

Parashat Vayakhel

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WILLINGNESS AND WISDOM OF THE HEART IN THE CONSTRUCTION OF THE *MISHKAN*

- Which words are repeated in the passages detailing the construction of the Mishkan and what is the significance of their repetition?
- Why does the Torah dedicate so many verses to describing the donations for this project?
- What is the role of the Israelites in the construction of the Temple in the days of Solomon?

A. Willingness of the Heart in Contributing to the *Mishkan*

The Torah describes the contribution extensively

Our Torah portion, Parashat Vayakhel, begins with Moses' command to the Israelites to bring a contribution to the Mishkan:

Moses said to all the congregation of the people of Israel, "This is the thing that the Lord has commanded. Take from among you a contribution to the Lord. Whoever has a willing heart, let him bring the Lord's contribution: gold, silver, and bronze. (Ex. 35:4-5)

וַיֹּאמֶר מֹשֶׁה אֶל כָּל
עֵדֹת בְּנֵי יִשְׂרָאֵל
לֵאמֹר זֶה הַדְּבָר אֲשֶׁר
צִוָּה ה' לֵאמֹר: קַחוּ
מֵאִתְּכֶם תְּרוּמָה לַה'
כֹּל נְדִיב לְבוֹ יְבִיאֶהָ
אֶת תְּרוּמַת ה' זָהָב
וְכֶסֶף וְנָחָשׁ.

This commandment is the application of the directive in *Parashat Teruma*, in which Moses was commanded

by God to collect a contribution from the Israelites.¹ In our *parasha*, the Torah describes in detail the contributions for the work of the *Mishkan* (from this point until Ex. 36:8). Presumably, it would have been more concise to describe the contributions in one sentence. However, the Torah chose to describe in depth, repeatedly stressing the elements of the contribution.

Keywords:
bringing,
contribution,
willingness

There are a number of words that repeat themselves and are the focus of the description.² The act of bringing (*havaa*) is mentioned, in different conjugations, fourteen times, and the word contribution (*teruma*) appears seven times.³ In addition to this, the root *nadav* (which we will define shortly) appears six times, three of which are in the unique phrase *nediv lev*⁴ –

1 The commandment is:

...ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי.

...And they will take a contribution for Me, from every man whose heart wills him, you shall take my contribution. (Ex. 25:2)

2 In the appendix (H), there are the relevant verses from Chapters 35 and 36, with emphasis on the keywords. In the main text of the lesson, we will only focus on a number of examples. It is worthwhile to peruse the appendix at this time and consult it throughout the course of the lesson.

3 There is significance to multiples of the number seven in biblical texts. A word which recurs many times, particularly in multiples of seven, is considered a *mila mancha*, a guideword or *leitwort*. See M.M. Buber, *Darko shel Mikra*, Jerusalem 5724, p. 284. See also M.D. Cassuto's words on the topic in his commentaries: Genesis, pp. 5-6; Exodus, p. 143.

4 This also appears in *Parashat Teruma*: "From every man whose heart wills him, you shall take my contribution." (Ex. 25:2)

an expression which is singular⁵ and remarkable. The words resonate in the ears of the reader, indicating that bringing the contribution expresses a willingness and nobility of the *lev*, heart:

Take from among you a קחו מאתכם תרומה
contribution to the Lord. **Whoever** לה' כל נדיב לבו
has a willing heart, let him bring יביא את תרומת
the Lord's contribution. ה'.

And **everyone whose spirit willed** וכל אשר נדבה
him, they brought the Lord's רוחו אותו הביאו את
contribution for the labor of the תרומת ה' למלאכת
Tent of Meeting. (Ex. 35:5,21) אהל מועד.

Bringing the contribution is not only a response to the command; it stems from a willingness of the heart (*nedivut ha-lev*), from an internal, enthusiastic desire. In fact, the Israelites bring more than is required and Moses is forced to stop the people (see 36:4-6).⁶

5 A) This phrase does not appear again in the Torah and it only appears once more in Scripture t: "So the people brought their sacrifices and thanksgiving-offerings, and all whose hearts were willing brought burnt-offerings, too." (II Chr. 29:31)

B) In I Chronicles 29 (describing David's preparations for the Temple) the root appears twice next to "heart": "Then the people rejoiced **over their freewill-offering**, for with a full heart **they had offered willingly**" (9); "In the uprightness of my heart **I have willingly offered** all these things" (17).

Interestingly, here too this generosity is linked to donations for God's house.

6 This is the Ramban's explanation:

"ויקחו מלפני משה" – הנה ביום אחד הביאו כל הנדבה הזאת... וכן בשני הביאו אליו עוד אל אהלו נדבה והוא צוה להביא אותה אל האומנים, עד שאמרו לו שהם מרבים להביא והיתה דים והותר... והזכיר הכתוב (פסוק ה) "מרבים העם להביא" לשבח את העם המביאים בנדבתם, ולפאר החכמים בנאמנותם...

What is *nedivut ha-lev*? Rav Hirsch writes:

“*Nadav*” refers to that which springs from an internal source... Thus, a *nadiv* is a freeman, dependent on no one, whose actions are directed only by his internal compass... The verse comes and defines this characteristic of voluntarism, by adding the word *lev*: “*nediv lev*”. To put it more explicitly, it refers to “*nediv libbo*” – his own heart. In this way, the verse shuns any idea of compulsion or even any outside influence which might direct the act of the volunteer. (Hirsch on Ex. 35:5)

...משמעות “נדב” היא נביעה ממקור פנימי... נדיב הוא אדם חופשי ובלתי תלוי, שמעשיו באים רק מכח ציווי פנימיותו... בא הכתוב ומטעים את תכונת ההתנדבות על ידי צירוף המילה “לב”: נדיב לב. ובהבלטה יתירה: “נדיב לבו”, לבו שלו. בכך מרחיק הכתוב כל דרך של כפייה ואף כל השפעה חיצונית העשויה לכונן את מעשה המתנדב...

“And they received from Moses” – behold, on one day they brought this entire donation... So too, on the second day, they brought more freewill-offerings to his tent, and he commanded to bring it to the artisans, until [the artisans] told him that too much was being brought, that they had more than enough to do the work... Thus, the verse (ibid. v. 5) mentions “The people bring much more than enough” to praise the people who made such a donation and to laud the wise for their craftsmanship... (Ramban on Ex:36:3)

B. Wisdom of the Heart in the Construction of the Mishkan

Who are the “wise of heart”?

An additional unique expression which appears seven times is the formulation *chakham lev*, wise of heart.⁷

In this section (Ex. 35:4-36:8), the root *chakham* or *chokhma* (wisdom) appears eleven times (seven of which are in the phrase “*chakham lev*”). In addition, we find other terms associated with wisdom: the root “*chashav*” (think, design) appears six times in the selection of Bezalel and Oholiab (Ex. 35:31-35), and twice we find the list of “wisdom, understanding (*tevuna*) and knowledge (*daat*)” (Ex. 35:31, 36:1).⁸

Wisdom, in these verses, refers to skills required for the work:

- 7 Like the term “*nediv lev*”, the term “*chakham lev*” does not appear again in the Torah (it appears in the Torah only in this passage, and similarly in Ch. 31 with the command about the choice of Bezalel); see next note. However, this expression appears three times in Proverbs (10:8, 11:29, 16:21) and twice in Job (9:4, 37:24).
- 8 In the selection of Bezalel, which appears in *Parashat Ki Tisa*, these expressions appear as well:

ראה קראתי בשם בצלאל... נאמלא אתו רוח אלהים בחכמה ובתבונה ובדעת ובכל מלאכה: לחשב מחשבת לעשות בזהב ובכסף ובנחשת: ובחרשת אבן למלאות ובחרשת עץ לעשות בכל מלאכה... ובלב כל חכם לב נתתי חכמה ועשו...

