

ברוך אתה יהוה  
אלהינו מלך העולם  
אשר קדשנו במצותיו  
וצונו לעסוק  
בדברי תורה.

Barukh Atah Adonai  
Eloheinu melekh ha-olam  
asher kidshanu b'mitzvotav  
v'tzivanu la'asok  
b'divrei Torah.

Blessed are You, YHVH,  
our God, eternal sovereign, who  
sanctifies us in God's connecting  
command to busy ourselves  
in words of Torah.

INVESTMENT = DOING:

נעשה ונשמע

We will do and we will hear

**dwell = Shekhinah make-holy**

“Local call”

Objects and objectification

ועשו לי מקדש ושכנתי בתוכם: כלל  
אשר אני מראה אותך את תבנית  
המשכן ואת תבנית כל-כליו וכן תעשו:  
ועשו ארון עצי שטים אמתים וחצי  
ארכו ואמה וחצי רחבו ואמה וחצי  
קמתו:

AWE

וצפית אתו זהב טהור מבית ומחוץ  
תצפנו ועשית עליו זר זהב סביב: ויצקת  
לו ארבע טבעות זהב ונתתה על ארבע  
פעמותיו ושתי טבעות על-צלעו האחת  
ושתי טבעות על-צלעו השנית: ועשית  
בדי עצי שטים וצפית אתם זהב:

Experience

והבאת את-הבדים בטבעות על צלעות  
הארץ לשאת את-הארץ בהם: בטבעות  
הארץ יהיו הבדים לא יסרו ממנו: ונתת  
אל-הארץ את העדות אשר אתו אליך:

eidut = witness = Shema

ועשית כפורת זהב טהור אמתים וחצי  
ארכה ואמה וחצי רחבה: ועשית שנים  
כרבים זהב מקשה תעשה אתם משני  
קצות הכפורת: ועשה כרוב אחד מקצה  
מזה וכרוב אחד מקצה מזה מן-הכפורת  
תעשו את-הכרבים על-שני קצותיו:

והיו הכרבים פרשי כנפים למעלה  
סככים בכנפיהם על הכפורת ופניהם איש  
אל-אחיו אל-הכפורת יהיו פני הכרבים:  
ונתת את-הכפורת על-הארץ מלמעלה ואל  
הארץ תנין את-העדות אשר אתו אליך:  
ונועדתי לך שם ודברתי אתך מעל הכפורת  
מבין שני הכרבים אשר על-ארץ העדות:

If you... then I will...

**Exodus 25:8-22**

narrative inflection point

8-10. **Make Me a sanctuary and I will dwell among them.** According to all I show you, in the pattern of the Tabernacle and the pattern of all its utensils, so shall you make it. Make an ark of acacia wood – two cubits and a half in length, a cubit and a half in breadth, and a cubit and a half in height.

11-13. Overlay it with pure gold inside and out, with a surrounding rim of gold. Cast four rings of gold for it, and put them on its four corners – two rings on one side and two rings on the other. Make poles of acacia wood and overlay them with gold.

Ready to move

14-16. **Put the poles in the rings by the sides of the ark, to carry the ark with them. The poles will be in the rings of the ark, not to be removed from it. Put in the ark the testimony I will give you.**

Testimony: how it is.

17-19. Make a cover of pure gold two cubits and a half in length, a cubit and a half in breadth. Make two cherubs of hammered gold at the two ends of the cover – one cherub on one end, and the other cherub on the other end: make the cherubs of the two cover ends. **ANGELS AS MESSENGERS, POINTERS**

20-22. The cherubs will stretch their wings on high, covering the cover with their wings, their faces turned to each other on the cover. Put the cover on the ark; in the ark put the testimony that I will give you. **There I will meet with you: I will talk with you from above the cover, from between the two cherubs on the ark of the Testimony.**

RELATIONSHIP versus “INFIDELITY” (Golden Calf)

POINTER VERSUS POINT

God is not OF or IN the THING but the SPACE framed by the THING -  
• “emptiness”  
• No-Thing  
• Ein Sof  
• Dependent arising

<b>P</b>	<b>Pshat</b> (פשוט)	<ul style="list-style-type: none"> <li>• Dwelling among, not far away</li> <li>• Details details details = the mundane is sacred (“God is in the details”)</li> <li>• A physical *thing*, and also more</li> <li>• What is “testimony”</li> </ul>
<b>R</b>	<b>Remez</b> (רמז)	<ul style="list-style-type: none"> <li>• God is “close”</li> <li>• Poles ever ready to carry – to move.</li> <li>• Certainty as to everything = not mishkan by committee</li> </ul>
<b>D</b>	<b>Drash</b> (דרש)	<ul style="list-style-type: none"> <li>• Movement connotes more than physical moving = emotional, spiritual, collective</li> <li>• It’s the RAISING UP (Terumah) —&gt; poles, not just the THING.</li> </ul>
<b>S</b>	<b>Sod</b> (סוד)	<ul style="list-style-type: none"> <li>• Shekhinah as indwelling, immediately accessible divinity</li> </ul>

