

ברוך אתה יהוה  
אלהינו מלך העולם  
אשר קדשנו במצוותיו  
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.

Analytic priorities: fact of it  
Building  
Togetherness

BIG ASK TO DO ALL THIS?

Exodus 35:1-4

building as  
metaphysical  
creation of  
space

establishing

setting down  
roots

first space  
that is "ours"

Dress rehearsal  
for "real life"

Elevation of  
the material

A NEW  
CREATION  
STORY

A new spiritual  
call befitting  
a new... way  
of being? new  
identity?

EVERYONE

Spiritual practice  
to be thoughtful

ויקהל משה את-כל-עדת בני ישראל  
וילאמר אליהם אלה הדברים אשר צוה  
יהוה לעשות אתם: ששת ימים תעשה  
מלאכה וביום השביעי יהיה לכם קדש  
שבת שבתון ליהוה כל-העשה בו  
מלאכה יומת: לא-תבערו אש בכל  
משבתיכם ביום השבת:

וילאמר משה אל-כל-עדת בני ישראל  
לאמר זה הדבר אשר צוה יהוה לאמר:  
קחו מאתכם תרומה ליהוה כל נדיב  
לבו יביאה את תרומות יהוה זהב וכסף  
ונחשת: ותקלת וארגמן ותולעת שני ושש  
ועזים:

וערות אילים מאדמים וערות תחשים ועצי  
שטים: ושמן למאור ובשמים לשמן  
המשחה ולקטורת הסמים: ואבני-שהם  
ואבני מלאים לאפוד ולחשוף:

וכל-חכם לב בכם יבאו ויעשו את-כל-  
אשר צוה יהוה: את-המשכן את-אהל  
ואת-מכסהו את-קרוסיו ואת-קרשיו את-  
בריו את-עמדיו ואת-אדניו: את-הארן  
ואת-בדיו את-הכפרת ואת פרכת המסך:

את-השלחן ואת-בדיו ואת-כל-כליו ואת  
לחם הפנים: ואת-מנרת המאור ואת-  
כליה ואת-נרתיה ואת שמן המאור: ואת-  
מזבח הקטרת ואת-בדיו ואת שמן  
המשחה ואת קטרת הסמים ואת-מסך  
הפתח לפתח המשכן:

GOD AS CONNECTION / CONNECTOR

את מזבח העלה ואת-מכבד הנחשת  
אשר-לו את-בדיו ואת-כל-כליו  
את-הכר ואת-כנו: את קלעי החצר  
את-עמדיו ואת-אדניה ואת מסך שער  
החצר: את-יתדות המשכן ואת-יתדות  
החצר ואת-מיתריהם: את-בגדי השרד  
לשרת בקדש את-בגדי הקדש לאהרן  
לכהן ואת-בגדי בניו לכהן:

1-3. Moshe convened all the congregation of the  
Children of Israel, and said to them, "These are the  
things YHVH commanded to do: Six days work  
will be done, but the seventh day will be for you a  
holy Shabbat, a complete rest to YHVH. All who do  
work on it will be **deaded**. Kindle no fire in all your  
settlements on the Shabbat day."

Shabbat reference #3:  
Manna, 10Cs

4-6. Moshe spoke to all the congregation of the  
Children of Israel, saying: "This is what YHVH  
commanded: Take from among you a raising-up to  
YHVH. All of a willing heart will bring a raising-up  
to YHVH of gold, silver and bronze; blue, purple  
and scarlet [fabrics]; fine linen and goats' hair,

7-9. Ram skins dyed red, goats' skins, gopher wood  
and oil for the light, spices for anointing oil and for  
sweet incense, onyx stones, and stones to be set for  
the shoulder plate and the breastplate.

10-12. And all wise hearted among you will come  
to make all that YHVH commanded: the *mishkan*,  
its tent and its covering, its clasps, its boards, its  
bars, its pillars, and its sockets, the Ark, and its  
poles, with the covering, and the veil of the screen,

13-15. The table and its poles, and all its utensils,  
and the show bread. The lampstand also for the  
light, and its furniture, and its lamps, with the oil  
for the light, and altar incense, and its poles, and  
the anointing oil, and the incense of spices, and the  
screen for the door at the entrance of the *Mishkan*,

16-19. The altar of burnt offering with its bronze  
grating, poles, and all its utensils, the basin and its  
pedestal, the courtyard hangings, its pillars and  
their **sockets**, and the screen for the courtyard door,  
the tabernacle pegs, and the courtyard pegs, and  
their cords, the uniforms, to do service in the holy  
place, the holy garments for Aharon the priest, and  
his son's garments, to minister in the priest's office.

are these  
restrictions  
or boundaries?