See, I have called by name Bezalel ...and I have filled him with the Spirit of God, **with wisdom, understanding and knowledge** in all labor, **to design designs**, to make in gold, silver, and bronze, in cutting stones for setting, and in carving wood, to make in every labor... And in the heart of all the **wise of heart** I have put **wisdom**, and they shall make... (Ex. 31:1-6)

He has filled them **with wisdom of the heart to do every sort of labor** of an engraver or of a designer or of an embroiderer... (Ex. 35:35)

מלא אתם חכמת לב לעשות כל מלאכת חרש וח'שב...

And all the **wise of heart among the doers of the labor** made the *Mishkan*... (Ex. 36:8)

ויעשו כל חכם לב בעשי המלאכה את המשכן...

Similarly, we find the term *assiya* (doing or making) sixteen times, and the word *melakha* (labor) appears seventeen times.

The Torah's repetition of the words *chokhma*, *assiya* and *melakha* emphasizes that a unique type of *chokhmat ha-lev* is necessary for the construction of the *Mishkan*.

What is this special wisdom, understanding, knowledge and thought required for the construction of the *Mishkan*?

Rav Hirsch explains this is in the following way:

“With wisdom, understanding and knowledge” – Bezalel was only appointed because he had these powers of the spirit. Thus, the making of the *Mishkan* was not only an external making, nor an external work of art; rather, it was the project of erecting a structure in which

”בחכמה בתבונה ובדעת” – לא נתמנה בצלאל אלא משום שהיו בו כחות הרוח האלה. אמור מעתה, שעשיית המשכן לא הייתה רק עשייה חיצונית של מעשה אמנותי חיצוני, אלא מפעל הקמת

all of its parts had **symbolic significance**. The ideas expressed in the *Mishkan* and all of its part had to be upon the hearts of those who did the work at the time of its making. These ideas guided them, and by them they directed their hearts. (Hirsch on 31:3)

בניין, שכל חלקיו הייתה להם משמעות סימבולית. הרעיונות המתבטאים במשכן ובכל חלקיו יהיו על לב העושים במלאכה בשעת העשייה. רעיונות אלה ידריכו אותם ואליהם יכוונו את ליבם.

The building of the *Mishkan* is not only an external act of constructing the vessels according to their exact plan; each object is symbolically meaningful. **The internal significance of each vessel of the *Mishkan* must come to expression in the vessels**, and for this purpose, one needs a unique skill set comprising two talents: the ability to appreciate deep internal spiritual significance and the ability to express spiritual ideas through material vessels.⁹

9 The Midrash) *Numbers Rabba*, Vilna, Ch. 15) describes the unique ability of Bezalel, comparing him to Moses:

ר' לוי בר רבי אומר מנורה טהורה ירדה מן השמים. שאמר לו הקב"ה למשה (שמות פרק כ"ה, פסוק ל"א) "ועשית מנורת זהב טהור"; אמר לו כיצד נעשה אותה? אמר לו "מקשה תעשה המנורה". ואעפ"כ - נתקשה משה וירד ושכח מעשיה. עלה ואמר ריבוני כיצד נעשה אותה? אמר לו "מקשה תעשה המנורה". ואף על פי כן - נתקשה משה וירד ושכח עלה ואמר ריבוני שכחתי אותה. הראה לו למשה ועוד נתקשה בה אמר לו וראה ועשה עד שנטל מנורה של אש והראה לו עשייתה; ואף על פי כן נתקשה - על משה. אמר לו הקב"ה לך אצל בצלאל והוא יעשה אותה ואמר לבצלאל מיד עשאה התחיל תמה ואמר אני כמה פעמים הראה לי הקב"ה ונתקשיתי לעשותה ואת שלא ראית עשית מדעתך? "בצלאל" - בצל איל היית עומד כשהראה לי הקב"ה עשייתה.

R. Levi b. Rabbi says: "A pure candelabrum came down from Heaven." The Holy One, Blessed be He said to Moses (25:31): "And you shall make a candelabrum out of pure gold." [Moses] said to Him: "How shall we make it?" [God] said

The unique wisdom for the construction of God's house

to him: “The candelabrum shall be beaten” (ibid.) of one piece. Even so, Moses had difficulty; when he came down, he forgot how to make it. He came up and said: “My Master, how shall we make it?” He said to him “The candelabrum shall be beaten.” Even so, Moses had difficulty; when he came down, he forgot. He went back up and said, “My Master, I have forgotten it.” He showed it to Moses, but he still had difficulty with it, so He said (ibid. v. 40) “See and make” – He took a candelabrum of fire and showed him how it was made. Nevertheless, Moses still had difficulty with it. The Holy One, Blessed be He said to him: “Go to Bezalel, and he will make it.” [Moses] told Bezalel, and he made it immediately. He began to wonder: “The Holy One, Blessed be He showed me this so many times and I still had difficulty, and you who did not see it – you made it of your own accord? Bezalel – *be-tzel El*, in the shadow of God you were when the Holy One, Blessed be He, showed me how to make it.”

This *midrash* is cited in Tamir Granot’s article at the website of the Virtual Beit Midrash:

www.etzion.org.il/vbm/archive/12-parsha/19Teruma.rtf

There he explains it in the following way:

משה רבנו רואה את הדגם השמימי, אבל אינו מסוגל לחקותו. השכחה אינה כנראה שכחה סתם, אלא חוסר יכולת להעתיק את המודל האלוקי לספירה האנושית. בצלאל מעולם לא ראה, ואף על פי כן יודע. הידיעה של בצלאל שחסרה למשה, היא ודאיו של האומן האידיאלי. שהרי אין ספק שיכולתו של משה כנביא וכרואה מראות אלוהים עולה על זו של בצלאל. אלא שלפי מדרש זה, משה רבנו אינו יכול לקשר בין שמים לארץ. הפער הוא גדול מדי, והוא, שקרוב כל כך לעולם האלוהי, אינו מסוגל להעלות בדעתו יצירה אנושית-פלאסטית שתתאים לדגם האלוהי. בצלאל מייצג כאן את האומן האידיאלי. הוא מתכוון כלפי מעלה, אבל יצירתו מושלמת למטה, בחומרים ובייצוגים אנושיים, והנה, בלי לראות, הוא יוצר יצירה מושלמת...

Our teacher Moses saw the heavenly example, but he was incapable of imitating it. His forgetting was not a lapse of memory, but an inability to copy the Divine model in human measures. Bezalel never saw this, but even so he knew it. The knowledge of Bezalel which Moses did not have is certainly that of the ideal artisan. Indeed, there is no doubt that Moses’ ability as a prophet and a seer of divine visions was superior to that of Bezalel. But according to this *midrash*, our teacher Moses could not tie heaven to earth. The gap was too great for him because of his proximity to the divine sphere; he was unable to consider the human, plastic creation that could accommodate the divine model.