HOLY = not ordinary

ethical

feeling

meeting beyondness

more than myself

sacred

“awe”

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם:

**Exodus 25:8**

Make Me a sanctuary, and I will dwell among them.

**Rashi, Ex. 25:8**

וְעָשׂוּ לְשִׁמִּי בֵּית קִדְשָׁהּ:

Let them make a place of *kedushah* (holiness) to the glory of My Name.

YHVH • Elohim • Adonai  
El Shaddai • ...

**Ibn Ezra, Ex. 25:8**

נקרא מקדש בעבור היותו משכן השם הקדוש:

It was called a *mikdash* (“holy place”) because it was the dwelling place of the Holy Name.

**making witness**

**Rashbam, Ex. 25:8**

ל' מועד שמתקדש ומזדמן אליהם לדבר מובן כדכתיב: ונועדתי שמה לבני ישראל. **reflexive • I-Thou relationship (Buber)**

*Mikdash* (“holy place”) is an alternate description of *ohel moed* (tent of meeting), **a place where God would be sanctified** and from which God would address the Israelites.

**Sforno, Ex. 25:8**

ככל אשר אני מראה אותך וכו'. אשכון ביניהם לקבל תפלתם ועבודתם באותו האופן שאני מראה אותך שכניתי בהר על הכפרת

I will dwell among them permanently in order to **receive** their **prayers** and their offerings in a manner similar to the way I displayed My **presence** at the mountain. Henceforth My presence will be manifest above the cover...

**Or HaHayim, Ex. 25:8**

ונראה כי אומרו ועשו לי מקדש היא מצות עשה כוללת כל הזמנים בין במדבר בין בכניסתן לארץ בכל זמן שיהיו ישראל שם לדורות, וצריכין היו ישראל לעשות כן אפילו בגלות אלא שמצינו שאסר ה' כל המקומות מעת שנבנה בית המקדש

It appears that "Make Me a Sanctuary" – devoid of restriction in time or location – is a positive *mitzvah* that extends to all times from the desert to their entry into the Land of Israel, and later times of all the generations. Thus, Israel must make it even in exile: everywhere God causes us to be found, a *Beit HaMikdash* must be built.

The Temple; our personal/collective wherever we are, wherever we go -->

**The Sabbath**

(Abraham Joshua Heschel 1951) **must be metaphorical, spiritual**

When history began there was only one holiness in the world, holiness in time (Shabbat). When at Sinai the word of God was about to be voiced, a call for holiness in *man* was spoken: "Be unto me a holy people." Only after the people succumbed to the temptation of worshipping a thing, a golden calf, that the erection of a Tabernacle, of holiness in *space*, was commanded.

The sanctity of time came first, the sanctity of man came second, and the sanctity of space last. Time was hallowed by God; space, the Tabernacle, was consecrated by Moses. **PARTNERSHIP, MUTUALITY, INTERDEPENDENT**

מתקדש

**Maimonides, Guide for the Perplexed 3:45**

[Polytheists] built temples to stars and set up in those temples the image that they agreed to worship, because it was in some relation to a certain star or a portion of one of the spheres. Therefore we were commanded to build a Temple to the Name of God, and to place therein the Ark with two <sup>tablets</sup> tables of stone, on which there were written the [ten] commandments: "I am YHVH," "You will have no other God before Me," etc. Naturally the fundamental belief in prophecy precedes belief in [Torah], for without belief in prophecy there can be no belief in [Torah] – but a prophet only receives divine inspiration through an angel's agency..... Even Moses received his first prophecy through an angel (Ex. 3:2): "An angel of YHVH appeared to him in the flame of fire." Thus it is clear that belief in the existence of angels precedes belief in prophecy, and the latter precedes belief in [Torah].

The Sabceans, in their ignorance of God, believed that the spheres with their stars were beings without beginning or end; that their images and certain trees (*i.e.* the *Asherot*) derived powers from the spheres and inspired the prophets, speaking to them in visions and telling them what was good and what bad.... But when the wise discovered and proved that there was a Being neither itself corporeal nor residing as a force in a corporeal body – the true one God – and that there existed other purely incorporeal beings that God endowed with God's goodness and light, namely, the angels, and that these beings are not included in the sphere and its stars, it became evident that it was these angels, not spheres or *Asherot*, that charged the prophets.

