakhamim). (3) **בחכמה** — This refers to that which a person hears from others and learns; **ובתבונה** — This refers to that which a person understands on his own, based on things he has learned (Sifrei Devarim 1:13); **ובדעת** — This refers to [gaining knowledge through] Divine inspiration. (4) **לחשב מחשבת** — This refers to the skilled craft of weaving (see Rashi on verse

ה וּבְאֲמָנוֹת אֲבָן טָבָא
 לְאֲשֶׁלְמָא וּבִנְגָרוֹת אֲעָא
 לְמַעַבְד בְּכָל עֵבִידָא: ו וְאִנָּא
 הָא יְהִיבִית עִמִּיהָ יֵת אֲהֶל־יָאֵב
 בַּר אַחִיסָמָךְ לְשִׁבְטָא דְדָן
 וּבְלָבָא כָּל חֲכִימֵי לְבָא יְהִיבִית
 חֲכִמְתָּא וְיַעֲבֹדוּן יֵת כָּל דִּי
 פִּקְדִיתָּךְ: ז יֵת מִשְׁכַּן וְיִמָּנָא וְיֵת
 אֲרוֹנָא לְסִהְדוּתָא וְיֵת כְּפָרְתָא
 דִּי עֲלוּהִי וְיֵת כָּל מְנֵי מִשְׁכַּנָּא:
 ח וְיֵת פְּתוּרָא וְיֵת מְנוּהֵי וְיֵת
 מְנִרְתָּא דְכִיתָא וְיֵת כָּל מְנֵהָ
 וְיֵת מִדְּבַחָא דְקַטוּרֵת בּוֹסְמֵיָא:

בִּזְהָב וּבַכֶּסֶף וּבִבְחֻשֶׁת: ה וּבַחֲרֻשֶׁת אֲבָן
 לְמִלְאֵת וּבַחֲרֻשֶׁת עֵץ לְעֲשׂוֹת בְּכָל־
 מְלָאכָה: ו וְאִנִּי הִנֵּה נֹתְתִי אִתּוֹ אֵת
 אֲהֶל־יָאֵב בֶּן־אֲחִיסָמָךְ לְמִטֵּה־דָן וּבְלָב כָּל־
 חֲכָם־לֵב נֹתְתִי חֲכָמָה וְעֲשׂוּ אֵת כָּל־אֲשֶׁר
 צִוִּיתִךָ: ז אֵת אֶהְל מוֹעֵד וְאֵת־הָאָרֶן
 לְעֵדוּת וְאֵת־הַכַּפֹּרֶת אֲשֶׁר עָלָיו וְאֵת כָּל־
 כְּלֵי הָאֱהֶל: ח וְאֵת־הַשְּׁלֶחָן וְאֵת־כִּלָּיו
 וְאֵת־הַמְּנֹרָה הַטְּהֹרָה וְאֵת־כָּל־כְּלֵיהָ וְאֵת־

and copper; (5) And to cut stones to be set, and to carve wood — indeed to do any craft. (6) And [to work] along with him, I have hereby designated Aholiav son of Achissamakh from the tribe of Dan; and [also] all [other] wise of heart, and all those in whose hearts I have bestowed wisdom — and they will make all that I have commanded you [namely]: (7) The Tent of Appointment, the Ark of Testimony with the Lid that is upon it, and all of the Tent's vessels, (8) And the Table with its vessels, the pure [gold] *Menorah* and

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26:1 above for detailed explanation).
 (5) *ובחרשת* — [This term] denotes craftsmanship, as in the verse (Isaiah 40:20), "A clever artisan (*חרש*)."
 And Onkelos has explained [this term *חרשת*] in various ways [depending in which context it is used, as follows: The first expression in our verse, *חרשת אבן*, is explained by him to mean] a craftsman of precious stones, called an *אומן*, while [the second expression,] *חרשת עץ*, is [explained to mean a carpenter,] called a *נגר*.
למלאת — [literally, "to fill," here referring] to [the skilled craft of] setting the precious stone into its housing and filling the entire housing, i.e., constructing the stone's housing so that it exactly matches the dimensions of the base of the precious stone and its thickness. (6) *ובלב כל* — [The meaning here is: Betzaleil's assistant, Aholiav, will work together with him. But] in addition, [those two will also instruct] other wise of heart among you (*חכם כל חכם*), and all those in whom I have bestowed wisdom (*נתתי חכמה*) — and they will "make all that I have commanded you" (Sifteï Chakhamim). (7) *ואת הארן לעדת* — [literally, "the Ark for the Testimony," meaning here: The Ark which was made] for the purpose of [housing] the