### Ramban (Nahmanides), Ex. 35:1

ויקהל משה את כל עדת בני ישראל -  
יכלול "כל עדת בני ישראל" האנשים  
והנשים, כי כלם התנדבו במלאכת  
המשכן. והנה משה אחר שצוה לאהרן  
והנשיאים וכל בני ישראל האנשים כל  
אשר דבר ה' אתו בהר סיני אחרי שבור  
הלוחות, ונתן על פניו המסוה, חזר  
וצוה והקהילו אליו כל העדה אנשים  
ונשים... כי כיון שנתרצה להם הקב"ה  
ונתן לו הלוחות שניות וכרת עמו ברית  
חדשה שילך השם בקרבם, הנה חזרו  
לקדמותם ולאהבת כלולותם, ובידוע  
שתהיה שכינתו בתוכם כענין שצוהו  
תחלה, כמו שאמר ועשו לי מקדש  
ושכנתי בתוכם, ולכן צוה אותם משה  
עתה בכל מה שנצטוו מתחלה:

*Moshe convened all the congregation of the Children of Israel* – That phrase includes the men and women, as all donated to the *Mishkan's* making. After commanding Aharon and "all the children of Israel" – that is, men – "on all that God told him on Mount Sinai" (Ex. 24:22), and after breaking the Tablets and veiling his face, Moshe re-assembled the people. So the whole congregation gathered to him: men, women and children, for God had reconciled with them, giving Moses the second Tablets and making a new covenant that God would go amidst them. They returned to their prior relationship and love of their wedding. From now, God's Presence would be with them as God said before: "Make Me a Sanctuary, and I will dwell among them" (Ex. 25:8). Thus Moshe told them now to *make* what [the plans revealed] before.

TESHUVAH  
• TIKKUN OLAM

### Hizkuni, Ex. 35:1

(Hezekiah ben Manoah – 1200s France)

ויקהל משה את כל עדת [בני ישראל] -  
כשירד מן ההר. רוצה לומר... כשם  
שהמשכן לה' כך שבת לה', ואין  
לדחותה בשביל מלאכת המשכן.

*Moses assembled the entire congregation of the Children of Israel* – When he came down from the Mountain [with the new Tablets on Yom Kippur]. Just as the *Mishkan* is God's, so is Shabbat, which supersedes even the *Mishkan's* building.

### Heschel, The Sabbath, ch 1

He who wants to enter the holiness of the day must first lay down the profanity of clattering commerce, of being yoked to toil. He must go away from the screech of dissonant days, from the nervousness and fury of acquisitiveness and the betrayal in embezzling his own life. He must say farewell to manual work and learn to understand that the world has already been created and will survive without the help of man. Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. The world has our hands, but our soul belongs to Someone Else.

Six days a week we seek to dominate the world; on the seventh day we try to dominate the self . . . The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of Sabbath. It is not an interlude but the climax of living.... The seventh day is like **a palace in time**...: It is not a date but an atmosphere. The difference between the Sabbath and all other days is not to be noticed in the physical structure of things, in their spatial dimension. Things do not change on that day. There is only a difference in the dimension of time, in the relation of the universe to God. **The Sabbath preceded creation and the Sabbath completed creation; it is all of the spirit that the world can bear.** It is a day that ennobles the soul....

### Nahman of Breslov, Likutei Tefilot 2:13

Let me merit the joy and freedom of the holy Shabbat. Let me [dissolve] the enslavement of the days of the week. May my mind be completely settled, without any confusion at all, so that on the holy Shabbat no thoughts of labor and business, or any worry or trouble, will enter my mind. Let it be in my eyes as if all my work is done and all is right Then I will have attained the rest, pleasure and joy of Shabbat.