From the preceding remarks it is clear that the belief in the existence of angels is connected with belief in the Existence of God; and belief in God and angels leads to belief in Prophecy and [Torah's] truth. To firmly establish this creed, God commanded [Israel] to make over the Ark the form of two angels. The belief in the existence of angels is thus inculcated into the people, and this belief is in importance next to the belief in God's existence; it leads us to believe in Prophecy and [Torah], and oppose idolatry. Had there been just one figure of a cherub, the people might have been misled and mistaken it for God's image that was to be worshipped, like the heathen; or they might have assumed that the angel was also a deity, thus adopting a dualism. By making two cherubs and distinctly declaring "YHVH is our God, YHVH is One," Moshe clearly proclaimed the existence of a number of angels, and he left no room for error in considering those figures as deities, since God is one in number and created the angels, who are more than one.

## Exodus 25:14-15

וְהִבַּאתְךָ אֶת-הַבָּדִים בְּטַבְעוֹת עַל צְלָעוֹת הָאֹרֶן לְשֵׂאת אֶת-הָאֹרֶן בָּהֶם: בְּטַבְעוֹת הָאֹרֶן יִהְיוּ הַבָּדִים לֹא יִסְרוּ מִמֶּנּוּ: Put the poles into the rings by the sides of the ark, to carry the ark with them. The poles will be in the rings of the ark; they shall not be removed from it.

### Da'at Zekeinim, Ex. 25:15

לא יסורו ממנו. מפני קדושת הארון לא רצה ה' שימשמשו בו להסיר הבדים ולהכניסם בטבעות אבל כשבאין לנושאו מחזיקין בראשי הבדים ונושאים וכשמניחין אותו הולכין להם מיד מחמת אימת הקדושה וה"פ דקרא בטבעות הארון יהיו הבדים שישים משה ויקבעם שם כדכתיב בפרשת ותכל וכשוישמו שם לא יסורו ממנו: *[The poles] shall not be removed from it.* So that the poles not be tampered with, given the sacred nature of the Holy Ark. When the Ark needed to be moved, the bearers took hold of the ends of the poles. As soon as they placed it at its destination, at once the bearers stepped away from it in order not to become ritually impure. It was Moshe who first attached the poles to the Holy Ark, and they were never detached from it again.

### Numbers 9:15-21


On the day the tabernacle was erected, the cloud covered the tabernacle, the Tent of Meeting; and at evening fire appeared there until morning. So it always was: the cloud covered it by day, and fire appeared by night. When the cloud lifted, the people of Israel journeyed; and where the cloud stopped, the people pitched their tents. At the command of YHVH, the people of Israel journeyed; at the command of YHVH they camped. As long as the cloud was on the tabernacle they rested in their tents. Whether it was two days, or a month, or a year, that the cloud stayed on the tabernacle, remaining on it, the people of Israel waited...

## Building for Mobility: Spiritual Life on the Move

**תרומה**  
T'rumah  
Gifts

Exodus 25:1-27:19

Building for Mobility:  
Spiritual Life on the Move  
by Rabbi @DavidEvanMarkus



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Spiritual building **ENABLES** people to go **Somewhere**

**Mishkan**  
Build your own Tabernacle in 16 easy chapters of Torah  
"MOVING is the way of the ARK"  
WARNING: Removing poles from rings limits mobility, adaptability, & flexibility.

You have all of the pieces; arrange them to work for your unique needs

**MOVE** the chairs

**REORIENT** the space

**DESIGN** so that EVERYTHING can be moved

**How to Build a Tabernacle**

Ⓐ Cast four gold rings on [the Ark], attached to its four feet — two rings on one side wall and two on the other. Make acacia wood poles and layer them with gold, then insert the poles into the rings on the Ark's side walls for carrying the Ark. The poles will remain in the rings of the Ark; they will never be removed from it. Ex. 12-15

Ⓑ And you shall overlay it with pure gold, inside and outside shall you overlay it, and shall make upon it a rim of gold around it. Ex. 11

The act of spiritual building is supposed to TRANSPORT and TRANSFORM us -R'DEM

G-d asks the Children of Israel to donate gifts (t'rumah) for the building of the Tabernacle so that G-d may "dwell among them" -- instructions for the construction of the Ark, table, and menorah are provided -- Detailed instructions are given on how to build the Tabernacle.