BUILDING GOD’S HOUSE – SPIRITUAL MANUFACTURE

Ramban provides an additional perspective to the nature of Bezalel’s unique wisdom:

...In addition they said that Bezalel knew how to combine the letters by which heaven and earth were created. The idea is that the *Mishkan* will allude to these, and he is the one to know and understand its secret.

...ועוד אמרו יודע היה... בצלאל לצרף אותיות שנבראו בהן שמים וארץ. והעניין – כי המשכן ירמוז באלו והוא היודע ומבין סודו.

The construction of the *Mishkan* is not about artistic skill; it is a spiritual act, similar to Creation.¹⁰

Bezalel represented the ideal artisan. His intent is heavenly, but his creation is perfected upon the earth, by human materials and manifestations. Thus, without seeing, he creates a perfect creation...

10 In Creation of the world we find these three elements: “The Lord founded the earth with **wisdom**, established the heavens with **understanding**. By his **knowledge**, the deeps were cleaved...” (Proverbs 3:19-20).

We may note a number of parallels between the opening of Genesis (Creation of the universe) and the conclusion of Exodus (construction of the Tabernacle). “And God **saw all** which he had done, and **behold** it was very good” (Gen. 1:31) parallels “And Moses **saw all** of the labor, and **behold** they made it; just as the Lord commanded, so they did” (Ex. 39:43). Similarly, “And the heaven and the earth were **completed**, all their legion, and God **completed** on the seventh day his labor which He did” (Gen. 2:1-2) parallels “And all of the work of the *Mishkan* of the Tenet of Meeting was **completed**... and Moses **completed** the labor” (Ex. 39:32, 40:33).

At the end, “And God **blessed** the seventh day” (Gen. 2:3) parallels “And Moses **blessed** them” (Ex.39:43).

Adding the word *lev* to *chokhma* stresses the **internal nature** of the wisdom required: we are not talking about external wisdom, which may be learned in an intellectual way, and we are not talking about standard artistic skill. Rather, this is an internal “wisdom of the heart”, which springs from a unique communication with God: on the one hand, the person tries to understand the inner spiritual significance of the matters; on the other hand, God imparts a special spirit which grants him this understanding. Integrating human understanding with a living Divine spirit is mentioned explicitly in the verses:

And he has filled him with the Spirit of God, with **wisdom**, understanding and knowledge. (Ex. 35:31)

וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בְּתַבּוּנָה וּבְדַעַת.¹¹

The Divine source of this *chokhmat ha-lev* is described

Finally, the term *assiya* appears seven times in the Creation narrative, e.g. “And God **made** the sky;” “And God **made** the two lights” (Gen. 1:7, 16). In the unit of the *Mishkan*, this root appears close to two hundred times: “And they shall **make** me a temple” (Ex. 25:8); “Come and **make** all that the Lord has commanded” (Ex. 35:10); “Bezalel and Oholiab... shall **do it** in accordance with all that the Lord has commanded” (Ex. 36:1), etc.

11 Consider Exodus 36:1-2 and 31:3:

אִשֶּׁר נָתַן ה' חָכְמָה וְתַבּוּנָה בְּהִמָּה לְדַעַת ... אִשֶּׁר נָתַן ה' חָכְמָה בְּלִבּוֹ...
Every man **wise of heart** in whom the Lord has put wisdom and understanding to know how to do any labor... in whose heart the Lord had put wisdom... (Ex. 36:1-2)

וַאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה וּבְתַבּוּנָה וּבְדַעַת.
And I have filled him with the Spirit of God, **with wisdom**, **understanding and knowledge** in all labor. (Ex. 31:3)

in this homily on Bezalel's name (*Numbers Rabba* 15):

“Bezalel – *be-tzel/El*, in the shadow of God you were when the Holy One, Blessed be He, showed me how to make it.”¹²

בְּצֵלֶאֱל – בצל אֵל הַיִּיתָ עוֹמֵד כְּשֶׁהִרְאָה לִי הַקַּב"ה עֵשְׂיִיתָה.¹²

In addition, the artist must be able to express the spiritual idea in the material reality.

12 The three terms, *chokhma*, *tevuna* (or *bina*) and *daat* have great Kabbalistic significance: each is a *sefira*, a level of connection to the divine. We will cite some of Rav Steinsaltz's comments in *Shelosha Asar Alei Ha-shoshana*, p. 62, and we shall see that the artisans need each of these:

...ספירת החכמה היא הניצוץ הראשון של ההכרה, נקודת המוקד של התפיסה, המגיעה כהבוק אור המאיר ומגלה תמונה שלמה. בתהליך ההכרה הוא כעין הופעת יש מאין.

ספירת הבינה היא כח הנפש הקולט את הברק הראשון של התפיסה, ומפתח אותו בדרך מושכלת: בהבנה, בנייתו לוגי, בהרחבת הדבר ובפיתוחו.

הדעת היא הכח המקשר... מן הדעת באה ההתקשרות של כחות השכל אל כחות הרגש ואל המציאות. כי בעוד שהחכמה והבינה הן שכל מופשט ומנותק, הרי בדעת מגיעים הדברים לידי מסקנה... ומצד שני הדעת היא גם ההתקשרות כלפי מעלה, כלפי ספירת הכתר, משום שכמוה היא התגלות של רצון ורצייה

...The *sefira* of *chokhma* is the first spark of recognition, the focus of the comprehension, which arrives as a lightning bolt, which illuminates and reveals a full picture. In the process of recognition, it is akin to a phenomenon of *ex nihilo*.

The *sefira* of *bina* is the power of the soul which receives the first strike of the comprehension, and it develops it in an intellectual manner: by understanding and logical analysis, expanding and developing the matter.

Daat is the connective power... Through *daat*, one links the powers of the intellect to the powers of emotion and to reality. While *chokhma* and *bina* represent detached, abstract intellect, in *daat* the matters reach their culmination... On the other hand, *daat* is also a connection to what is Above, the *sefira* of *keter*, because like it, it is the revelation of will and desire.

Thus two ideas are stressed at the outset of the *Mishkan's* construction:

- 1) **The willingness of heart** displayed by the Israelites' contribution;
- 2) **The wisdom of heart** which is uniquely required in its construction.

C. The Heart — Internal Connection

The heart is
the link.

Nedivut ha-lev and *chokhmat ha-lev* are apparently two different qualities: one is shared by the entire congregation (contributing towards the *Mishkan*) and the other rests with a few select people (building the *Mishkan*). Yet the Torah unifies these qualities and connects between.¹³ In addition, *nedivut* and *chokhma* have a linguistic and conceptual common denominator – their combination with the word *lev* (“*nediv libbo*”, “*chakham lev*”). This common denominator hints to the connection between the two characteristics. An additional expression in our section which mentions the word *lev* is being raised by one's heart (“*nesiat lev*”), which appears three times;¹⁴ additionally, the word *lev* appears once more on its own: “And he has put in his heart to teach.”¹⁵ In total, the term *lev* appears fourteen times.¹⁶ Thus the heart is a central subject that bridges two exceptional characteristics (*nedivut* and *chokhma*).

Connecting
to the action
internally

As mentioned earlier, the word *lev* expresses the

13 As we shall see in our colorful appendix, we do not have two discrete issues: in the first part, which deals mainly with the donations, *chokhma*, *assiya* and *melakha* are mentioned; in the second part, which deals mainly with the manufacture of the *Mishkan*, bringing the contribution is mentioned.