## M. Shabbat 7:2

אַבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר  
אַחַת. הַזֵּרֵעַ וְהַחֹרֵשׁ.  
וְהַקּוֹצֵר. וְהַמְעַמֵּר. הַדָּשׁ.  
וְהַזֹּרֵה. הַבוֹרֵר. הַטּוֹחַן.  
וְהַמְרַקֵּד. וְהַלֵּשׁ. וְהַאוֹפֶה.  
הַגּוֹזֵז אֶת הַצֶּמֶר. הַמְלַבֵּן.  
וְהַמְנַפֵּצוֹ. וְהַצּוֹבְעוֹ. וְהַטּוֹוֶה.  
וְהַמְסִיד. וְהַעוֹשֶׂה שְׁנֵי בְּתֵי  
נִירִין. וְהַאוֹרֵג ב' חוּטִין.  
וְהַפּוֹצֵעַ ב' חוּטִין. הַקּוֹשֵׁר.  
וְהַמְתִּיר. וְהַתּוֹפֵר ב' תְּפִירוֹת.  
הַקּוֹרֵעַ עַל מְנַת לְתַפֵּר שְׁתֵּי  
תְּפִירוֹת. הַצָּד צְבִי הַשּׁוֹחֵטוֹ.  
וְהַמְפָּשִׁטוֹ. הַמּוֹלְחוֹ, וְהַמְעַבֵּד  
אֶת עוֹרוֹ. וְהַמּוֹחֵקוֹ וְהַמְחַתְּכוֹ.  
הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת. וְהַמּוֹחֵק  
עַל מְנַת לְכַתֵּב שְׁתֵּי אוֹתִיּוֹת.  
הַבּוֹנֵה. וְהַסּוֹתֵר. הַמְכַבֵּה.  
וְהַמְבַעֵיר. הַמְכַבֵּה בְּפִטֵּישׁ.  
הַמוֹצִיא מֵרְשׁוֹת לְרְשׁוֹת.

The *avot melakhot* are forty minus one:

**Preparations:** (1) Sow, (2) plow, (3) reap, (4) bind sheaves, (5) thresh, (6) winnow, (7) sort, (8) grind, (9) sift, (10) knead, (11) bake.

**Cloth Curtains:** (12) shear wool, (13) whiten, (14) comb, (15) dye, (16) spin, (17) weave, (18) make two loops, (19) weave two threads, (20) separate two threads, (21) tie [a knot], (22) untie [a knot], (23) sew two stitches, (24) tear for the purpose of sewing two stitches.

**Leather Curtains:** (25) hunt a deer, (26) slaughter, (27) skin, (28) salt, (29) cure, (30) scrape, (31) cut.

**Beams:** (32) write two letters, (33) erase to write two letters.

**Walls:** (34) build, (35) demolish.

**Metalwork:** (36) extinguish flame, (37) light flame, (38) strike with hammer, (39) carry from one domain to another.

## Midrash Tanhuma Pekudei 2

R. Yaakov with R. Issi said: [The building of the *Mishkan*] is to the Creation of the world! On the first day, it is written: "In the beginning, when God began the Heavens and the Earth," and it is written, "God stretches the heavens like a sheet." Of the *Mishkan* it is written (Ex. 25:7), "Make sheets of goat-hair."

On the second day, "Let there be a firmament" and Torah calls it a separation, as in: "Let it separate between waters and waters." Of the *Mishkan* it is written (Ex. 25:33), "The curtain will separate."

On the third day, "Let the waters be gathered." Of the *Mishkan* it is written (Ex. 30:18), "Make a laver of bronze...and place water in it."

On the fourth day, God created the great lights, as it is written: "Let there be luminaries in the firmament of the heavens." Of the *Mishkan* it is written (Ex. 25:31), "Make the menorah of gold."

On the fifth day, God created birds, as it is said: "Let the waters swarm with swarms, living being, and flying fowl." Of the *Mishkan* birds correspond to altar offerings of fowl; also there were "*k'ruvim* with spread wings above" (Ex. 35:20).

On the sixth day, God created humanity, as it is said: "God created the human in God's image," and fashioned it with glory. Of the *Mishkan*, it is written of a human who is the High Priest, anointed to serve and tend before God.

On the seventh day, "The heavens and the earth were completed." Of the *Mishkan* it is written, "All of the labor was completed." Of the creation of the world it is written, "God blessed," and of the *Mishkan* it is written, "Moses blessed them." Of the creation of the world it is written, "God completed," and of the *Mishkan* it is written (Num. 7:1), "On the day of its completion." Of the creation of the world it is written, "God made [Shabbat] holy," and of the *Mishkan* it is written (Num. 7:1), "Moshe anointed [Aharon] and made him holy."