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 מַחֲשֵׁבֵת. אַרְיֵגַת מַעֲשֵׂה חֲשָׁב: (ה) וּבַחֲרֻשֶׁת. לְשׁוֹן
 אֲוִמְנוֹת כְּמוֹ חֲרֻשׁ חֲכָם וְאוֹנְקֵלוֹס פִּרְשׁ וְשִׁנָּה
 בַּפְּרוּשׁוֹן שְׂאוּמָן אֲבָנִים קָרוּי אֲוִמָן וְחֲרֻשׁ עֵץ קָרוּי
 נֶגֶר: לְמִלְאֵת. לְהוֹשִׁיבָה בְּמִשְׁבְּצוֹת שְׁלֵהָ בְּמִלּוּאָה
 לְעֲשׂוֹת הַמִּשְׁבְּצוֹת לְמִדַּת מוֹשֵׁב הָאֲבָן וְעֵבִידָה:
 (ו) וּבְלָב כָּל חֲכָם לֵב וְגו'. וְעוֹד שְׁאָר חֲכָמֵי לֵב
 שְׂבָבָם וְכָל אֲשֶׁר נֹתְתִי בּוֹ חֲכָמָה וְעֲשׂוּ אֵת כָּל אֲשֶׁר
 צִוִּיתִיךָ: (ז) וְאֵת הָאָרֶן לְעֵדוּת. לְצוּרָךְ לַדַּחֹת

וַיֵּת לְבוּשֵׁי כְבוֹדִי לְשֹׁמְשֵׂאֵי:
 יֵא וַיֵּת מִשְׁחָא דְרַבּוּתָא וַיֵּת
 קְטֹרֶת בּוֹסְמִיָּא לְקוֹדֶשׁא כְּכֹל
 דִּי פְקַדְתָּךְ יַעֲבֹדוּן: יב וַאֲמַר יי
 לְמִשְׁחָה לְמִימְרָ: יג וְאַתָּה מְלִל
 עִם בְּנֵי יִשְׂרָאֵל לְמִימְרָ בְּרַם
 יֵת יוֹמֵי שְׁבִיעֵי דִי לִי תִטְרוּן
 אַרְי אֵת אֵת הִיא בֵּין מִימְרֵי
 וּבִינֵיכוֹן לְדְרִיכוֹן לְמַדְעֵי אַרְי

הִכֵּהֶן וְאֶת־בְּגָדֵי בָנָיו לְכַהֵן: יא וְאֵת שֶׁמֶן
 הַמִּשְׁחָה וְאֶת־קְטֹרֶת הַסַּמִּים לְקֹדֶשׁ כְּכֹל
 אֲשֶׁר־צִוִּיתָךְ יַעֲשׂוּ: פ יב וַיֹּאמֶר יְדוּה אֶל־
 מֹשֶׁה לֵאמֹר: יג וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 לֵאמֹר אַךְ אֶת־שַׁבָּתְתִי תִשְׁמְרוּ כִּי אוֹת
 הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי

(11) And the Anointment Oil, and the perfume incense for the Sanctuary — so that they may make [these items,] according to all that I have commanded you.

(12) And the Lord said to Moshe, saying, (13) And you — speak to the Children of Israel, saying: My Shabbatot, however, you must observe. For it is a sign between Me and you, throughout your generations, to know that I am the Lord

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needle, forming [a laced material with] many holes; lacides in Old French. (11) ואת קטרת ואת קודש לקדש — [meaning: And the perfume incense] for the purpose of (ל) burning up in smoke inside the Sanctuary, [for the Sanctuary is] referred to as “holy (קדש).” (13) And you — speak to the Children of Israel [saying: My Shabbatot, however, you must observe] — [What connection does Shabbat have to our passage

dealing with the Sanctuary? Well, God is effectively saying to Moshe here:] And you — even though I have charged you with commanding Israel regarding the [holy mission of the] Sanctuary's construction, nevertheless, you must not underrate [the significance of Shabbat], to [erroneously] supersede the [laws of] Shabbat in order to allow that work [of the Sanctuary. Rather, Shabbat must not be desecrated, even for the construction of the Sanctuary] (see Mekhilta beginning of Vayakheil). אך את שבתתי תשמרו — Even though you may be eagerly and hurriedly involved in the work [of constructing the Sanctuary and its vessels], do not push away the Shabbat on account of it. [Our Rabbis teach (see Rosh HaShannah 17b) that] any instance of the word אך or רק in Scripture comes to exclude something — [and here, Scripture is] excluding the [laws of] Shabbat from [those things which are to be pushed aside because of] the construction of the Sanctuary. [The preceding Rashi excluded the overriding of the Shabbat by communal activities of the Sanctuary's construction, while the exposition of אך in this Rashi refers to individual artisans; because their intimate involvement in the vessels' construction may be likened to the actual Holy Service, one may have erroneously assumed to override Shabbat (Siftei Chakhamim).] For it is a sign between Me and you — The Shabbat is

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בְּמַחֵט עֲשׂוּיִים נִקְבִים נִקְבִים לְצִדִּי"ץ בַּלַּע"ו:
 (יא) וְאֵת קְטֹרֶת הַסַּמִּים לְקֹדֶשׁ. לְצוּרָךְ הַקְטֹרֶת
 הַהִיכֵל שֶׁהוּא קֹדֶשׁ: (יג) וְאַתָּה דַּבֵּר אֶל בְּנֵי
 יִשְׂרָאֵל. וְאַתָּה אַף עַל פִּי שֶׁהִפְקַדְתִּיךָ לְצִוּוֹתֶם עַל
 מְלֹאכֶת הַמִּשְׁכָּן אֶל יִקַּל בְּעֵינֶיךָ לְדַחֹת אֵת הַשַּׁבָּת
 מִפְּנֵי אוֹתָהּ מְלֹאכָה: אַךְ אֵת שַׁבָּתְתִי תִשְׁמְרוּ.
 אַף עַל פִּי שֶׁתִּהְיוּ רְדוּפִין וּזְרוּזִין בּוֹרְיוֹת הַמְּלֹאכָה
 שַׁבָּת אֶל תִּדְחָה מִפְּנֵיהָ כֹּל אֲכִין וְרָקִין מְעוּטִין
 לְמַעַט שַׁבָּת מִמְּלֹאכֶת הַמִּשְׁכָּן: כִּי אוֹת הִיא