14 Ex. 35:21, Ex. 26; 36:2.

15 Ex. 35:34.

16 The term *lev* appears fourteen times, a multiple of seven, testifying to the centrality of the heart and what it represents in the portion.

internal connection to an action: the *nediv lev* brings a contribution out of his internal will, with enthusiasm, and the *chakham lev* does the labor out of his internal connection to God's will. The word *lev*, which is repeated fourteen times here, emphasizes the deep internal connection that the Israelites feel towards all the aspects of the construction of the *Mishkan*.¹⁷

17 We will cite *Leviticus Rabba* 1:2:

תני רשב"י: למה נקרא שמו לבנון שמלבין עונותיהם של ישראל בשלג, הדא הוא דכתיב (ישעיה א', יח): "אם יהיו חטאיכם כשנים כשלג ילבינו, אם יאדימו כתולע כצמר יהיו". ר' טביומי אמר: על שם שכל לבבות שמחים בו הדא הוא דכתיב (תהלים מ"ח, ג): "יפה נוף משוש כל הארץ וגו'. ורבנן אמרי: על שם (מלכים א ט', ג) "והיו עיני ולבי שם כל הימים".

R. Simon b. Yohai taught: "Why is it called Lebanon? Because it whitens (*malbin*) the sins of Israel like snow, as it is written (Isaiah 1:18): 'If your sins are like crimson wool, they will become white like snow; if they are red as the worm, they will be like wool.'" R. Tabyomi said: "Because all hearts (*levavot*) rejoice in it. This is what is written: 'Beautiful for situation, the joy of the whole earth' (Psalms 48:3). And the Rabbis said: "Because of 'My eyes and My heart shall be there perpetually' (I Kings 9:3)."

According to R. Tabyomi, the Temple is called Lebanon because the hearts of Israel rejoice with it, which testifies to the great connection of Israel to the Temple. The Rabbis add another explanation, that the Temple is called Lebanon because God's heart is always there, as it says in I Kings. It may be that there is a link between the two homilies: God's heart is found in the Temple only if the hearts of Israel rejoice in it. The connection of Israel to the Temple also allows God to connect to the Jewish people, as we shall expand on below.

D. Building Solomon's Temple

WISDOM IN THE BUILDING OF THE TEMPLE

We will leave the Torah portion for now and turn to the portion from the Prophets.

The *Haftara* portions for *Teruma*, *Vayakhel* and *Pekudei* concern the construction of the First Temple by King Solomon. A comparison between the construction of the *Mishkan* and the Temple requires lengthy analysis,¹⁸ but we will briefly consider one relevant point.

The Wisdom of Hiram

Chokhma is emphasized in the work of the Temple. The artisan who makes the vessels of the Temple is described in a way similar to the description of Bezalel in *Vayakhel*:

And King Solomon sent and brought Hiram from Tyre. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze. And he was full of wisdom, understanding, and knowledge for doing any labor in bronze. He came to King Solomon and did all his labor. (I Kings 7:13-14)

וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת חִירָם מִצֹּר: בֶּן אִשָּׁה אֶלְמָנָה הוּא מִמְטֵה נַפְתָּלִי וְאָבִיו אִישׁ צֹרִי חֹרֵשׁ נְחֹשֶׁת וַיְמַלֵּא אֶת הַחֲכָמָה וְאֶת הַתְּבוּנָה וְאֶת הַדַּעַת לַעֲשׂוֹת כָּל מְלָאכָה בְּנְחֹשֶׁת וַיָּבֹא אֶל הַמֶּלֶךְ שְׁלֹמֹה וַיַּעַשׂ אֶת כָּל מְלָאכְתּוֹ.

18 See David Henshke's essay in *Megadim* 11, "Mishkan Ha-edut U-veit Ha-bechira – Le-virur shel Niggud."

The Wisdom of Solomon

Even before the description of the artisan Hiram's wisdom (not to be confused with King Hiram of Tyre), the great wisdom of Solomon is emphasized – both generally and specifically in the context of building the Temple:

And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. For he was wiser than all other men... (I Kings 5:9-11)

וַיִּתֵּן אֱלֹהִים חָכְמָה
לְשִׁלְמֹה וְתַבּוּנָה
הַרְבֵּה מְאֹד וְרוּחַב
לֵב כַּחֹל אֲשֶׁר עַל
שֹׁפֵת הַיָּם: וַיִּתְּרֵב
חָכְמַת שְׁלֹמֹה
מִחָכְמַת כָּל בְּנֵי קִדְּם
וּמְכָל חָכְמַת מִצְרָיִם:
וַיִּחָכְם מִכָּל הָאָדָם...

Later, King Hiram of Tyre and Solomon forge a covenant regarding the importation of raw materials for the construction of the Temple. Here too Solomon's wisdom is emphasized:

As soon as Hiram heard the words of Solomon, he rejoiced greatly and said, "Blessed be the Lord this day, who has given to David a **wise** son to be over this great people..."

The Lord gave Solomon **wisdom**, as he promised him. And there was peace between Hiram and Solomon, and the two of them made a treaty. (I Kings 5:21, 26)

וַיְהִי כִשְׁמַע חִירָם אֶת
דְּבָרֵי שְׁלֹמֹה וַיִּשְׂמַח
מְאֹד וַיֹּאמֶר בְּרוּךְ ה' הַיּוֹם
אֲשֶׁר נָתַן לְדָוִד
בֶּן חָכָם עַל הָעָם
הַרְבֵּב הַזֶּה...
וְה' נָתַן חָכְמָה
לְשִׁלְמֹה כַּאֲשֶׁר דִּבֶּר
לוֹ וַיְהִי שָׁלֵם בֵּין חִירָם
וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ
בְרִית שְׁנִיָּהם.

The importance of wisdom is stressed in the construction of the Temple, just as it was with the construction of the *Mishkan*.

THE ROLE OF THE PEOPLE

Wisdom without heart

However, in Solomon's temple only *chokhma*, not *chokhmat ha-lev*, is mentioned. Even though the wisdom of the artisan Hiram is described as "wisdom, understanding and knowledge" similar to Bezalel's intelligence, here God is not mentioned as the one to fill him with this wisdom.¹⁹ Similarly, the choice of

19 Ramban explains that at the time of the building of the *Mishkan*, there was a need for God's unique intervention so that an artisan could have been this talented.

...ישראל במצרים פרוכים בעבודת חומר ולבנים, לא למדו מלאכת כסף וזהב וחרושת אבנים טובות ולא ראו אותם כלל. והנה הוא פלא שימצא בהם אדם חכם גדול בכסף וזהב ובהרושת אבן ועץ וחושב ורוקם ואורג, כי אף בלומדים לפני חכמים לא ימצא בקי בכל האומניות כלם, והיוודעים ורגילים בהם בבא ידיהם תמיד בטיט ורפש לא יוכלו לעשות בהן אומנות דקה ויפה. ועוד, שהוא חכם גדול בחכמה בתבונה וברעת להבין סוד המשכן וכל כליו למה צוו ואל מה ירמוזו. ולכן אמר השם למשה שיראה הפלא הזה, וידע כי הוא מלא אותו רוח אלוהים לדעת כל אלה בעבור שיעשה המשכן.

