

In memory of David Wachs ז"ל

שמות פרק לה פסוק א

וַיְקַהֵל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת אֵתֶם :

רש"י

**ויקהל משה** - למחרת יום הכפורים כשירד מן ההר והוא לשון הפעיל שאינו אוסף אנשים בידיים אלא הן נאספים ע"פ דבורו ותרגומו ואכנס :

מדרש תנחומא תרומה - פרק ח

[ח] ועשו לי מקדש ושכנתי בתוכם אימתי נאמר למשה הפרשה הזו של משכן ביום הכפורים עצמו אע"פ שפרשת המשכן קודמת למעשה העגל א"ר יהודה בר' שלום אין מוקדם ומאוחר בתורה שנאמר (משלי ה) נעו מעגלותיה לא תדע מטולטלות הן שביליה של תורה ופרשותיה הוי ביום הכפורים נאמר למשה ועשו לי מקדש מנין שכן עלה משה בששה בסיון ועשה ארבעים יום וארבעים לילה ועוד עשה ארבעים ועוד עשה ארבעים הרי מאה ועשרים ואתה מוצא שביום הכפורים נתכפר להם ובו ביום א"ל הקדוש ב"ה ועשו לי מקדש ושכנתי בתוכם כדי שידעו כל האומות שנתכפר להם מעשה העגל ולכך נקרא משכן העדות שהוא עדות לכל באי העולם שהקב"ה שוכן במקדשכם אמר הקדוש ב"ה יבא זהב שבמשכן ויכפר על זהב שנעשה בו העגל שכתוב בו (שמות לב) ויתפרקו העם את כל נזמי הזהב וגוי ולכן מתכפרין בזהב וזאת התרומה אשר תקחו מאתם זהב אמר הקב"ה (ירמיה ל) כי אעלה ארוכה לך וממכותיך ארפאך :

Tanya – Likutei Amarim, chapter 34

It is well known that the Patriarchs themselves constitute the "Chariot." For throughout their lives they never for a moment ceased from binding their mind and soul to the Lord of the universe, with the aforementioned absolute surrender to His blessed Unity. Likewise were all the Prophets after them, each according to the station of his soul and the degree of his apprehension, The rank of our teacher Moses, peace to him, surpassed them all, for concerning him it was said, "The *Shechinah* speaks out of Moses' throat." Something of this [union] the Israelites experienced at Mount Sinai, but they could not endure it, as the Rabbis say, "At each [Divine] utterance their souls took flight,..." which is an indication of the extinction of their existence, of which we spoke above. Therefore God at once commanded that a Sanctuary be made for Him, with the Holy of Holies for the presence of His *Shechinah*, which is the revelation of His blessed Unity, as will be explained later.

But since the Temple was destroyed, the Holy One, blessed be He, has no other sanctuary or established place for His habitation, that is, for His blessed Unity, than the "Four cubits of *halachah*," which is His blessed will and wisdom as embodied in the laws which have been set out for us. Therefore, after contemplating deeply on the subject of this self-nullification, discussed above, according to his capacity, let the person reflect in his heart as follows: "Inasmuch as my intelligence and the root of my soul are of too limited a capacity to constitute a 'chariot' and abode for His blessed Unity in perfect truth, since my mind cannot at all conceive and apprehend Him with any manner or degree of apprehension in the world, nor even an iota of the apprehension of the Patriarchs and Prophets— if this be so, I shall make for Him a tabernacle and habitation by engaging in the study of the Torah, as my time permits, at appointed times by day and by night, in accordance with the law which was given to each individual in the 'Laws Concerning the Study of the Torah,' and as the Rabbis stated, 'Even one chapter in the morning...'"

In this way his heart will be gladdened and he will rejoice and offer praise and thanks for his portion, with a joyous and happy heart, that he has merited to act as host to the Almighty twice daily, to the limit of his available time, and according to the capacity which has been generously bestowed upon him by God.

Tanya (cont.)

And if God will lavish on him in yet a fuller measure, then “He who has clean hands will increase his effort” and “a good intention....” And even the remainder of the day, when he is engaged in commerce, he will provide a dwelling for Him through the giving of charity out of the proceeds of his labour, which is one of the Divine qualities, “As He is compassionate,...” and as written in the *Tikunim* that “Kindness is the right hand.” And even though he distributes no more than a fifth part, this fifth carries the other four parts with it up to God, to provide a dwelling for Him, blessed be He, as is known from the Rabbinic statement, that the commandment of charity is balanced against all the sacrifices. And through the sacrifices all living creatures were elevated unto God through the offering of one beast, all plants through that of one tenth of a measure of fine meal mingled with oil, and so on. Apart from this, at the time of study and prayer, there ascends unto God everything one has eaten and drunk and enjoyed of the other four parts for the health of the body, as will be explained later.

All the above mentioned particulars regarding the diverse joys of the soul do not preclude the person from considering himself shameful and loathsome, or from having a contrite heart and humble spirit, at the very time of the joy. For the sense of shame is occasioned by the aspect of the body and animal soul, whilst his joy comes from the aspect of the divine soul and the spark of Godliness that is clothed therein and animates it, as has been discussed above (ch. 31). After this manner it is stated in the *Zohar*, “Weeping is lodged in one side of my heart, and joy is lodged in the other.”