יֵת שַׁבָּתָא לְמַעַבְדַּי יֵת שַׁבָּתָא
 לְדַרְיָהוֹן קִים עֲלָם: יז בֵּין
 מִימְרֵי וּבֵין בְּנֵי יִשְׂרָאֵל אֵת
 הִיא לְעֲלָם אֲרִי שַׁתָּא יוֹמִין
 עַבְדַּי יֵת שְׁמִיא וְיֵת אֲרַעָא
 וּבִיּוֹמָא שְׁבִיעָאָה שַׁבָּת וְנָח:
 יח וְיֵהֵב לְמִשָּׁה כַּד שִׁיצִי

הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֹתָם בְּרִית
 עוֹלָם: יז בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא
 לְעֲלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְדוּהָ אֶת־
 הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
 וַיִּנְפֹשׁ: ט שְׁנֵי יח וַיִּתֵּן אֶל־מֹשֶׁה כְּכַלְתּוֹ

Shabbat, to make the Shabbat an eternal covenant throughout their generations. (17) Between Me and the Children of Israel, it is a sign forever, that the Lord made heaven and earth in a six-day period, while on the seventh day, He stopped and rested. (18) And He gave to Moshe, when He had finished speaking with

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be for My Name and performed because I commanded so. (17) וַיִּנְפֹשׁ — [to be understood] as it is translated [by Onkelos here], namely: וְנָח, “and He rested.” And any expression of נופש [as in our verse here,] are derivatives of the word נפש, “soul,” denoting someone who refreshes his soul and restores his breath when relaxing from the efforts of his work. [But does God need rest?! However,] He, of Whom it is written (Isaiah 40:28), “[The Lord ...] does not become tired or weary,” and all His creation is achieved by word — He had Scripture employ the term

“rest” about Himself, only to provide the ear with an expression which it can understand [i.e., He uses it in the allegorical sense and not literally]. (18) And He gave to Moshe ... — The Torah is not [necessarily written] in chronological order. [Here too,] the episode involving the [golden] calf [about to be described now, after the work of the Sanctuary, actually] took place many days before the commandment to construct the Sanctuary. For it was on the seventeenth of Tammuz that the Tablets were smashed [by Moshe (see verse 32:19 below)], and it was on Yom HaKippurim that the Holy One, Blessed is He, was appeased regarding Israel, and on the next day, Israel commenced bringing their donations for the Sanctuary, which was erected on the first day of Nissan (Tanchuma 31). כְּכַלְתּוֹ — [The word ככלתו meaning “when he had finished,” is] written here [with the letter ן] missing, namely, ככלתו [which, when vocalized slightly differently, reads to mean “like his bride.” This as an allusion], for the Torah was transmitted to Moshe as a gift, just like a bride [is given over] to a groom [as an acquired gift (Siftei Chakhamim). Moshe needed it as a gift,] because he was unable to learn the entire Torah in such a small span of time as this [forty-day period that he spent on top of Mount Sinai] (Tanchuma 18). Another explanation [as to the allusion of a bride]

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קְדָשְׁתָּהּ לְשִׁמְי וּבִמְצוֹתַי: (יז) וַיִּנְפֹשׁ. כְּתַרְגוּמוֹ וְנָח וְכָל לְשׁוֹן נּוֹפֵשׁ הוּא לְשׁוֹן נֶפֶשׁ שְׁמֹשִׁיב נֶפֶשׁוֹ וְנִשְׁמִיתוֹ בְּהַרְגִיעוֹ מִשׁוֹרַח הַמְּלֹאכָה וּמִי שְׁכָתוּב בּוֹ לֹא יִיעַף וְלֹא יִיגַע וְכָל פְּעֻלּוֹ בְּמֵאֲמַר הַכְּתִיב מִנּוּחָה לְעַצְמוֹ לְשֹׁבֵר הָאוֹזֵן מֵה שֶׁהִיא יֹכֹלֶה לְשִׁמּוּעַ: (יח) וַיִּתֵּן אֶל מֹשֶׁה וְגו'. אֵין מוֹקֵדִים וּמֵאוּחָר בְּתוֹרָה מַעֲשֵׂה הַעֲגֹל קוֹדֵם לְצוּוֵי מְלֹאכֶת הַמִּשְׁכָּן יָמִים רַבִּים הָיָה שְׁהָרֵי בִי"ז בְּתַמּוּזוֹ נִשְׁתַּבְּרוּ הַלּוּחֹת וּבַיּוֹם הַכַּפּוּרִים נִתְרַצָּה הַקֶּבֶד"ה לְיִשְׂרָאֵל וּלְמַחֲרַת הַתְּחִילוֹ בְּנִדְבַת הַמִּשְׁכָּן וְהוֹקֵם בְּאֶחָד בְּנִיסָן: כְּכַלְתּוֹ. כְּכַלְתּוֹ כְּתִיב חֶסֶר שְׁמִסְרָה לוֹ תוֹרָה בְּתַמְנַהּ כְּכֹלֶה לְחַתֵּן שְׁלֹא הָיָה יֹכֹל לְלַמּוֹד בְּלֵה בּוֹמֵן מוֹעֵט כְּזֶה. דְּבָר