### Exodus 35:30-35

ל, לא ויאמר משה אל-בני ישראל ראו  
קרא יהו"ה בשם בצלאל בן-אורי  
בן-חור למטה יהודה: וימלא אתו רוח  
אלהים בחכמה בתבונה ובדעת  
ובכל-מלאכה:

לב, לג ולחשוב מחשבת לעשות בזהב  
ובכסף ובנחשת: ובחרשת אבן למלאות  
ובחרשת עץ לעשות בכל-מלאכת  
מחשבת:

לד, לה ולהורות נתן בלבו הוא  
ואהליאב בן-אחיסמך למטה-דן: מלא  
אתם חכמת-לב לעשות כל-מלאכת  
חרש וחשב ורקם בתכלת ובארגמן  
בתולעת השני ובשש וארג עשי  
כל-מלאכה וחשבי מחשבת:

30-31. Moshe said to the people of Israel, "See, YHVH called by name Betzalel the son of Uri, son of Hur, of the tribe of Judah, and has filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in every kind of workmanship,

32-33. And to devise finely done works, to work in gold, and in silver, and in bronze, and in the cutting of stones, to set them, and in carving of wood, to make any kind of skilful work.

34-35. And God has put in his heart that he may teach, both he, and Aholiav, the son of Ahisamakh, of the tribe of Dan. God filled them with wisdom of heart, to work all kinds of work, of the engraver, and of the skilful workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, of those who do any work, and of those who design artistic work.

### Shemot Rabbah 48:4

ומהיכן זכה לכל החכמה הזאת! בזכות מרים, שנאמר: ויעש להם בתים. ומה היו הבתים? בית הכהונה ובית המלכות. יוכבד נטלה כהונה ומלכות, אהרן כ"ג, משה מלך, שנאמר (דברים לג): ויהי בישראל מלך. ומרים נטלה חכמה, שהעמידה בצלאל, ויצא ממנו דוד שהיה מלך, שנאמר (דה"א ב): ותלד לו (אפרת) את חור וכתוב (ש"א יז) ודוד בן איש אפרתי, שבא מן מרים, שנקראת אפרת. בשלושה דברים הללו נברא העולם, שנאמר (משלי ג): ה' בחכמה יסד ארץ. כוון שמים בתבונה. (שם) בדעתו ותהומות נבקעו. ובשלושה דברים הללו נעשה המשכן... וכן, כשיעמוד הקב"ה לבנותו, לעתיד לבא, בשלושה דברים הללו נבנה, שנאמר (משלי כד): בחכמה יבנה בית ובתבונה יתכונן. וכתוב (שם) ובדעת חדרים ימלאו.

From where did [Betzalel] merit this wisdom? From the merit of Miriam, for (Ex. 38:1): "He made houses for them." What houses? The House of Priesthood and House of Sovereignty. Yokheved divided the priesthood and sovereignty – Aharon as High Priest and Moshe as sovereign. Miriam took wisdom, as she raised up Betzalel. David the King came from her, as in (1 Chron. 2:19): "Efrat bore him Hur" and (1 Sam. 17:12), "David, son of a man of Efrat," who came from Miriam.

With these three things the world was created, as it is said (Prov. 3:19-20): "God, with wisdom, laid the foundation of the Earth; established the heavens with understanding... and by God's knowledge the depths were broken-up." With these three things the *Mishkan* was built... So too, when the Holy Blessed One stands someone up to build it in the time coming, with these three things it will be built, as it is said: With wisdom is a house built, with understanding is it established...with knowledge rooms are filled," (Pro. 24:3-4).

### B.T. Berakhot 55a

אמר לו הקב"ה למשה משה הגון עליך בצלאל אמר לו רבש"ע אם לפניך הגון לפני לא כל שכן. אמר לו אעפ"כ לך אמור להם הלך ואמר להם לישראל הגון עליכם בצלאל אמרו לו אם לפני הקב"ה ולפניך הוא הגון לפנינו לא כל שכן.

The Holy Blessed One said to Moshe: "Moshe, do you think Betzalel suitable?" [Moshe] replied: "Master of the Universe! If You think him suitable, all the more do I!" [God] said to him: "All the same, go consult them." He went and asked them: "Do you think Betzalel suitable?" They replied: "If the Holy Blessed One and you think him suitable, all the more do we!"