

# A Sanctuary in Space to Help Us Build A Sanctuary in Time

Compiled by Rabbi Josh Jacobs

## Exodus 35:2 (שמות לה"ב)

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת שַׁבָּתוֹן לַה' כָּל־הַעֲשֶׂה בּוֹ מְלָאכָה יוּמָת:

On six days work may be done, but on the seventh day you shall have a sabbath of complete rest, holy to God whoever does any work on it shall be put to death.

## Rashi on Exodus 35:2 (שמות לה"ב – רש"י)

ששת ימים. הקדים להם אזהרת שבת לצווי מלאכת המשכן, לומר שאינו דוחה את השבת:

God intentionally mentioned to them the prohibition in reference to the Sabbath before the command about the building of the Tabernacle in order to intimate that it does not set aside (supersede) the Sabbath

## Hafetz Hayyim on Exodus 35:2 (שמות לה"ב – חפץ חיים)

Shabbat is equivalent to all the other commandments in Torah, The Holy Blessed One said to Israel: "If you observe it, I will consider it as you had observed all the other commandments of Torah, and if you profane it, I will consider it as if you had violated all the other commandments of Torah" (Exodus Rabbah 25). This is explained in the Talmud (Shabbat 10): The Holy Blessed One said to Moses: "I have a gift in My treasure house and its name is Shabbat. I wish you give it to Israel." Now, if a prospective bride returns the presents given to her by her groom, that is proof that she does not want to marry him, and the wedding does not take place. The same is true with Shabbat: If there are Jews who do not observe Shabbat, they are returning the gift that God gave us, and they spew that they do not want to maintain the connection between the Jewish people and God.

**Exodus 36:7 (שמות לו"ז)**

וְהַמְלָאכָה הָיְתָה דַּיִם לְכָל־הַמְלָאכָה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר

their efforts had been more than enough for all the tasks to be done.

**Sihot Tzaddikim on Exodus 36:7**

There seems to be a contradiction here: "Sufficient" implies enough for one's needs, while "too much" implies more than is needed. The explanation is that "sufficient" was not enough for their purposes. Had the donations been exactly the right amount, that would not have been enough, because the key element, God's Presence, would have been missing. Every person would have boasted inwardly and said, "I was one of those who built the building." Without my contribution, they could not have completed it." And where there is conceit, God's Presence does not rest. However, as there was "too much," it meant that some donations were not used at all. Each person, then, might feel broken-hearted, that it was possible that their donation had not even been used. The fact that they were broken-hearted was what caused the Divine Presence to rest on them. Thus the "too much" ensured that there was "sufficient" - enough to cause the Divine Presence to dwell in the sanctuary.

**Rabbeinu Bahya on Exodus 35:2 (שמות לה"ב – רבנו בחיי)**

אינם אלא ע"י האש כי האש סבתם ועקרם, ולכך תקנו לנו רז"ל במצות הבדלה במוצאי שבת שהוא תחלת היתר המלאכות לברך על האש בורא מאורי האש לפי שהאש תחלת המלאכות במעשה בראשית וכענין שכתוב ביום ראשון ויהי אור, והנה ד' ברכות ההבדלה רשומות שם לכל משכיל, ברכת היין רמוזה היא בפסוק בראשית במלת הארץ שהוא הגן וגפן בגן והוא היין המשומר בענביו מששת ימי בראשית, ברכת עצי בשמים רמוזה במלת ורוח אלהים כי הריח באמצעות הרוח והוא האויר שישאף האדם האויר ויכניס אותו בחוטמו, ועוד ממה שידוע כי הרוחות מניעות הריח, מאורי האש נאמר יהי אור, המבדיל בין קדש לחול שנאמר ויבדל אלהים בין האור ובין החשך והבן זה.

Making fire is an appropriate example of basic human activity seeing that most of the principal activities we are engaged in cannot be performed satisfactorily if one were not able or allowed to make fire. This is the reason that the sages instituted the benediction over fire during the הבדלה ritual at the end of the Sabbath to signify that this crucial activity, which was prohibited on the Sabbath, is once again permitted. Fire, i.e. light, was the first of the activities God engaged in when creating the universe. Havdallah comprises a total of four benedictions (wine, fragrances, fire/light, and the benediction reminding us of the difference between the holy and the profane). This number corresponds to the letters in the holy name of the God. The benediction over wine is alluded to in Genesis 1:1 in the word הארץ, a reference to Gan

Eden. The grape vine was one of the trees in that garden. The benediction over the fragrances is also alluded to in the word רוח אלקים, “the spirit (whiff) of the Lord” in the same verse. Fragrance is central to wind, i.e. the wind carries the fragrance, the odor. It represents the air we breathe through our nostrils, the organ of smell. Finally, fire is represented in that same verse we quoted from Genesis 1:2 where the word “light” has a dual connotation, also meaning “fire,” i.e. the source of warmth. In the ritual of the הבדלה we refer to the whole concept of fire and light as a separation between light and dark.

**Abraham Joshua Heschel, “The Sabbath”**

**“Most of us seem to labor for the sake of things of space. As a result, we suffer from a deeply rooted dread of time and stand aghast when compelled to look into its face”**

**Julie Shulevitz on The Ezra Klein Show**

Shulevitz: “Holy time, then, is time that we ourselves make holy. Time that we sanctify by means of ourselves. We have to commit ourselves to holy time before it will oblige us by turning holy. How do we sanctify the Sabbath? By wearing a special robe, says the rabbis. By beautifying ourselves and our homes” (...)

Klein “Space...there is not place where there’s no commerce anymore. There’s no more escape in space...you can only escape in time” (...)

**Shulevitz: “I really appreciated this idea that I was with a group of people who were forming a community based around something they did together which is searching for this quality of a real community, real experiences, that were not work by other means (...) There were meals, there was study, which I discovered I love...” (Shulevitz)**