לְמַלְלָא עֲמִיָּה בְּטוֹרָא דְסִינַי
תְּרִין לוחֵי סִהְרוֹתָא לוחֵי
אֲבָנָא כְּתִיבִין בְּאַצְבָּעֵא דִיִּי:
א וְחָזָא עֲמָא אֲרִי אוּחַר מֹשֶׁה
לְמַחַת מִן טוֹרָא וְאִתְכַנֵּשׂ עֲמָא

לְדַבֵּר אִתּוֹ בְּהַר סִינַי שְׁנֵי לַחַת הָעֵדוּת לַחַת
אֲבָן כְּתָבִים בְּאַצְבַּע אֱלֹהִים: לֵב א וַיֵּרָא
הָעָם כִּי־בִשַׁשׁ מֹשֶׁה לָרְדוֹת מִן־הָהָר וַיִּקְהַל

him on Mount Sinai, the two Tablets of Testimony — tablets of stone, inscribed by the Finger of God. **32** (1) Now, when the people [thought they] saw that Moshe had delayed in coming down from the mountain, the people assembled

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is: Just as a bride is decorated with 24 adornments, as are enumerated in the Book of Isaiah (Chapter 3) — so, too, a Torah scholar must have fluent knowledge of the 24 Books [of the Tanakh, namely, the 5 Books of the Torah, the 8 of the Prophets (Nevi'im) and the 11 Writings (Ketuvim)] (Tanchuma 16).

[When He had finished] speaking with him [on Mount Sinai] — *[This could not have referred to God commanding Moshe regarding the Sanctuary, for that came after the episode of the golden calf (see Rashi on*

verse 18 above), the account of which is

about to be introduced now. Therefore, the “speaking” described here refers to] the statutes and judgments [transmitted to Moshe,] which are [described] in [the Torah section entitled] ואלה המשפטים (Chapter 21 above and onwards).

Speaking with him — *[Since our verse describes God as speaking with (אתו) Moshe, as opposed to speaking to (אליו) him (Siftei Chakhamim)], this teaches us that Moshe would hear [the Torah] directly from the All-Powerful One, and they would go back and review the Laws, the two of them together (Shemot Rabbah 41:5).*

לַחַת — *[The word לחות, “Tablets,” is] written [with the letter ו] missing [as if meaning “Tablet”], for they were both the same [in dimensions] (Shemot Rabbah 41:6).*

כִּי בִשַׁשׁ מֹשֶׁה (1) — *[This word בישש is to be understood] as it is translated [by Onkelos here], namely, meaning a delay; similar is (Judges 5:28), “why is his chariot delayed (בשש) [in arriving?]” and (Judges 3:25), “And they waited until late (בוש).” [And why did they think that Moshe was late? This was] because when Moshe went*

to ascend the mountain, he said to the people, “I shall return at the end of forty days, within the first six hours of that [fortieth] day.” Now, they [incorrectly] assumed that that very day of his ascent also counted as one of those [forty days]. However, [this was incorrect, since] Moshe had said to them, “[I am going up the mountain for forty] complete [days],” i.e., each

one of those forty days must have its preceding night [since a day begins at the outset of its preceding nightfall]. Now, the day that he ascended [Mount Sinai could not have been counted as the first of those forty days, for] its preceding night [had already elapsed and therefore]

could not be included in the count along with its following day. For Moshe ascended on the

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אחר מה בלה מתקשטת בכ"ד קשוטין הן האמורים בספר ישע'י אף תלמיד חכם צריך להיות בקי בכ"ד ספרים: לדבר אתו. החקים והמשפטים שבואלה המשפטים: לדבר אתו. מלמד שהיה משה שומע מפי הגבורה וחזרין ושונין את ההלכה שניהם יחד: לחת. לחת כתיב שהיו שתייהן שוות: (א) כי בשש משה. בתרגומו לשון איחור וכן בשש רכבו ויחילו עד בוש כי בשעלה משה להר אמר להם לטוף ארבעים יום אני בא בתוך ו' שעות בסבורים הם שאותו יום שעלה מן המנין הוא והוא אמר להם שלמים ארבעים יום ולילו עמו ויום עליתו אין לילו

על אהרן ואמר לו קום עבד
לנא דחלון דיהכון קדמנא ארי
דין משה גברא די אסקנא
מארעא דמצרים לא ידענא

הָעָם עַל-אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם וְעִשֵׂה-
לָנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ לִפְנֵינוּ כִּי-זֶה וְ
מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם

against Aharon and said to him: Arise! Make us powerful entities that may go ahead of us, for we do not know what has become of this man Moshe who led

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seventh of Sivan [during the daytime, and that is when he announced his forty-day absence. Thus, the first complete day began the following evening, namely the eighth of Sivan, and] therefore, the fortieth day fell on the seventeenth of Tammuz. [Seizing the opportunity of Israel's incorrect assumption that the day of Moshe's ascent also counted and that his due date of return was] on the sixteenth of Sivan [by noon], the satan arose and confused the world, presenting them with what appeared to be darkness, gloom and confusion. He said [to the people]: "Moshe has surely died! This is why the world is in a state of confusion!"