...Israel in Egypt were crushed beneath mortar and bricks. They did not study how to be goldsmiths or silversmiths or diamond-cutters; they did not see these things at all. It is a wonder that anyone among them could have been found to be particularly wise in metalworking, stonecutting, woodcarving, embroidery or weaving. Indeed, even those who apprenticed with great masters are not experts in all of the trades, and those who knew and were accustomed at all times to have their hands in muck and mire would have been incapable of doing such precise, fine work. Moreover, one would have to be a great sage, with wisdom, understanding and knowledge, in order to understand the secret of the *Mishkan* and all its vessels, why they were mandated and what they allude to. Therefore, God said to Moses that he would see this wonder and know that God

Hiram is not a Divine choice, as it says:

King Solomon sent and took Hiram from Tyre. (I Kings 7:13)

Importing raw materials

However, the most significant distinction between the labor for the Mishkan and the Temple is the second subject – nedivut ha-lev. The raw materials for the work of the Mishkan were brought by the people, out of enthusiasm and generosity. On the contrary, the situation was different regarding the labor for the Temple: the raw materials were provided by the monarchy through importation from a foreign country (Tyre, in which Hiram rules).

MANDATORY TAXES INSTEAD OF NEDIVUT LEV

For Solomon’s Temple, the people take part in hewing wood and quarrying stone, but it is “forced labor” – men are sent to work building the Temple (and Solomon’s palace), but it is not based on generosity:

King Solomon drafted forced labor out of all Israel, and the draft numbered 30,000 men. And he sent them to Lebanon, 10,000 a month in shifts. They would be a month in Lebanon and two

וישלח המלך שלמה מם מכל ישראל ויהי הפם שלשים אלף איש: וישלחם לבנונה עשרת אלפים בחדש חליפות חדש יהיו

filled him with His spirit to know all of these so that he could make the Mishkan. (Ramban on Ex. 31:2)

According to this, at the time of the construction of the Temple there was no unique Divine intervention because the era of Solomon was characterized by great wealth and there were thus many artisans then.

months at home. Adoniram was in charge of the draft. Solomon also had 70,000 burden-bearers and 80,000 stonecutters in the hill country, besides Solomon’s 3,300 chief officers who were over the work, who had charge of the people who carried on the work. At the king’s command they quarried out great, costly stones in order to lay the foundation of the house with dressed stones. So Solomon’s builders and Hiram’s builders and the men of Gebal did the cutting and prepared the timber and the stone to build the house. (I Kings 5:27-32)

בלבנון שנים חדשים בביתו ואדנירם על הפם: ויהי לשלמה שבעים אלף נשא סבל ושמנים אלף חצב בהר: לבד משרי הנצבים לשלמה אשר על המלאכה שלשת אלפים ושלש מאות הרדים בעם העשים במלאכה: ויצו המלך ויסעו אבנים גדלות אבנים יקרות ליסוד הבית אבני גזית: ויפסלו בני שלמה ובני חירום והגבלים ויכינו העצים והאבנים לבנות הבית.

The verses describe many actions preceding the building of the Temple, but it is all done at the command of King Solomon by compulsion;²⁰ there is no mention of the nation’s willing participation and certainly no enthusiasm.

20 After Solomon’s death, the people express their frustration over paying taxes in Solomon’s days, and they make the following request of Rehoboam:

...וידברו אל רחבעם לאמר: אביך הקשה את עלנו ואתה עתה הקל מעבדת אביך הקשה ומעליו הכבד אשר נתן עלינו ונעבדך.

They spoke to Rehoboam, saying, “Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you.” (I Kings 12:3-4)

**The
Centrality
of Solomon
in the
Construction**

In addition, the verses in the Book of Kings stress Solomon's major role in the construction of the Temple, while the nation is not mentioned as participating at all (despite that clearly Solomon does not build it himself; it is the people who do the work).

Thus, we find in chapters 6-7 of I Kings:²¹

<p>"I have said to build a house for the Lord's name..." King Solomon drafted forced labor out of all Israel... Solomon also had 70,000 burden-bearers and 80,000 stonecutters in the hill country... At the king's command they quarried out great, costly stones... So Solomon's builders... And Solomon built the house and he completed it... And Solomon covered the house on the inside with pure gold... And Solomon made all of the vessels in the Lord's house... And all of the labor which King Solomon did was completed...</p>	<p>הַנְּנִי אָמַר לְבָנוֹת בַּיִת לַיהוָה הִנֵּה וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מִמֶּמְכָל יִשְׂרָאֵל... וַיְהִי לְשֹׁלֹמֹה שִׁבְעִים אֶלֶף נָשִׂא סָבִיל וּשְׁמֹנִים אֶלֶף חֹצֵב בְּהָר... וַיֵּצֵא הַמֶּלֶךְ וַיִּסְעוּ אֲבָנִים... וַיִּפְסְלוּ בְנֵי שְׁלֹמֹה... וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה... וַיִּבֶן שְׁלֹמֹה אֶת הַבַּיִת וַיְכַלֵּהוּ... וַיֵּצֵף שְׁלֹמֹה אֶת הַבַּיִת מִפְּנִימָה זָהָב סָגוּר... וַיַּעַשׂ שְׁלֹמֹה אֶת כָּל הַכֵּלִים אֲשֶׁר בַּיִת הִנֵּה... וַתִּשְׁלַם כָּל הַמְּלָאכָה אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה...</p>
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**The people
participate in
the work of
the Mishkan.**

In contrast, regarding the labor for the *Mishkan* the Torah repeatedly notes the *nedivut ha-lev* of the

²¹ In these chapters, and in Chapter 8 (Solomon's prayer), other verses attribute the building to Solomon himself.

people in bringing the contribution, as well as their collaboration in the work itself – not only Bezalel and Moses do the work, but everyone who is wise of heart plays an active role:²²

<p>"Bezalel and Oholiab and every man wise of heart in whom the Lord has put wisdom and understanding to know how to do any labor in the construction of the sanctuary shall do it in accordance with all that the Lord has commanded." And Moses called Bezalel and Oholiab and every man wise of heart in whose heart the Lord had put wisdom, everyone whose heart raised him up to come to the labor, to do it. (Ex. 36:1-2)</p>	<p>וְעָשָׂה בְּצַלְאֵל וְאֶהֱלִיאֵב וְכָל אִישׁ חָכֵם לֵב אֲשֶׁר נָתַן ה' חֲכֵמָה וַתְּבוּנָה בְּהִמָּה לְדַעַת לַעֲשׂוֹת אֶת כָּל מְלָאכַת עֲבֹדַת הַקֹּדֶשׁ לְכָל אֲשֶׁר צִוָּה ה': וַיִּקְרָא מֹשֶׁה אֶל בְּצַלְאֵל וְאֶל אֶהֱלִיאֵב וְכָל אִישׁ חָכֵם לֵב אֲשֶׁר נָתַן ה' חֲכֵמָה בְּלִבּוֹ כָּל אֲשֶׁר נִשְׂאוֹ לְבָבוֹ לְקַרְבָּה אֶל הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ.</p>
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Thus in our section there is an emphasis on the role of the nation in the making of the *Mishkan*,²³ from gathering the materials through all the stages of construction. The essence is the heartfelt collaboration, which is noted repeatedly. The heart of the Israelites is part of the construction of the *Mishkan*. This is not sacred work which only rests with sages and saints;

²² We have brought only two verses here, but the Torah mentions this many times.