*Said he to them: "Moshe is indeed dead, because the sixth hour has arrived and he did not return," [where the word in our verse here בשש, can stand for an allusion to בא שש, "the sixth has arrived"] — as is taught in Tractate Shabbat (89a; Sifte Chakhamim). [This, then, was their mistake, and] one cannot suggest that their mistake was due to a cloudy day [making it unclear] whether it was before or after noon [on the sixteenth of Sivan], because Moshe came down [the mountain] only on the next day, as Scripture says (verse 6 below), "And they arose early the next day and offered up burnt-offerings" [and at this stage Moshe had not even descended]. אשר ילכו לפנינו — [The word ילכו, is in the plural form, indicating that] they had a desire for many entities (Sanhedrin 63a) [see Maharsha there, who explains that the people erred in thinking that as a substitute for Moshe, God had delegated special powers to various entities on this earth] (see Ramban on our verse). **For [... what has become of] this man Moshe** — [The expression "This man" alludes to their pointing to something specific (see Rashi on 30:13 above and Sifte Chakhamim there).] The satan showed the people a sort of image of Moshe being carried through the skies [as if he were dead] (Shabbat 89a). אשר העלנו מארץ מצרים — [literally, "Who brought us up from ... Egypt." Why is this past history relevant now? However, it was] that Moshe showed us the way by which we would come up out of Egypt — so now, we need some powerful entity to forge the way ahead of us [like Moshe did. The people thought that they needed many such entities to*

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עמו שהרי בו' בסיון עלה נמצא יום ארבעים בשבעה עשר בתמוז בט"ז בא השטן וערבב את העולם והראה דמות השף ואפלה וערבוכינא לומר ודאי מת משה לכך בא ערבוכינא לעולם אמר להם מת משה שכבר באו שש שעות ולא בא וכו' כדאיתא במס' שבת וא"א שטעו אלא ביום המעונן בין קודם חצות בין לאחר חצות שהרי לא ירד משה עד יום המחרת שנא' וישכימו ממחרת ויעלו עלת: אשר ילכו לפנינו. אלהות הרבה אוו להם: כי זה משה האיש. כמין דמות משה הראה להם השטן שנושאים אותו באויר רקיע השמים: אשר העלנו מארץ מצרים. והיה מורה לנו דרך אשר נעלה בה עתה צריכין אנו לאלהות אשר ילכו

מה הוה ליה: ב ואמר להון
 אהרן פריקו קנשי ודהבא די
 באודני נשיכון בניכון
 ובנתיכון ואיתיו לותי:
 ג ואתפריקו כל עמא ית קנשי
 ודהבא די באודניהון ואיתיו
 לאהרן: ד ונסיב מידיהון וצר

לֹא יִדְעֵנוּ מִה־הִיָּה לוֹ: ב וַיֹּאמֶר אֱלֹהִים
 אֶהְרֹן פָּרְקוּ נְזָמֵי הַזֶּהָב אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם
 בְּנֵיכֶם וּבְנֹתֵיכֶם וְהֵבִיאוּ אֵלַי: ג וַיִּתְּפְרְקוּ
 כָּל־הָעָם אֶת־נְזָמֵי הַזֶּהָב אֲשֶׁר בְּאָזְנֵיהֶם
 וַיָּבִיאוּ אֶל־אֶהְרֹן: ד וַיִּקַּח מֵיָדָם וַיִּצַר אֹתוֹ

us up from the land of Egypt. (2) And Aharon said to them: Take off the gold rings that are on the ears of your wives, sons and daughters, and bring them to me. (3) So all the people unloaded the gold rings that were on their ears, and brought them to Aharon. (4) He took [the gold] from their hands and bound it

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replace someone of Moshe's caliber (Gur Aryeih; see Rashi earlier on our verse)].

(2) **On the ears of your wives** — Aharon said to himself: “The women and children like their jewelry too much [to give it away so readily]. Maybe the whole matter can be stalled and meanwhile Moshe will come back.” But the people [in their eagerness,]

did not tarry, and they [readily] removed the rings from themselves (Tanchuma 21). [They would suspend jewelry from these small rings which were attached to the ears (Siftei Chakhamim on next verse).] פִּרְקוּ — [The letter פ here is vocalized with a kameitz, while in the simple conjugation, the imperative form normally has the first letter of the verb vocalized with a patach. Our word, though, is not the third person plural past tense, “they removed,” but rather.] it is indeed in the imperative form [meaning “Remove!”], where the singular root form would be פִּרַק, pareik [i.e., in the intensive conjugation. With intensive verbal forms, the middle root letter usually takes a dageish, but our middle letter, ר, is one of those letters which cannot receive a dageish; so to compensate, the patach under the first root letter is supplemented to become a kameitz, hence our word here]. Similar is בִּרְכוּ, [with a kameitz under the first root letter ב, and whose middle root letter is ר like our word; thus, the patach under the ב becomes a kameitz. This word בִּרְכוּ is in the imperative, and] its singular form is בִּרַךְ, bareikh [also in the intensive conjugation] (Be-eir Rechovot). (3) וַיִּתְּפְרְקוּ — [This verb is in the reflexive conjugation, with] the meaning of unloading [themselves of] a burden. [For] when the people removed the rings from their ears, the result was that they were unburdened of them; descharger in Old French. אֶת נְזָמֵי — [Following a transitive verb, the word אֶת usually precedes a direct object, as would be “and they removed (ויפּרְקוּ) the rings.” However, the verb in our verse is וַיִּתְּפְרְקוּ, in the reflexive, and thus אֶת cannot be introducing a direct object as that would render our verse as “and they unloaded themselves the rings.” Rather, the word אֶת must be understood here as equivalent to מִן, “from” or “of.” Thus, אֶת נְזָמֵי is] like מִנְזָמֵי [and our verse

לפנינו: (ב) באזני נשיכם. אמר אהרן בלבו הנשים והילדים חסים בתכשיטיהן שמא יתעכב הדבר ובתוך כך יבא משה והם לא המתינו ופרקו מעל עצמון: פִּרְקוּ. לשון צווי מגזרת פרק ליחיד כמו ברכו מגזרת ברך: (ג) ויתפּרְקוּ. לשון פריקת משא בשנטלום מאזניהם נמצאו הם מפורקים מנזמיהם דישקרי"ר בלע"ז (ענטלאזעט): אֶת נְזָמֵי. כמו

בַּחֶרֶט וַיַּעֲשֵׂהוּ עֵגֶל מִסִּכָּה וַיֹּאמְרוּ אֵלָהּ יְתִיה בְּזִיפָא וְעִבְדֶיהָ עֵגֶל
מִתְּכָא וַאֲמָרוּ אֵלֶיךָ דְחַלְתָּךְ

up in a cloth, and he made it into a molten calf. And they said: These are your

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means “they unburdened themselves] of the rings” (Siftei Chakhamim). *A similar example [of being equivalent to מ] is (verse 9:29 above), את העיר כצאתי את העיר [where is equivalent to] מן העיר [literally, “when I go out from the city”]. (4) ויצר אתו בחרט — This phrase can be translated in two ways: The first is whereby the word ויצר denotes “tying up” and the word בחרט means “[in] a cloth,” as in the verse (Isaiah 3:22), “the scarves and the shawls (חרטים)” and (II Kings 5:23), “and he bound (ויצר) two kikar of silver in two cloths (חרטים)” (see Targum Yonatan there). The second [way of translating the phrase] is whereby the word ויצר denotes “formation,” and the word*

בחרט refers to an instrument used by metal smiths, with which they scrape and engrave (חרט) images into gold, just like the [point of a] scribe's quill which engraves (חרט) letters into tablets and ledgers, as in the verse (Isaiah 8:1), “And inscribe upon it with a human quill (חרט).” This is why Onkelos translates here: וצר יתה בזיפא, meaning “And he fashioned it with a forging [tool],” i.e., an instrument with which they engrave letters and designs into gold — *niel* in Old French (see 25:33 above and Rashi there), and with which [golden] seals are forged. **A molten calf** — [Aharon intended to stall the people for he did not think anything impressive would form out of the molten gold (see Gur Aryeih on verse 24 below), but] as soon as he had cast the gold into the fiery melting pot, the sorcerers of the mixed rabble that had come along with Israel from Egypt, came forward and began practicing their occult powers [and from this was produced a live molten calf (*ibid*)]. Now, some say that Mikhah was there — [saved] out of the bricks of the building, in which he had been crushed (נתמעך) in Egypt [thus his name Mikhah (מיכה)]. When the Jews fell short of the Egyptians' building quota, the Egyptians ruthlessly took Jewish infants and plastered them into the walls. When Moshe questioned God about these infants' deaths, He responded that those infants were being killed since they would have turned out to be evil anyway — and to demonstrate this, He told Moshe to save one. The child he took was Mikhah (Siftei Chakhamim; and see Rashi on Sanhedrin 101b.). He [Mikhah] had in his hand a tablet [on which was inscribed] a Divine Name and onto which Moshe had written “Arise ox! Arise ox!” in order to bring up Yosef's casket from [where Moshe had hidden it, namely,] in the Nile River [when it was time to leave Egypt] (Yosef is likened to an ox — see Rashi on Deuteronomy 33:17 and Genesis 49:6).

מנומני כמו בצאתי את העיר מן העיר: (ד) ויצר אתו בחרט. יש לתרגמו בשני פנים. האחד ויצר לשון קשייה. בחרט לשון סודר כמו והמטפחות והחרטים ויצר ככרים כסף בשני חרטים. והשני ויצר לשון צורה. בחרט כלי אומנות הצורפין שחורצין וחורטין בו צורות בזהב כעט סופר החורט אותיות בלוחות ופנקסין כמו וכתב עליו בחרט אנוש וזהו שתרגם אונקלוס וצר יתיה בזיפא לשון זיוף הוא כלי אומנות שחורצין בו בזהב אותיות ושקדים שקורין בלעז נייל ומזופין על ידו חותמות: עגל מסכה. כיון שהשליכו לאור בכור באו מכשפי ערב רב שעלו עמהם ממצרים ועשאוהו בכשפים ויש אומרים מיכה היה שם שיצא מתוך דמוסי בנן שנתמעך בו במצרים והיה בידו שם וטס שכתב בו משה עלה שור עלה שור