²³ We may also see the term "kol" as it recurs in these verses – variously translated as: all, every, whoever, etc.

it is the product of all of the people, who participate whole-heartedly.²⁴

In contrast, the atmosphere is completely different at the construction of the Temple: King Solomon decides to build the house and he is the one who does the work. The people in practice do the work, but they do not appear to be full-hearted participants in the construction.

24 We may add to this the words of Rabbi Chayim of Volozhin, in his book *Nefesh Ha-chayim* (I, 4):

ודאי עיקר ענין הקודש והמקדש, ושריית שכינתו יתברך, הוא האדם, שאם יתקדש עצמו כראוי, בקיום המצוות כולן... אז הוא עצמו המקדש ממש, ובתוכו ה' יתברך שמו... וכמאמרם זכרונם לברכה: "ושכנתי בתוכם" – 'בתוכו' לא נאמר אלא 'בתוכם'."

Certainly, the issue of the Sanctuary and the Temple, and the dwelling of His Blessed Presence, is the person; if one will sanctify himself appropriately, observing all of the commandments... then he himself is the Temple, in whom God's Blessed Name resides... As they of blessed memory say, "And I will dwell in them" (25:8) – it does not say 'in it' but 'in them.'"

He continues to explain that this is the secret of the destruction of two Temples, when "they ruined the internal Temple in their midst; the external Temple ceased to be of any avail, and its foundations were ruined, Heaven have mercy." Thus, the sanctuary and the human being are not two things which are dependent on one other; they are really one and the same. The external (symbolic) *Mishkan* and the internal (genuine) *Mishkan* complement each other. Because of this, it is fitting and natural for the people to collaborate in the assembly of the *Mishkan* to express this unity.

By this, we may understand that the construction of the *Mishkan* cannot happen without *nedivut ha-lev*. This willingness of the heart is the basic condition for the construction of the *Mishkan* – more precisely, this is the construction of the true sanctuary. *Nedivut ha-lev* makes a person fit for the divine Presence to reside within him.

E. David's Holies

The people participate in David's time.

However, in the midst of the labor performed by Solomon, an additional detail is mentioned:

And Solomon brought in the things that David his father had dedicated, the silver, the gold, and the vessels, and stored them in the treasuries of the house of the Lord. (I Kings 7:51)

וַיָּבֵא שְׁלֹמֹה אֶת קֹדְשֵׁי דָוִד אָבִיו אֶת הַכֶּסֶף וְאֶת הַזָּהָב וְאֶת הַכֵּלִים וְנָתַן בְּאֲצֻרוֹת בַּיִת ה'.

This verse mentions that the raw materials are gathered by Solomon, but not everything is done by him because some of the treasures and vessels have been gathered and prepared by King David. In the book of Chronicles, the preparation of David's holies is described:

And David the king said to all the assembly, "Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great, for the palace will not be for man but for the Lord God. So I have provided for the house of my God, so far as I was able...Who then will offer willingly, consecrating himself today to the Lord?" Then the leaders of fathers' houses made their freewill-offerings, as did also the leaders of the tribes, the

וַיֹּאמֶר דָּוִד הַמֶּלֶךְ לְכָל הַקְהָל שְׁלֹמֹה בְּנֵי אֶחָד בְּחָר בּו אֱלֹהִים נָעַר וְרַךְ וְהַמְלָאכָה גְדוּלָה כִּי לֹא לָאָדָם הַבִּירָה כִּי לַיהוָה אֱלֹהִים: וְכָכֵל פָּחִי הַכִּינּוּתִי לְבַיִת אֱלֹהֵי...וּמִי מֵתַנְדָּב לְמִלְאוֹת יְדוּ הַיּוֹם לַה'... וַיִּתְּנָדְבוּ שְׂרֵי הָאָבוֹת וְשְׂרֵי שְׁבֵטֵי יִשְׂרָאֵל וְשְׂרֵי הָאֲלָפִים וְהַמְאוֹת

commanders of thousands and of hundreds, and the officers over the king's work. They gave for the service of the house of God gold... And whoever had precious stones gave them to the treasury of the house of the Lord, in the care of Jehiel the Gershonite. Then the people rejoiced **over their freewill-offering**, for with a full heart **they had offered willingly** to the Lord. David the king also rejoiced greatly...

“But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from You, and of Your own have we given You... O Lord our God, all this abundance that we have provided for building You a house for Your holy name comes from Your hand and is all Your own... In the uprightness of my heart **I have willingly offered** all these things, and now I have seen Your people, who are present here, **offering freely** and joyously to You.” (I Chr. 29:1-17)

In these verses, the root “*nadav*” is mentioned seven times; twice, the heart is mentioned in connection

ולשָׂרֵי מְלָאכֶת
הַמֶּלֶךְ: וַיִּתְּנוּ
לְעִבְדֵי בֵּית
הָאֱלֹהִים זָהָב...
וְהַנְּמִצָּא אֶתֹּו אֲבָנִים
נָתַנוּ לְאוֹצַר בֵּית
ה' עַל יַד יִחִיאֵל
הַגֵּרְשֹׁנִי: וַיִּשְׂמְחוּ
הָעָם עַל הַתְּנִדָּבָם
כִּי בְּלֵב שָׁלֵם
הִתְנַדְּבוּ לָהּ וְגַם
דָּוִד הַמֶּלֶךְ שָׂמַח
שִׂמְחָה גְדוֹלָה...
וְכִי מִי אֲנִי וּמִי עַמִּי כִּי
נִעְצָר כַּח לְהִתְנַדֵּב
כִּזְאוֹת כִּי מִמֶּנֶּךָ הַכֹּל
וּמִיָּדְךָ נִתְּנוּ לָךְ... ה'
אֲלֵהֵינוּ כֹּל הַקְּמוֹן
הַזֶּה אֲשֶׁר הִכִּינוּ
לְבָנוֹת לָךְ בֵּית
לְשֵׁם קִדְשֶׁךָ מִיָּדְךָ
הוּא וְלָךְ הַכֹּל...
אֲנִי בְּיֶשֶׁר לִבִּי
הִתְנַדַּבְתִּי כָּל
אֱלֹהִים וְעַתָּה עַמְּךָ
הַנְּמִצָּאוּ פֹה רְאִיתִי
בְּשִׂמְחָה לְהִתְנַדֵּב
לָךְ.

with it.²⁵ The verses are stated in the plural, giving the impression that all the people collaborate. Additionally, it is mentioned that everything is done out of joy.

At the time of David, there is a feeling of collaboration, joy and voluntarism; the people volunteer happily to help in the work of the Temple. This environment is reminiscent of the environment of the construction of the *Mishkan*, and it is different from the environment at the time of Solomon's construction of the Temple (as described in I Kings).

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25 See n 5 .above.

## F. Jeroboam's Revolution

How does the king organize and determine the scope of the building?

Why does the era of Solomon differ so greatly from the days of Moses and David?

It appears that the distinction stems from the nature of King Solomon's royal leadership, in contrast to the popular leadership of Moses and David. Solomon's monarchy is efficiently organized.<sup>26</sup> It is in the merit of this leadership, the scope of the building by Solomon far exceeds that of his predecessors.

The rebellion is a result of the heavy yoke.

However, it seems that the people do not find it easy to accept Solomon's ambitious endeavors and at the end of his rule they start to rebel against him.<sup>27</sup> The revolution begins in the days of his son Rehoboam when the central complaint of the people is:

|                                                                                                                                                  |                                                                                                                                                                |
|--------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>“Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you.”</p> | <p>אָבִיךָ הַקָּשָׁה אֶת<br/>עֲלֵנוּ וְאַתָּה עֲתֵה הַקֶּל<br/>מֵעֲבֹדֶת אָבִיךָ הַקָּשָׁה<br/>וּמֵעֶלּוֹ הַכָּבֵד אֲשֶׁר<br/>נָתַן עָלֵינוּ וְנַעֲבֹדְךָ.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|

The reason for the revolution is the heavy tax burden

26 See I Kings.9-10 ,4-5  
27 The rebellion begins:

וַיִּרְבְּעִים בֶּן נֶבַט... עֶבֶד לְשִׁלְמֹה וַיִּרְסֵם יָד בְּמִלְכֵךְ: וְהוּא הִדְבִּיר אֲשֶׁר הָרִים יָד בְּמִלְכֵךְ שְׁלֹמֹה בְּנֵה אֶת הַמִּלּוֹא סָגַר אֶת פְּרִיץ עִיר דָּוִד אָבִיו.  
Jeroboam son of Nebat ...was Solomon's servant ,and he raised a hand against the king .This was the matter concerning which he raised his hand against King Solomon: he built the Millo ;he closed the breach of the city of David his father. (I Kings 11:26-27)

that Solomon places on the people and the hard labor that they are compelled to perform.

Without a sense of partnership, there is internal strife.

It is likely the people would have been prepared to work very hard and contribute greatly to the needs of the construction of the Temple. However, they would not do this out of compulsion, but out of willingness of the heart. The well-oiled and organized machine devised by Solomon is very effective, but it leaves no room for the people to express the emotions of their hearts and their internal will in the construction of the Temple. Thus, the nation is not a complete partner in the project and the people are missing an internal connection to the Temple.

It may be that the lack of ownership felt by the people in the work of the Temple is what allows Jeroboam to lead them astray so easily, abandoning Solomon's Temple in Jerusalem for an alternative (in the form of golden calves in Dan and Beersheba).<sup>28</sup> They are not shocked by this suggestion; on the contrary, they follow Jeroboam. They are capable of disconnecting themselves from the Temple, the spiritual center of the people, because it is a world in which they have never felt themselves to be a whole-hearted partner.<sup>29</sup>

28 See I Kings.12:25-33  
29 According to the *midrash* cited above, n. 17, we may say that since Israel's heart was not with the Temple, their feeling was that God's heart was not there either. It may be that this is the very point which God warns Solomon of after his prayer. Throughout Solomon's prayer, he requests: (I Kings 8:29): “May

## G. Internal Connection to the Mishkan

In light of our analysis of the connection between the people and the Temple, the internal connection of the people to the *Mishkan* becomes even more pronounced. It is a connection which springs from the collaboration of all of Israel in the work of the *Mishkan*, whether in bringing the contribution out

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**your eyes** be opened to this house night and day...” and “For **your eyes** to be opened to the supplication of your servant and the supplication of your people Israel” (ibid. v. 59). On the other hand, God’s response to him is (ibid. 9:3), “**My eyes and My heart** shall be there perpetually.”

Solomon, perhaps subconsciously, feels God’s eyes, which express providence, but with a certain distance. God tells him that the aim must be that God’s heart will be there, connecting to and resting among Israel.

Thus, the lack of internalization by King Solomon may be the impetus for the easy abandonment of the Temple in the next generation, as they feel that God is not present in that place.

It may be that this feeling of alienation from the Temple continues for many years, even after the destruction. Indeed, this may be the reason behind the people’s uninterested response to its rebuilding by Ezra and Nehemiah, as R. Judah Ha-levi writes in the *Kuzari* (II, 24) when he describes the attitude of the people at that time:

סוף דבר, רק חלק מן העם נענה, ולא בלב שלם... ונתקומו בהם ההבטחות האלוהיות רק במידה מצומצמת – כפי מיעוט התעוררותם, כי העניין האלוהי אינו חל על אדם כי אם לפי הכנת האדם: אם מעט – מעט, ואם הרבה הרבה –

At the end of the day, only part of the people responded, and not with a whole heart... Thus, the divine promises were only minimally fulfilled – according to their minimal enthusiasm, **for the divine matter only rests upon a person to the extent that he prepares himself: if he does little, he receives little; if he does much, he receive much.**

of *nedivut ha-lev* or in doing the work by *chokhmat lev* – through the collaboration of every man and woman whose hearts raise them up to play a role in the construction of the *Mishkan*.



## H. Appendix

To draw attention to the two foci of the construction of the *Mishkan* – *nedivut ha-lev* and *chokhmat ha-lev* – let us analyze the verses by highlighting the central keywords and marking them with different colors: **the red color** is dedicated to the issue of *nedivut ha-lev* in the bringing of the contribution, and **the blue color** is dedicated to the issue of *chokhmat ha-lev* in the doing of the work.<sup>30</sup>

### Exodus 35

### שמות, פרק ל"ה

(4) Moses said to all the congregation of the people of Israel, "This is the thing that the Lord has commanded.

(ד) וַיֹּאמֶר מֹשֶׁה אֶל כָּל עֵדַת בְּנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה' לֵאמֹר:

(5) Take from among you **a contribution to the Lord**. Whoever **has a willing heart, let him bring the Lord's contribution**: gold, silver, and bronze...

(ה) קַחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כָּל נָדִיב לִבּוֹ יְבִיֵאֵהָ אֶת תְּרוּמַת ה' זָהָב וְכֶסֶף וְנַחְשֵׁת...

(10) "Let whoever is **wise of heart** among you come and **make** all that the Lord has commanded:

(י) וְכָל חָכֵם לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֶת כָּל אֲשֶׁר צִוָּה ה'...

<sup>30</sup> As should be clear from the breakdown, the first part deals mainly with **bringing the contribution**, and the second part deals mainly with **doing the work**. For more on the division of the verses and the structure of the chapter, see Rav E. Samet's lesson at the website of the Virtual Beit Midrash:

[www.etzion.org.il/vbm/archive/5-parsha/22vayakhel.rtf](http://www.etzion.org.il/vbm/archive/5-parsha/22vayakhel.rtf)

(21) And they came, everyone whose heart raised him, and everyone whose spirit **willed** him, they brought the Lord's **contribution** for the **labor** of the tent of meeting, and for all its service, and for the holy garments.

(כא) וַיָּבֹאוּ כָּל אִישׁ אֲשֶׁר נָשְׂאוֹ לִבּוֹ וְכָל אֲשֶׁר נָדְבָה רוּחוֹ אֹתוֹ הֵבִיאוּ אֶת תְּרוּמַת ה' לְמִלְאכַת אֹהֶל מוֹעֵד וְלִכְל עֲבֹדָתוֹ וְלִבְגָדֵי הַקֹּדֶשׁ:

(22) So they came, both men and women. All **who were of a willing heart brought** brooches and earrings and signet rings and armlets, all sorts of gold objects, every man dedicating an offering of gold to the Lord.

(כב) וַיָּבֹאוּ הָאֲנָשִׁים עַל הַנָּשִׁים כָּל נָדִיב לֵב הֵבִיאוּ חָח וְנָגָם וְטַבַּעַת וְכוּכָז וְכָל כְּלֵי זָהָב וְכָל אִישׁ אֲשֶׁר הֵנִיף תְּנוּפֶת זָהָב לַה':

(23) And everyone who possessed blue or purple or scarlet yarns or fine linen or goats' hair or tanned rams' skins or goatskins **brought** them.

(כג) וְכָל אִישׁ אֲשֶׁר נִמְצָא אֹתוֹ תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעֹזִים וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תַּחֲשִׁים הֵבִיאוּ:

(24) Everyone who could make a **contribution** of silver or bronze **brought** it as the **Lord's contribution**. And every one who possessed acacia wood of any **labor** in the work **brought** it.

(כד) כָּל מְרִים תְּרוּמַת כֶּסֶף וְנַחְשֵׁת הֵבִיאוּ אֶת תְּרוּמַת ה' וְכָל אֲשֶׁר נִמְצָא אֹתוֹ עֵצֵי שִׁטִּים לְכָל מְלָאכַת הָעֲבֹדָה הֵבִיאוּ:

(25) And every woman **wise of heart** spun with her hands, and they all **brought** what they had spun in blue and purple and scarlet yarns and fine twined linen.

(כה) וְכָל אִשָּׁה חֲכַמַת לֵב בְּיָדֶיהָ טווּ וַיָּבִיאוּ מִטוּהָ אֶת הַתְּכֵלֶת וְאֶת הָאַרְגָּמָן אֶת תּוֹלַעַת הַשָּׁנִי וְאֶת הַשֵּׁשׁ:

(26) All the women whose hearts raised them with **wisdom** spun the goats' hair.

(כו) וְכָל הַנְּשִׂימ אֲשֶׁר נָשָׂא לִבָּן אֶתְנָהּ בַּחֲכָמָה טווּ אֶת הָעִזִּים:

(27) And the leaders **brought** onyx stones and stones to be set, for the ephod and for the breastplate,

(כז) וְהַנְּשִׂאִים הַבִּיאוּ אֶת אֲבָנֵי הַשֹּׁהַם וְאֶת אֲבָנֵי הַמַּלְאִים לְאַפֹּד וְלַחֹשֶׁן:

(28) and spices and oil for the light, and for the anointing oil, and for the fragrant incense.

(כח) וְאֶת הַבִּשְׁמָם וְאֶת הַשֶּׁמֶן הַשֶּׁמֶן לְמָאוֹר וְלִשְׁמֹן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים:

(29) All the men and women whose **heart willed** them to **bring** anything for all the **labor** that the Lord had commanded by Moses **to do** – the Israelites **brought** it as a **freewill-offering** to the Lord.

(כט) כָּל אִישׁ וְאִשָּׁה אֲשֶׁר נָדַב לִבָּם אֶתֵּם לְהָבִיא לְכָל הַמְּלָאכָה אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת בְּיַד מֹשֶׁה הַבִּיאוּ בְּנֵי יִשְׂרָאֵל נְדָבָה לַה':

(30) Then Moses said to the people of Israel, "See, the Lord has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah;

(ל) וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא ה' בְּשֵׁם בְּצַלְאֵל בֶּן אוּרִי בֶן חוּר לְמִטְהַ הַיְהוּדָה:

(31) and he has filled him with the Spirit of God, with **wisdom**, understanding and knowledge in all **labor**,

(לא) וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בַּחֲכָמָה בְּתַבּוּנָה וּבְדַעַת וּבְכָל מְלָאכָה:

(32) to devise artistic designs, **to do** in gold and silver and bronze,

(לב) וְלַחֲשֹׁב מַחֲשָׁבוֹת לַעֲשׂוֹת בְּזָהָב וּבְכֶסֶף וּבַנְּחָשֶׁת:

(33) in cutting stones for setting, and in carving wood, **to do** in every **labor of design**.

(לג) וּבַחֲרֹשֶׁת אֲבָן לְמַלְאֵת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל מְלָאכַת מַחֲשָׁבֹת:

(34) And he has put in his heart to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan.

(לד) וְלְהוֹרֹת נָתַן בְּלִבּוֹ הוּא וְאֹהֲלִיאָב בֶּן אַחִיסַמַּךְ לְמִטְהַ דָּן:

(35) He has filled them **with wisdom of the heart to do** every sort of **labor** of an engraver or of a designer or of an embroiderer in blue and purple and scarlet yarns and fine twined linen, or of a weaver – **doers** of any sort of **labor** and designers of designs.

### Exodus 36

(1) Bezalel and Oholiab and every man **wise of heart** in whom the Lord has put **wisdom** and understanding to know how **to do** any **labor** in the construction of the sanctuary shall **do it** in accordance with all that the Lord has commanded.”

(2) And Moses called Bezalel and Oholiab and every man **wise of heart** in whose **heart** the Lord had put **wisdom**, everyone whose heart raised him up to come to the **labor, to do** it.

(לה) מלא אותם חכמת לב לעשות כל מלאכת חרש וחשב ורקם בתכלת ובארגמן ובשני ובשש וארג עשי כל מלאכה וחשבי מחשבות:

### שמות, פרק ל"ו

(א) ועשה בצלאל ואהליאב וכל איש חכם לב אשר נתן ה' חכמה ותבונה בהמה לדעת לעשות את כל מלאכת עבדת הקדש לכל אשר צוה ה':

(ב) ויקרא משה אל בצלאל ואל אהליאב ואל כל איש חכם לב אשר נתן ה' חכמה בלבבו כל אשר נשאו לבו לקרבה אל המלאכה לעשות אותה:

(3) And they received from Moses all the **contribution** that the people of Israel had **brought** for the **labor** of the work on the sanctuary **to do** it. They still kept **bringing** him **freewill-offerings** every morning,

(4) so that **all the wise who were doing** every **labor of the sanctuary** came, each from his **labor** that he was **doing**,

(5) and said to Moses, “The people **bring** much more than enough for **the labor** that the Lord has commanded **to do**.”

(6) So Moses gave command, and word was proclaimed throughout the camp, “Let no man or woman do **any additional labor for the contribution for the sanctuary**.” So the people were restrained from **bringing**,

(ג) ויקחו מלפני משה את כל התרומה אשר הביאו בני ישראל למלאכת עבדת הקדש לעשת אתה והם הביאו אליו עוד נדבה בבקר בבקר:

(ד) ויבאו כל החכמים העשים את כל מלאכת הקדש איש איש ממלאכתו אשר המה עשים:

(ה) ויאמרו אל משה לאמר מרבים העם להביא מדי העבדה למלאכה אשר צוה ה' לעשות אתה:

(ו) ויצו משה ויעבירו קול במחנה לאמר איש ואשה אל יעשו עוד מלאכה לתרומת הקדש ויבלא העם מהביא:

(7) And the labor sufficed for all of the labor, to do it, and more.

(י) וְהַמְּלָאכָה  
הִיְתָה דַּיִם לְכָל  
הַמְּלָאכָה לַעֲשׂוֹת  
אֹתָהּ וְהוֹתִירָה:

(8) And all the wise of heart among the doers of the labor made the *Mishkan*...

(ח) וַיַּעֲשׂוּ כָל  
חֲכָמֵי לֵב בְּעֵשִׂי  
הַמְּלָאכָה אֵת  
הַמִּשְׁכָּן...