יִשְׂרָאֵל דִּי אֶסְקוּד מֵאַרְעָא
דְּמִצְרַיִם: ה וַחֲזָא אַהֲרֹן וּבְנָא
מִדְּבַחָא קְדָמוּהִי וַיִּקְרָא אַהֲרֹן
וַיֹּאמֶר תִּגְאָ קֹדֶם יְיָ מִחֶרֶת:

אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֵעֵלֶיךָ מֵאֶרֶץ
מִצְרַיִם: ה וַיִּרְא אַהֲרֹן וַיִּבֶן מִזְבֵּחַ לְפָנָיו
וַיִּקְרָא אַהֲרֹן וַיֹּאמֶר תַּג לַיְדוּהַ מִחֶרֶת:

powers, O Israel, which took you up out of the land of Egypt. (5) And Aharon saw. So he built an altar before him, and Aharon called out and said: A Festival

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Mikkah threw this [inscribed tablet] into the melting pot and the calf emerged [— a form of a calf, because the inscription spoke of an ox] (Tanchuma 19). מסכה — [This word is] related to the term metal (מתכת) [named so because it is cast (נתך); see Rashi on verses 9:33 above and 38:27 below]. Another explanation [of מסכה]: The calf contained 125 kanter (kikar) of gold, [alluded to by] the numerical value of [the letters of] מסכה [where the letter מ in the alphabet represents the numerical value of 40, ס of 60, כ of 20 and ה of five, total 125] (see Levush HaOrah and Gur Aryeh on our verse; Tanchuma 19).

These are your powers [O Israel] — but Scripture does not say, “These are our powers” [and thus, people other than the Jews were making this blasphemous announcement]. From here, [we learn] that it was the mixed rabble that came up out of Egypt [and joined the Jews], who were the ones who gathered against Aharon (verse 1 above), and they were the ones who formed the calf and afterwards misled Israel to follow it [and it was they who said here “These are your powers, O Israel” (Siftei Chakhamim)] (Tanchuma 19). (5) And Aharon saw — [What did he see?] That the calf was alive, as the verse says [referring to the golden calf (Siftei Chakhamim)] (Psalms 106:20), “For the image of an ox eating grass.” And Aharon [also] saw that the satan’s plan had been successful (see Rashi on verse 1 above), and therefore, Aharon had no words with which to push the people off completely [and convince them not to proceed with this terrible mistake. So] **He built an altar —[in a further attempt] to push them off, **And said: A Festival for the Lord tomorrow!** — but not today — For maybe [thought Aharon,] Moshe will return before they start worshipping the calf [as a deity]. This is the plain meaning of our verse. And its Midrashic meaning is [explained] in Vayikra Rabbah (10:3), as follows: [Our verse says “And Aharon saw.”] Aharon saw many things. He saw his nephew Chur rebuke [the mixed rabble regarding the molten calf] and they murdered him — this is the meaning of our verse, וַיִּבֶן מִזְבֵּחַ לְפָנָיו [homiletically read as] וַיִּבֶן מִזְבֵּחַ לְפָנָיו [that he should not rebuke them, for he must remain alive,] from (מ) the one lying slaughtered (זבוח) in front of him (לפניו)” (Siftei Chakhamim). He also saw [what was**

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לְהַעֲלוֹת אֲרוֹנוֹ שֶׁל יוֹסֵף מִתּוֹךְ נִילוֹס וְהַשְׁלִיכוֹ לְתוֹךְ הַכּוּבֵר וַיֵּצֵא הָעֵגֶל: מִסְכָּה. לְשׁוֹן מִחֶכֶת דְּבַר אַחַר קַב"ה קִנְטְרִין זָהָב הָיוּ בּוֹ בְּגִימַטְרִיא שֶׁל מִסְכָּה: אֵלֶּה אֱלֹהֶיךָ. וְלֹא נֹאמַר אֵלֶּה אֱלֹהֵינוּ מִכָּאֵן שֶׁעָרַב רַב שָׁעֵלוּ מִמִּצְרַיִם הֵם שֶׁנִּקְהָלוּ עַל אַהֲרֹן וְהֵם שָׁעֲשָׂאוּהוּ וְאַח"כּ הִטְעוּ אֶת יִשְׂרָאֵל אַחֲרָיו: (ה) וַיִּרְא אַהֲרֹן. שֶׁהָיָה בּוֹ רוּחַ חַיִּים שֶׁנֹּאמַר בְּתַבְּנִית שׁוֹר אֲכַל עֵשֶׂב וְרָאָה שֶׁהֵצְלִיחַ מַעֲשֵׂה שְׁטָן וְלֹא הָיָה לוֹ פֶּה לְדַחוֹתָם לְגַמְרֵי: וַיִּבֶן מִזְבֵּחַ. לְדַחוֹתָם: וַיֹּאמֶר חַג לַה' מִחֶרֶת. וְלֹא הַיּוֹם שֶׁמָּא יָבֵא מִשָּׁה קֹדֶם שֶׁיַּעֲבֹדוּהוּ וְהוּוּ פְּשׁוּטוֹ. וּמִדְּרָשׁוֹ בּוֹיִקְרָא רַבָּה דְּבָרִים הַרְבֵּה רָאָה אַהֲרֹן. רָאָה חוֹר בֵּן אַחוֹתוֹ שֶׁהָיָה מוֹכִיחָם וְהִרְגוּהוּ וְהוּוּ וַיִּבֶן מִזְבֵּחַ לְפָנָיו וַיִּבֶן מִזְבֵּחַ

וַיִּשְׁפִּימוּ מִמַּחֲרַת וַיַּעֲלוּ עֹלֹת וַיִּגְשׂוּ וַאֲסִיקוּ עֲלוֹן וְקָרִיבוּ נֹכְסִין וַאֲסָחַר עֲמָא לְמִיכַל וּלְמִשְׁתֵּי וְקָמוּ לְחִיכָא:

וַיִּשְׁפִּימוּ מִמַּחֲרַת וַיַּעֲלוּ עֹלֹת וַיִּגְשׂוּ
שְׁלָמִים וַיֵּשֶׁב הָעָם לֶאֱכֹל וְשָׂתוּ וַיִּקְמוּ
לְצַחֵק: פ

for the Lord tomorrow! (6) And they arose early the next day and offered up burnt-offerings and brought peace-offerings. The people sat down to eat and drink, and then got up to revel.

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happening,] and said: "Better that the blame be upon me than on them." Furthermore, he saw [what was happening,] and said: "If they build the altar [that I ordered them to build in order to stall them], then some can bring the pebbles while [simultaneously] others will bring stones, and all their work can be finished at once. But if I build it by myself, and procrastinate in my work, in the meantime, Moshe will come back." A Festival for the Lord tomorrow! —

[Aharon announced the Festival "for the Lord," and not for the calf, since] his heart's intention was for Heaven; for he was certain that Moshe would return and that consequently the people would indeed serve the Omnipresent (Vayikra Rabbah 10:3). (6) And they arose early — The satan urged them on, so that they would fall into sin. לְצַחֵק — [In addition to idolatry (see Rashi on 21:9), also] inherent in this expression are [two other sinful activities, namely]: Illicit licentious behavior, as is stated (Genesis 39:17), "to make sport (לְצַחֵק) with me" [referring to Potifar's wife's false accusation against Yosef] and murder as the verse says; (II Samuel 2:14) "Let the young men arise now, and make sport (וַיִּשְׁחָקוּ) before us" [meaning "Battle to the death before us." There the root שַׁחַק is equivalent to צַחֵק. Regarding the sin of murder] here too, [it was indeed committed for] Chur was murdered (see Rashi on preceding verse; Tanchuma 20).

KI TISSA FOR FRIDAY

תשא ליום ששי

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּךְ־יֵרֵד בִּי שָׁחַת וַיִּמְלִיל יְיָ עִם מֹשֶׁה אֲנֹל חוֹת אַרְי חַבִּיל עֲמָךְ דִּי אֲסַקְתָּא

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּךְ־יֵרֵד בִּי שָׁחַת
(7) And God spoke to Moshe: Go and descend! For your people that you brought

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(7) וַיְדַבֵּר — [When this expression is used without qualification that indicates otherwise (Gur Aryeh to 6:2 above; Sifte Chakhamim),] it denotes speaking harshly. Similar is (Genesis

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לְפָנָיו וְעוֹד רָאָה וְאָמַר מוּטָב שִׁיתְלֶה בִּי הַסֵּרְחוֹן וְלֹא בָהֶם וְעוֹד רָאָה וְאָמַר אִם הֵם בּוֹנִים אֶת הַמִּזְבֵּחַ זֶה מְבִיא צָרוֹר וְזֶה מְבִיא אֲבָן וְנִמְצָאת מְלֵאכְתָּן עֲשׂוּי בְּבַת א' מִתּוֹךְ שְׂאֵנֵי בּוֹנֵה אוֹתוֹ וּמִתְעַצֵּל בְּמֵלֶאכְתָּי בֵּין כֶּךָ וּבֵין כֶּךָ מֹשֶׁה בָּא: חג לה'. בְּלָבוּ הָיָה לְשָׁמַיִם בְּטוֹחַ הָיָה שְׂבִיבָא מֹשֶׁה וַיַּעֲבֹדוּ אֶת הַמִּקְוָם: (ו) וַיִּשְׁפִּימוּ. הַשֵּׁטֶן זָרָם בְּדֵי שִׁחְטָאוֹ: לְצַחֵק. יֵשׁ בְּמִשְׁמַע הַזֶּה גְלוּי עֲרִיזוֹת כְּמוֹ שְׂנֵאָמַר לְצַחֵק בִּי וּשְׂפִיכוֹת דְּמַיִם כְּמוֹ שְׂנֵאָמַר יְקוּמוּ נָא הַנְּעָרִים וַיִּשְׁחָקוּ לְפָנָיו אַף כְּאֵן נִהְרַג חוֹר:

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(ז) וַיְדַבֵּר. לְשׁוֹן קוֹשֵׁי הוּא כְּמוֹ וַיְדַבֵּר אִתָּם קְשׁוֹת: