

The Beit HaMikdash

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In this [study](study.html) I would like to examine the connections between the human [body](body.html) and the [Temple](temple.html). This edifice is commonly referred to by our sages as the *Beit HaMikdash*, the house of holiness.



Mikdash is a combination of [two](two.html) [Hebrew](hebrew.html) words: MAKOM KODESH. Makom = Place and Kodesh = Holy. Thus the Mikdash is the holy place. The place where [HaShem](hashem.html) put his [name](name.html).

Rabbi Dessler[[1]](#footnote-1) tells us a bit about this edifice:

The Desert Tabernacle, the details of whose construction take up the whole of parashat Terumah and much of the succeeding parshiyot, is sometimes called "sanctuary" [*mikdash*] ("And they shall make Me a *mikdash*"[[2]](#footnote-2)). More frequently, however, it is called *Mishkan*, which means "[dwelling](dwelling.html) place".

The meaning of Mishkan, the [dwelling](dwelling.html) place (so to [speak](mashal.html)) of [HaShem](hashem.html), is clearly expressed in the verse: "And so shall he (the [Kohen](kohen.html) Gadol) do to the Tent of Meeting which dwells with them in the midst of their defilement".[[3]](#footnote-3) [HaShem](hashem.html) rests His presence amongst us even in the midst of our defilement because He knows that we have the ability to raise and extricate ourselves from defilement. How? Through the Torah. The Tent of Meeting is so called because it is the [meeting place](settimes.html) of [HaShem](hashem.html) and Israel, the place where Torah is transmitted. In parashat Tetzaveh, the Tent of Meeting is described as the place, "Where I shall meet with you [plural, i.e. Israel], where I will [speak](mashal.html) to you [singular, i.e. Moshe]".[[4]](#footnote-4) "To [speak](mashal.html) to you" means to transmit Torah, and Torah learning creates a closeness between us and [HaShem](hashem.html), a sense of joy and satisfaction. "The [commands](cmds613.html) of [HaShem](hashem.html) are straightforward and rejoice the [heart](body.html)".[[5]](#footnote-5) All this is included in the term *Mishkan*.

*Mikdash*, on the other [hand](fourteen.html), means a place of holiness. Holiness means transcendence. We feel the absolute gulf which separates the Creator from His creatures. Our response must be service, offerings and [prayer](prayer.html), by which we recognize our lowliness before the grandeur of the Almighty. "My house shall be called a house of [prayer](prayer.html) for all [nations](nations.html)."[[6]](#footnote-6)

But nevertheless, we find that *Mishkan* is sometimes called *mikdash* and *mikdash* is sometimes called *Mishkan*.[[7]](#footnote-7) How they are called reflects what they are in reality, for their meaning and existence are really [one](one.html). If *Mishkan* represents the joy in the presence of [HaShem](hashem.html), and *mikdash* represents the awe [one](one.html) feels in the transcendence of [HaShem](hashem.html), then together they form [one](one.html) whole. We have to "rejoice in trembling".[[8]](#footnote-8) And the Rabbis say: "I [experience](experience.html) fear in the midst of my joy and joy in the midst of my fear".[[9]](#footnote-9)

This is the end of Rabbi Dessler’s comments.

Go and stand before a mirror. What do you see? A [head](body.html), [two](two.html) [eyes](body.html), a [nose](body.html) and a [mouth](body.html). Look down and you will see a [neck](body.html) which leads to the internal areas of the [heart](body.html), stomach, etc.

You are looking at a human being. But if you look closer you will see [one](one.html) of the most profound creations in [HaShem](hashem.html)’s [world](worlds.html), a miniature Beit HaMikdash, a miniature [Temple](temple.html), and a miniature [world](worlds.html)!

This [study](study.html) was precipitated by the following pasuk:

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *And you shall make a sanctuary for me; that I may* [*dwell*](dwelling.html) *among them.*

The Or Hachayim asks why the Torah states “and you shall make a mikdash (Sanctuary) for me”, and then in the next verse it says “the form of the Tabernacle…so shall you do”. Are we talking about the mikdash (Sanctuary) or the Mishkan[[10]](#footnote-10) (Tabernacle)? The Or Hachayim writes that the [commandment](cmds613.html) to make a Mikdash for [HaShem](hashem.html) is not only referring to the [time](time.html) when Bne Israel were in the desert, but includes all of [Jewish](gen-jew.html) history from the [time](time.html) that we were in the desert to the [time](time.html) that we entered [eretz Israel](city.html). He writes that when the [Jewish](gen-jew.html) people are in [eretz Israel](city.html), and even in a [time](time.html) of [Galut](galuyot.html) ([exile](galuyot.html)), the [mitzva](cmds613.html) to build the mikdash still applies.

The Malbim answers this question, in his work entitled *Remazey HaMishkan* (Illusions of the Sanctuary),[[11]](#footnote-11) he explains that we each have to build inside of ourselves a mikdash, that *each* [*one*](one.html) *of us must provide a residence for* [*HaShem*](hashem.html)*’s presence*.

Rabbi Chaim of Volozhin, the renowned student of the Gaon of Vilna, said that the [commandment](cmds613.html) to construct a Tabernacle is primarily a personal [commandment](cmds613.html); every [Jew](gen-jew.html) is “a living tabernacle in miniature.” [HaShem](hashem.html) rests the Shechinah, His Divine Presence, primarily in the human [heart](body.html).

**Excerpt from Sefer Charedim – The Book of the Awestruck** (R. Eliezer Azkari, c. 1550) 66:27 – You are a [Temple](temple.html) for the presence of the Holy King! As such, it is extremely important that you sanctify your [heart](body.html) and your soul, as well as all 248 limbs (bones[[12]](#footnote-12)) of your [body](body.html).[[13]](#footnote-13) It is written, “The Holy [One](one.html) is in your midst [be’kir’becha]” (Hoshea 11:9), and “They [the people] are [HaShem](hashem.html)’s [Temple](temple.html)“ (Yirmiyahu 7:4), and “Be holy, for I, [HaShem](hashem.html), am holy” (Vayikra 19:2), and “I will place My Mishkan [Tabernacle] in your midst [be’tochechem]” (Vayikra 26:11). [HaShem](hashem.html) means what He says: “**I** [**dwell**](dwelling.html) **in you!**”

Rabbi Chaim explains: The [Zohar](orallaw.html) compares every [Jew](gen-jew.html) to the [Temple](temple.html) (i.e. the permanent Tabernacle). Just like the center of the [Temple](temple.html) is the Holy of Holies, the center of the human being is his [heart](body.html). His [head](body.html) is above him, his [feet](heel.html) are beneath him, so the [heart](body.html) which is at the midpoint of his trunk, is the actual center of his being. Just as the holiness that is the source of all that is good in the [world](worlds.html) emanates from the Holy of Holies, the life force of the human emanates from the [heart](body.html).

In his commentary on Chumash, the *Malbim* explains that the BeitHaMikdash is a macrocosm of the human[body](body.html): If you look at a plan of the Heichel (Sanctuary) in the BeitHaMikdash, you will notice that the placement of the various vessels, the altar, the table, and the Menorah all corresponds to the location of the vital [organs](body.html) in the human[body](body.html). In other words, each of the [Temple](temple.html)’s vessels represents a human organ.

The [Zohar](orallaw.html) and the [Midrash](orallaw.html) Ne’elam both state that the 613 parts of the Mishkan directly correlate to the 613 parts of the human [body](body.html).

Thus we have in our tradition:

**613** [Mitzvot](cmds613.html) - 248 positive [Mitzvot](cmds613.html) and 365 injunctions.

**613** Human [body](body.html) parts - 248 limbs[[14]](#footnote-14) and 365 sinews. The [Mishna](orallaw.html) speaks of these 248 members:

***Oholoth Chapter 1*** [***MISHNA***](orallaw.html) ***8****. THERE ARE* [*TWO*](two.html) *HUNDRED AND* [*FORTY*](forty.html)*-*[*EIGHT*](eight.html) *MEMBERS IN A HUMAN* [*BODY*](body.html)*:* [*THIRTY*](thirty.html) *IN THE* [*FOOT*](heel.html)*, [THAT IS]* [*SIX*](six.html) *TO EVERY TOE,[[15]](#footnote-15)* [*TEN*](ten.html) *IN THE ANKLE,* [*TWO*](two.html) *IN THE SHIN,* [*FIVE*](five.html) *IN THE KNEE,* [*ONE*](one.html) *IN THE THIGH,* [*THREE*](three.html) *IN THE HIP,[[16]](#footnote-16)* [*ELEVEN*](eleven.html) *RIBS,* [*THIRTY*](thirty.html) *IN THE* [*HAND*](fourteen.html)*, [THAT IS]* [*SIX*](six.html) *TO EVERY FINGER,* [*TWO*](two.html) *IN THE FORE-ARM,* [*TWO*](two.html) *IN THE ELBOW,* [*ONE*](one.html) *IN THE UPPER ARM AND* [*FOUR*](four.html) *IN THE SHOULDER, [THUS MAKING]* [*ONE*](one.html) *HUNDRED AND* [*ONE*](one.html) *ON THE* [*ONE*](one.html) *SIDE [OF THE* [*BODY*](body.html)*] AND* [*ONE*](one.html) *HUNDRED AND* [*ONE*](one.html) *ON THE OTHER; THEN* [*EIGHTEEN*](eighteen.html) *VERTEBRAE IN THE SPINE,* [*NINE*](nine.html) *[MEMBERS] IN THE* [*HEAD*](body.html)*,* [*EIGHT*](eight.html) *IN THE* [*NECK*](body.html)*,* [*SIX*](six.html) *IN THE KEY OF THE* [*HEART*](body.html)*,[[17]](#footnote-17) AND* [*FIVE*](five.html) *IN THE GENITALS. EACH* [*ONE*](one.html) *[OF THESE MEMBERS] CAN DEFILE BY CONTACT, CARRIAGE OR OVERSHADOWING. WHEN IS THIS SO? WHEN THEY HAVE UPON THEM [THEIR] APPROPRIATE FLESH,[[18]](#footnote-18) BUT IF THEY HAVE NOT [THEIR] APPROPRIATE FLESH UPON THEM, THEY CAN DEFILE BY CONTACT AND CARRIAGE BUT CANNOT DEFILE BY OVERSHADOWING.[[19]](#footnote-19)*

***613*** *Different parts and vessels in the Mishkan.*

[The [Midrash](orallaw.html) compares the *Mishkan* as a whole to the human [body](body.html), and each of its implements and components to various human [organs](body.html) and [body](body.html)parts. The beams supporting the Mishkan symbolize the ribs, the curtains of goats’ hide correspond to a person’s skin, and the Shulchan represents the stomach. The Kiyor suggests the liquid element of the human [body](body.html). The Menorah, provider of light in the Mishkan, represents the human mind, which provides us with the light of comprehension and understanding. The Keruvim, which spread their wings over the Aron, correspond to the lungs, which are positioned over the [heart](body.html), and the Aron corresponds to the human [heart](body.html). ]

This picture of the Beit HaMikdash representing a man, as a place where [HaShem](hashem.html) resides, is also explicitly stated in the Nazarean Codicil:[[20]](#footnote-20)

***I Corinthians 3:16***[*Know*](daat.html) *ye not that ye are the* [*temple*](temple.html) *of God, and the Spirit of God dwelleth in you?*

Finally, we can understand that the [Temple](temple.html) was not only the picture of a man, but it was the picture of the perfect man, the [Mashiach](mashiach.html):

***Yochanan (John) 2:18*** *Then answered the* [*Jews*](gen-jew.html) *and said unto him, What* [*sign*](signs.html) *shewest thou unto us, seeing that thou doest these things? 19* [*Yeshua*](yeshua.html) *answered and said unto them, Destroy this* [*temple*](temple.html)*, and in* [*three*](three.html) *days I will raise it up. 20 Then said the* [*Jews*](gen-jew.html)*,* [*Forty*](forty.html) *and* [*six*](six.html) *years was this* [*temple*](temple.html) *in building, and wilt thou rear it up in* [*three*](three.html) *days? 21 But he spake of the* [*temple*](temple.html) *of his* [*body*](body.html)*.*

[***Ephesians***](ephesians.html) ***2:19-22*** *So then ye are no more strangers and sojourners, but ye are fellow–citizens with the saints, and of the* [*household*](househld.html) *of God, 20 being built upon the foundation of the apostles and prophets,* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *himself being the chief corner stone; 21 in whom each several building, fitly framed together, groweth into a holy* [*temple*](temple.html) *in the Lord; 22 in whom ye also are builded together for a habitation of God in the Spirit.*

***Revelation 21:22*** *And I saw no* [*temple*](temple.html) *therein: for the Lord God Almighty and the Lamb are the* [*temple*](temple.html) *of it.*

# A Critical [Connection](connection.html)

When the men of the Great Assembly removed the yetzer hara (evil inclination) of avoda zara ([idolatry](idolatry.html)) from the inner sanctum of the Beit HaMikdash, the effect was its removal from all our “work stations” connected to the “mainframe” in the Kodesh HaKadashim (Holy of Holies) in [Jerusalem](city.html):

***Yoma 69b*** *He answered:* [*One*](one.html) *does not pronounce the Ineffable* [*Name*](name.html) *outside [the limits of the* [*Temple*](temple.html)*]. But may* [*one*](one.html) *not? Is it not written: And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. [. . . and Ezra praised the great God]. And R. Giddal [commenting thereupon] said: He magnified Him by [pronouncing] the Ineffable* [*Name*](name.html)*?-That was a decision in an emergency. And [they] cried with a great [loud] voice unto the Lord, their God. What did they* [*cry*](mashal.html)*? — Woe, woe, it is he who has destroyed the Sanctuary, burnt the* [*Temple*](temple.html)*, killed all the righteous, driven all Israel into* [*exile*](galuyot.html)*, and is still dancing around among us! Thou hast surely given him to us so that we may receive reward through him. We want neither him, nor reward through him! Thereupon a tablet fell down from* [*heaven*](heaven.html) *for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said:* [*One*](one.html) *may learn therefrom that the seal of the Holy* [*One*](one.html)*, blessed be He, is truth). They ordered a fast of* [*three*](three.html) *days and* [*three*](three.html) *nights, whereupon he was surrendered to them. He came forth from the Holy of Holies like a young fiery lion.*

From this [Gemara](orallaw.html) we see that every [one](one.html) in the entire [world](worlds.html) is connected to the Beit HaMikdash. In some way ***we ARE the Beit HaMikdash***!

When [Idolatry](idolatry.html) was excised from the [world](worlds.html), it was visibly manifesting as flame from the Kodesh Kodashin. But, the effects were felt in every human being from that [time](time.html) forward. From that [time](time.html) forward, human beings no longer had a craving for [idolatry](idolatry.html) that was *as strong as* the craving for [food](food.html) or [sex](marriageact.html). We now possess only a shadow of that craving.

Thus we see that while [idolatry](idolatry.html) lived in the hearts of men until that fateful days, once it was removed from the hearts of men, it was also removed from the Beit HaMikdash. This shows that the Beit HaMikdash pictures men and is meant to be seen as a picture of a man (i.e. [Mashiach](mashiach.html)).

# The [Temple](temple.html) as a [Body](body.html)[[21]](#footnote-21)

“Gold” is the soul;

“silver,” the [body](body.html);

“copper,” the voice;

“blue,” the veins;

“purple,” the flesh;

“red,” the [blood](body.html);

“flax,” the intestines;

“goat [hair](hair.html),” the [hair](hair.html);

“ram skins dyed red,” the skin of the [face](body.html);

“tachash skins,” the scalp;

“[shittim](stages.html) wood,” the bones;

“oil for lighting,” the [eyes](body.html);

“spices for the anointing oil and for the sweet [incense](ketoret.html),” the [nose](body.html), [mouth](body.html), and palate;

“shoham stones and gemstones for setting,” the [kidneys](body.html) and the [heart](body.html).

—[Midrash](orallaw.html) [HaGadol](hagadol.html)

THE ANALOG OF THE IBN EZRA

The analog [first](one.html) boldly drawn by the Ibn Ezra (12th century, Spain) in his commentary to Bereshit 1:26 now returns with unusual force:

*…God forbid that the Creator should have any corporeal qualities or tangible form. Behold the text proclaims “‘to whom shall you compare Me that I might be similar?’ says the Holy* [*One*](one.html)*” (Yeshayahu 40:25). Rather, because the supernal soul of man is eternal, it therefore shares an affinity with God. So too the soul is incorporeal and it also fills the whole* [*body*](body.html) *with life. The human* [*body*](body.html) *is thus like a miniature* [*world*](worlds.html)*. Blessed be God who began by fashioning the great cosmos and concluded by fashioning man, the microcosm!*

For Ibn Ezra, there was a parallel to be drawn between [HaShem](hashem.html) the Creator and the soul of the human being. [HaShem](hashem.html) is utterly without [body](body.html) or form, but His eternal spirit of “glory” fills the material cosmos and inspires it with life and meaning. Similarly, though we must regard Ibn Ezra’s words with caution as a provocative analog that can convey only part of the matter, the human soul, ethereal and eternal, grants life to the human [body](body.html), filling it with potential and purpose after the manner of the Creator. And the Mishkan as well, representing the proverbial link between [heaven](heaven.html) and earth, is thus constructed according to a similar dynamic. We return once again to the laden words of the Ibn Ezra, this [time](time.html) in his discussion of the meaning of the Mishkan, where he advances the explanation of Rav Sa’adia Gaon:[[22]](#footnote-22)

The Gaon explained that there are in fact [three](three.html) [worlds](worlds.html). This terrestrial [world](worlds.html) is the macrocosm, the Mishkan is intermediate, and the human [body](body.html) is the microcosm…[[23]](#footnote-23)

While the Gaon goes on to draw specific comparisons between heavenly elements, the items of the Mishkan, and the [organs](body.html) of the human [body](body.html), who could deny the overall persuasiveness of his linkage?

[**Head**](body.html) **= Heichal**

The Ohel [Moed](settimes.html) (the Tent of Meeting) was divided into [two](two.html) rooms. The back room was called the Kodesh HaKadashim, the Holy of Holies. Placed in this room was the Aron, Holy Ark, the most sacred of the articles in the Sanctuary. The Holy Ark consisted of [three](three.html) boxes, [one](one.html) inside the other. The innermost box contained the [two](two.html) tablets upon which the [Ten](ten.html) [Commandments](cmds613.html) were engraved. These [Commandments](cmds613.html) were the outline of all the [mitzvot](cmds613.html) in the Torah. It represented the [brain](brain.html) of the perfect man. Just as a [brain](brain.html) has [two](two.html) hemispheres, the right and the left, so too there were [two](two.html) tablets. Just as man contemplates only Torah ideas and ideals, so too the Ark contained the essence of Torah. Just as the [brain](brain.html) is triply encased in a skull with [two](two.html) membranes, the tablets were also encased in [three](three.html) boxes.

We can also view the [brain](brain.html) in a second way: The [brain](brain.html) is enclosed in a double membrane, and the entrance to the Holy of Holies was through a double curtain.

[**Brain**](brain.html) **= Ark of the** [**Covenant**](covenant.html)**.**

The [brain](brain.html) has [two](two.html) major portions, the left and right hemispheres of the [brain](brain.html). These [two](two.html) correspond with the [two](two.html) Luchot, the tablets on which were inscribed the [ten](ten.html) [commandments](cmds613.html).

The Holy of Holies houses the Ark of the [Covenant](covenant.html) topped by the [two](two.html) winged [Kruvim](angels.html) ([cherubim](angels.html)), [one](one.html) of which represents [HaShem](hashem.html), while the other represents Israel. The Divine voice heard by man emerges from between these [two](two.html) [Kruvim](angels.html).

When Moses arrived at the Ohel [Moed](settimes.html), the Tent of Meeting, to [speak](mashal.html) with [HaShem](hashem.html), he heard the voice [speaking](mashal.html) to him from atop the cover that was upon the Ark of the Testimony, from between the [two](two.html) [Kruvim](angels.html), and He [spoke](mashal.html) to him.[[24]](#footnote-24)

Additionally, as Torah is wisdom and is stored in the ark, so, too, does wisdom come from the [brain](brain.html) of man.

**Cranial Membrane = Curtain.**

Chazal [teach](teacher.html) that the curtain moved rhythmically in and out as though moved by the breath of a man.

**Rashi’s Commentary for: Shemot (Exod.) 26:9** **and you shall fold the sixth curtain** [I.e.,] of these upper curtains, which exceeds [overhangs] the lower ones. **before the front of the tent** Half its width [of the sixth curtain] was hanging and folded over the screen on the east[ern side of the Mishkan], before the entrance, resembling a modest bride whose face is covered with a veil.

[**Eyes**](body.html) **= Menorah + Shulchan.**

The [eyes](body.html) are used for [two](two.html) purposes. [One](one.html) is used for intellectual pursuits, enlightenment, symbolized by the light of the Menorah. Just as the Menorah’s fuel was the purest of oil, so too should man strive for the [purity](purity.html) of enlightenment. According to the Kabbalists, there are [seven](seven.html) areas of [spiritual](physical.html) wisdom and the [seven](seven.html) branches of the Menorah represent them. The second function of the [eyes](body.html) is for survival: to see and avoid pitfalls, to search out [food](food.html) in order to live; this is symbolized by the showbread (Shulchan).

[**Ears**](body.html) **= Chamber of Hewn Stone**

As the [ears](body.html) are partly internal and partly external to the [body](body.html), so, too, the Sanhedrin met in the chamber of hewn stone which was partly inside the [Temple](temple.html) and partly outside.

The Sanhedrin “heard” cases.

[**Nose**](body.html) **= Golden Altar of** [**Incense**](ketoret.html)

Just as the [nose](body.html) is the organ of smell and is located in the center of the [face](body.html), the Golden Altar was located in the center of the room and upon it the fragrant smelling [incense](ketoret.html) was offered. The [incense](ketoret.html) had great mystical meaning and represented the spreading of pleasantness among men. This [offering](korbanot.html) brought [atonement](atonemen.html) for gossip and tale bearing.

[**Mouth**](body.html) **= Door to the Heichal[[25]](#footnote-25).**

The opening of the Kodesh (the Holy place), which led to the Azara (Courtyard), was at the bottom of the room. It represented the [mouth](body.html) of man. Here the [kohanim](priests.html) ([Priests](priests.html)) stood when they uttered the priestly benediction every morning.

Why did [HaShem](hashem.html) communicate to Moshe through the child-like [Kruvim](angels.html)? Are the [Kruvim](angels.html) the [mouth](body.html)?

**Salivary glands = Laver.**

As the salivary glands provide water at the entrance to the [mouth](body.html), so too does the laver provide water at the “[mouth](body.html)” of the Heichel (the sanctuary building).

**Breasts = Poles of the ark poking the curtain**

**Rashi’s Commentary on ‎1 Kings 8:8 8** The ends of the staves were seen In the curtain which was against the entrance [of the sanctuary in the אמה טרקסין . You might think they tore through the curtain and protruded [on the other side]. The text, therefore, states “and they were not seen without.” How is this possible? They were pushing and bulging similar to two breasts of a woman, as it says, “he lies between my breasts” (Song of Songs 1:13).

[**Heart**](body.html) **= The base of the altar**

The sacrificial [blood](body.html) was dashed against the altar and then poured out at the base of the altar. As the altar has [four](four.html) corners, so too does the [heart](body.html) have [four](four.html) chambers. As the [heart](body.html) has a higher and lower part, so too does the altar have a red line that marks the upper and lower parts (some offerings had their [blood](body.html) dashed above and some had the [blood](body.html) dashed below).

**Stomach = Altar**

Outside the Ohel [Moed](settimes.html) / Heichel, in the center of the courtyard, was the main Altar upon which the sacrifices were offered and consumed. This represents the stomach and internal [organs](body.html) of man.

The sacrifices were also called [food](food.html):

***Vayikra (Leviticus) 3:11*** *And the* [*priest*](priests.html) *shall burn it upon the altar: it is the* [*food*](food.html) *of the* [*offering*](korbanot.html) *made by* [*fire*](fire.html) *unto* [*HaShem*](hashem.html)*.*

As the stomach is slightly off-center, so, too, is the altar slightly off-center.

Notice that we [speak](mashal.html) of the stomach as having “[heart](body.html)-burn”, just as the altar *burns*, so our stomach *burns*.

**Umbilical cord = The smoke from the altar**

As the smoke originated on the altar and exited the Beit HaMikdash from the altar, so too does the umbilical cord connect to the stomach and exit from the stomach.

**Esophagus = Altar Ramp.**

The sacrifices were carried up the ramp and laid on the altar. Even so, the [food](food.html) is carried by the esophagus to the stomach.

[**Sex**](marriageact.html)[**organs**](body.html) **=** [**Fifteen**](fifteen.html) **steps between the men’s and women’s courtyards.**

The Levitical choir would sing the [fifteen](fifteen.html) [Psalms](psalms1.html) / Songs of Ascent while [standing](mashal.html) on these [fifteen](fifteen.html) steps, during [Succoth](succoth.html). [Succoth](succoth.html) is, of course, the quintessential picture of the marital chamber. The words of the Levites represent the sperm and the music represents the semen. The movements of the Levitical choir represents the thrusts of the organ.

Next to these semi-circular steps were [two](two.html) rooms used to store the musical instruments. These seem to represent the testes. They are the instruments from which the music originates. The music gives force to the lyrics.

**Skin = Wall**

**Ashes = Waste Product.**

The ashes were stored in the center of the brazen altar until carried outside the [camp](stages.html). Even so, the waste product of a man is connected to the stomach and exits at the center of the [body](body.html).

**Fetus = Giant lampstands In the Courtyard**

Another ceremony of [Succoth](succoth.html), the illumination of the [Temple](temple.html), also had it’s source in [Jewish](gen-jew.html) tradition. According to the [Mishna](orallaw.html), at the end of the [first](one.html) day of [Tabernacles](succoth.html), the [priests](priests.html) and Levites went down to the court of the women. [Four](four.html) enormous golden candlesticks were set up in the court (fifty cubits high) with [four](four.html) golden bowls placed upon them and [four](four.html) ladders resting against each. [Four](four.html) youths of priestly descent stood at the top of the ladders holding [ten](ten.html)-gallon pitchers filled with pure oil, which they poured into each bowl.[[26]](#footnote-26)

The [priests](priests.html) and Levites used their own worn-out liturgical clothing for wicks. The light emanating from the [four](four.html) candelabra was so bright that the [Mishna](orallaw.html) says:

[***Succah***](succoth.html) ***5:3*** *There was not a courtyard in* [*Jerusalem*](city.html) *that was not illuminated by the light of the Beit HaSho’eivah (*libation water-well ceremony)*.*

***Mishlei (Proverbs) 20:27*** *A man’s soul is the lamp of* [*HaShem*](hashem.html)*.*

A lamp is contrived of [two](two.html) parts: the oil, which corresponds to the soul, and the wick, which corresponds to the [body](body.html). Together, they sustain the flame, which is the Torah. The more the oil is [clean](purity.html) and pure, the more beautiful the flame will light. The finer the wick, the more a person’s [body](body.html) will readily accept [purity](purity.html), the more the light will continue to shine.

These “candles” are a good picture of a human baby. They have oil, wick, and flame, which is like a human being. These lamps are also an allusion to [Mashiach](mashiach.html):

***Yochanan (John) 8:12*** *When* [*Yeshua*](yeshua.html)[*spoke*](mashal.html) *again to the people, he said, “I am the* ***light of the*** [***world***](worlds.html)*. Whoever follows me will never* [*walk*](walking.html) *in darkness, but will have the light of life.”*

Chazal [teach](teacher.html) that the [arms](body.html) and [legs](body.html) are exterior to our [bodies](body.html) and are only used to “go” and to “do”. This helps us to understand why the Beit HaMikdash does not have appendages to represent [legs](body.html) or [arms](body.html).

The Mishkan, unlike the [Temple](temple.html), was represented by [Adam](adam.html) and Chava (Eve) before [HaShem](hashem.html) separated them. Thus there was no women’s courtyard in the Mishkan.

# The Human Soul In The [Temple](temple.html)[[27]](#footnote-27)

Tradition [teaches](teacher.html) that the human soul has [five](five.html) levels, of which the lower [three](three.html) are connected to our [physical](physical.html) selves. And it is these [three](three.html) that concern us here. At the core of our being we are a *neshama,* which is always connected to [HaShem](hashem.html) to such a great extent that it is difficult to tell where the Divine Presence ends and the person begins. Although our *neshama* is the core of our being, we are not self-conscious on the level of *neshama*; we are only self-conscious on the bottom [two](two.html) levels of our souls, the Ruach and the *nefesh*.

The *neshama* is connected to our *ruach,* our [spiritual](physical.html) self. We are all self aware as [spiritual](physical.html) beings; we can all imagine ourselves as living without our [bodies](body.html), and we all have a sense of morality and right and wrong that we [know](daat.html) is above all materialistic considerations. The *ruach* is connected to our *nefesh,*the life force that burns within us and is the engine that drives us, the materialistic part of our beings.

The [Temple](temple.html) is put together in the same way. The outermost level is called the *Azara*, and that is where the animal sacrifices are all brought. This level parallels the *nefesh.* It is connected to the *Heichal*, a much more [spiritual](physical.html) place. No animal sacrifices are ever offered there. The [incense](ketoret.html) is offered in the *Heichal*, that is where the Menorah is to be found; the Holy bread that stays warm and fresh from [Shabbat](sabbath.html) to [Shabbat](sabbath.html) is there. It is clearly a more [spiritual](physical.html) part of the [Temple](temple.html), but we still have daily access to it just as we do to our own spirituality. This level parallels the *ruach*.

Finally within the innermost recesses of the *Heichal* is the Holy of Holies; a separate alcove that is curtained off; the Holy Ark is kept there and this is the place that the *Shechinah* inhabits; we do not have daily access to this part of the [Temple](temple.html) at all. The only person who ever enters it is the [High Priest](priests.html), and even he is only allowed to enter once a year. This lack of access is clearly an existential expression of our lack of access to our own *neshamot*.

The symbolism is clear; the [High priest](priests.html) who enters the Holy of Holies on [Yom Kippur](kippur.html) must enter it on the level of *neshama.*

Life is problematic only because we are not really sure about how to define ourselves. Were we able to see ourselves clearly as *neshamot* and were we therefore conscious of our unbreakable attachment to God, the point of our lives would be quite clear to us; we wouldn't be at all confused as to why we exist and what we are supposed to do with our lives. But God decreed that we must live with free will, and therefore the awareness of how our life depends on our attachment to God at the source of our beings is withheld from our self-consciousness.

Instead we are placed in a situation of existential conflict; our raging life force, the *nefesh,* and our [spiritual](physical.html) side, the *ruach,* are always contending with each other pulling us in different directions. The ceaseless conflict confuses us; none of us are sure of who and what we are. No [one](one.html) [wants](needs.html) to deny their real selves and live the wrong life; our confusion about who we are is the source of our [sins](sin.html). The eternal confusion is the dilemma that forms the backdrop against which we must exercise our free will.

Our state of oblivion regarding the existence of our *neshama*, the highest level of our soul that is always attached to God renders us incapable of reaching clarity about who we are and clearing up our confusion.

Stepping into the Holy of Holies means becoming self-conscious as *neshamot*. The fog of confusion is instantly dissipated and replaced by total clarity of vision. To enjoy such clarity runs contrary to the purpose of living in this [world](worlds.html). To enter the Holy of Holies is to step out of life as God decreed that it must be lived here in this [world](worlds.html) of difficult choices. When Nadav and Avihu took this step, they terminated the point of their continued existence in the [world](worlds.html) of choice and therefore left it; they died.

But they sanctified the [Temple](temple.html) in the process. They demonstrated the existence of the [Temple](temple.html) on the level of *neshama*, they demonstrated the existence of their own Neshamot, the state of the attachment of the *neshama*to God, and how this relationship is mirrored by the Holy of Holies in the [Temple](temple.html). To us plain folks the cause of their death would perhaps have remained a total mystery; but to the '[generation](toldot.html) of the wise' who stood at the [foot](heel.html) of Mt. [Sinai](stages.html) the lesson [taught](teacher.html) by their deaths was obvious, and revealed the power of the heretofore missing dimension of the [Temple](temple.html), the Holy of Holies.

# The Luz [Connection](connection.html)

The Beit HaMikdash is the “[neck](body.html)” of the [world](worlds.html).

***Berachoth 30a*** *Our Rabbis* [*taught*](teacher.html)*: A blind man or* [*one*](one.html) *who cannot tell the cardinal points should direct his* [*heart*](body.html) *towards his Father in* [*Heaven*](heaven.html)*, as it says, And they* [*pray*](prayer.html) *unto the Lord. If* [*one*](one.html) *is* [*standing*](mashal.html) *outside Palestine, he should turn mentally towards* [*Eretz Israel*](city.html)*, as it says, And* [*pray*](prayer.html) *unto Thee towards their land. If he stands in* [*Eretz Israel*](city.html) *he should turn mentally towards* [*Jerusalem*](city.html)*, as it says, And they* [*pray*](prayer.html) *unto the Lord toward the* [*city*](city.html) *which Thou hast chosen. If he is* [*standing*](mashal.html) *in* [*Jerusalem*](city.html) *he should turn mentally towards the Sanctuary, as it says, If they* [*pray*](prayer.html) *toward this house. If he is* [*standing*](mashal.html) *in the Sanctuary, he should turn mentally towards the Holy of Holies, as it says, If they* [*pray*](prayer.html) *toward this place. If he was* [*standing*](mashal.html) *in the Holy of Holies he should turn mentally towards the mercy-seat. If he was* [*standing*](mashal.html) *behind the mercy-seat he should imagine himself to be in front of the mercy-seat. Consequently, if he is in the* [*east*](east.html) *he should turn his* [*face*](body.html) *to the west; if in the west he should turn his* [*face*](body.html) *to the* [*east*](east.html)*; if in the south he should turn his* [*face*](body.html) *to the north; if in the north he should turn his* [*face*](body.html) *to the south. In this way all Israel will be turning their hearts towards* [*one*](one.html) *place. R. Abin — or as some say R. Abina — said: What text confirms this? — Thy* [*neck*](body.html) *is like the tower of David builded with turrets [talpioth], the elevation [tel][[28]](#footnote-28) towards which all* [*mouths*](body.html) *(piyyoth) turn.*

***Megilah 16b*** *And he fell upon his brother* [*Benjamin*](benyamin.html)*’s* [*neck*](body.html)*.[[29]](#footnote-29) How many necks[[30]](#footnote-30) had* [*Benjamin*](benyamin.html)*? — R. Eleazar said: He wept for the* [*two*](two.html) *Temples which were destined to be in the territory of* [*Benjamin*](benyamin.html)*[[31]](#footnote-31) and to be destroyed. And* [*Benjamin*](benyamin.html) *wept upon his* [*neck*](body.html)*: he wept for the tabernacle of Shiloh which was destined to be in the territory of* [*Joseph*](joseph.html) *and to be destroyed.*

[***Midrash***](orallaw.html) ***Rabbah - The Song of Songs IV:12*** *THY* [*NECK*](body.html) *IS LIKE THE TOWER OF DAVID: this refers to the* [*Temple*](temple.html)*. Why is it compared to a* [*neck*](body.html)*? Because so long as the* [*Temple*](temple.html) *was* [*standing*](mashal.html)*, Israel’s* [*neck*](body.html) *was stretched out among the* [*nations*](nations.html) *of the* [*world*](worlds.html)*, but when the* [*Temple*](temple.html) *was destroyed, then, if* [*one*](one.html) *may say so, Israel’s* [*neck*](body.html) *was bowed; and so it is written, And I will break the pride of your power (Lev. XXII, 19), namely, the* [*Temple*](temple.html)*. Another explanation: Just as a man’s* [*neck*](body.html) *is in the highest part of him, so the* [*Temple*](temple.html) *was in the highest part of the* [*world*](worlds.html)*. And just as most ornaments are hung round the* [*neck*](body.html)*, so the* [*priests*](priests.html) *were attached to the* [*Temple*](temple.html)*, the Levites were attached to the* [*Temple*](temple.html)*. And just as, if the* [*neck*](body.html) *is removed, a man cannot live, so since the* [*Temple*](temple.html) *was destroyed there has been no life for the enemies of Israel.*

The [Midrash](orallaw.html) has this to say about the luz bone:

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XVIII:1*** *And the almond shall blossom refers to the luz (nut) of the spinal column. Hadrian, may his bones be crushed, asked R. Joshua b. Hananiah, saying: ‘From which part of the* [*body*](body.html) *will the Holy* [*One*](one.html)*, blessed be He, in the* [*Time*](time.html) *to Come, cause man to sprout forth? ‘ He answered: ‘ From the nut of the spinal column.’ Said he: ‘How can you convince me?’ He thereupon brought* [*one*](one.html) *before him; he put it in water, but it was not dissolved; he let it pass through millstones, but it was not ground; he put it in* [*fire*](fire.html)*, but it was not burnt; he put it on an anvil and began beating it with a hammer, but the anvil was flattened out, and the hammer was split, but all this had no effect.*

# The Mishkan (not the [Temple](temple.html)) as a [Body](body.html):

The Mishkan (the Tabernacle in the wilderness) alludes to the human [body](body.html). Rambam thus wrote the following to his son:

*My son* [*Avraham*](avraham.html)*, you must realize that the Mishkan alludes to the human* [*body*](body.html)*.*

*The Holy Ark, the innermost part, alludes to the human* [*heart*](body.html)*, which is the innermost part of the* [*body*](body.html)*. The Ark was the main part of the Mishkan because it contained the Tablets of the* [*Covenant*](covenant.html)*. So, too, is the human* [*heart*](body.html) *the main part of the* [*body*](body.html)*. It is the source of his life, his* [*knowledge*](knowledge.html) *and his understanding. The wings of the keruvim, which spread over the Ark, allude to the lungs. The lungs are over the* [*heart*](body.html) *like wings and they provide it with air. The Table in the Mishkan alludes to the human stomach. Just as* [*food*](food.html) *and drink are placed on the table, so the stomach is filled with* [*food*](food.html) *and drink that a person consumes and from there it is distributed to the other parts of the* [*body*](body.html)*.*

*The Menorah (candlestick) in the Mishkan alludes to the human mind. Just as the Menorah gives forth light, so the intellect enlightens the entire* [*body*](body.html)*.* [*Three*](three.html) *stems went out from the Menorah on each side. These allude to the* [*three*](three.html) *limbs that extend from each side of the human* [*body*](body.html)*, the eye, the ear, and the* [*hand*](fourteen.html)*. The intellect directs these* [*three*](three.html) *parts of the* [*body*](body.html)*. The* [*incense*](ketoret.html) *altar alludes to the sense of smell. The sacrificial altar alludes to the intestines, which digest the* [*food*](food.html) *that enters the* [*body*](body.html)*. The veil covering the Mishkan alludes to the diaphragm, which is like a barrier between the parts of the* [*body*](body.html)*. The washstand alludes to the moisture and other liquids in the* [*body*](body.html)*. The goats’ wool hangings allude to the skin that covers the human* [*body*](body.html)*. The beams of the Mishkan allude to the ribs.[[32]](#footnote-32)*

# The Beit HaMikdash is [Female](male%2Bfemale.html)

The parts of the Beit HaMikdash all are in the feminine gender, in [Hebrew](hebrew.html). This suggests that the structure and it’s utensils are part of a [female](male%2Bfemale.html) [body](body.html). This aspect is further emphasized when we note that the Torah calls a man’s wife his “house”.[[33]](#footnote-33) A wife is a house. Thus, the Beit HaMikdash, “The House of the Holy [One](one.html)”, would also be [female](male%2Bfemale.html).

If [one](one.html) looks at the form of the Beit HaMikdash as emphasized by the courtyards, we can see that the Woman’s courtyard is the largest courtyard, and it is at the “bottom” of the structure. This mirrors the [female](male%2Bfemale.html) [body](body.html) which has the largest part at the bottom of the structure. Please remember that the [arms](body.html) and [legs](body.html) are not part of the structure, only the [head](body.html) and torso.

# [Creation](bara.html) and the Mikdash

By Rav [Yitzchak](isaac.html) Levi

**The Mikdash as the completion of** [**creation**](bara.html)**.**

An aspect of the [connection](connection.html) between the [creation](bara.html) of the [world](worlds.html) and the *Mikdash* is the idea that the *Mishkan* and the *Mikdash* are the goal of [creation](bara.html), and it was only with their construction that [creation](bara.html) was completed. For example:

Another explanation: “So was ended all the work” (I *Melakhim* 7:51; II *Divrei Ha-yamim* 5:1) – it does not say here “the work,” but rather “all the work:” the work of the [six](six.html) days of [creation](bara.html). “From all His work that God had created and formed (*la-asot*,lit. ‘to form’)” (*Bereshit*  2:3) – it does not say here “and formed,” but rather “to form:” there is still another work. When Shlomo came and built the [Temple](temple.html), the Holy [One](one.html), blessed be He, said: Now the work of [heaven](heaven.html) and earth is complete – “So was ended all the work.” Therefore he was called Shlomo, for the Holy [One](one.html), blessed be He, completed (*hishlim*) the work of the [six](six.html) days of [creation](bara.html) through his handiwork.[[34]](#footnote-34)

Another explanation: “Who has established all the ends of the earth” (*Mishlei* 30:4) – this refers to Moshe, who established the Tent of Meeting, with which the [world](worlds.html) was established. It does not say “to set up the *Mishkan*,” but rather “to set up with the *Mishkan*” (*le-hakim et ha-Mishkan*” (*Bamidbar* 7:1) – the [world](worlds.html) was set up with it. **For until the *Mishkan* was erected, the** [**world**](worlds.html) **was unstable; but after it was erected, the** [**world**](worlds.html) **became firm.** Therefore it says: “And it came to pass on the day that Moshe had finished setting up (with) the *Mishkan.*”[[35]](#footnote-35)

(**Rashi’s Commentary for: B’Midbar (Numbers) ‎‎7:1‎ And it was that on the day that Moses finished** Heb. כַּלּוֹת . The text כַּלּוֹת on the day the Mishkan was erected, the Israelites were like a bride (כַּלּוֹת) entering the nuptial canopy.-[Tanchuma Naso 20, 26, Pesikta Rabbathi 5:5, Pesikta d’Rav Kahana p. 6a, and other sources] [According to Tanchuma, the derash is based on the spelling כַּלַּת , which differs from the spelling in all extant sifrei Torah. Some believe that the derash is based on the vowelization כַּלוֹת , instead כְּלוֹת , which would clearly mean “finishing.” Heidenheim believes that the choice of the word כַּלוֹת , the root of which is ambiguous, indicates the intention of the Torah to include both meanings: finishing and nuptials.[[36]](#footnote-36))

“To set up the *Mishkan*”… There we have learned (*Avot* 1:2): The [world](worlds.html) stands on [three](three.html) things – on the Torah, on the Divine service, and on acts of loving-kindness. And Moshe mentioned all [three](three.html) of them in [one](one.html) verse: “You in Your loving-kindness have led forth Your people whom you have [redeemed](redemption.html)” (*Shemot* 15:13) – this is loving-kindness; “You have guided them in Your strength” – this is the Torah…; “To Your holy habitation” – this is the service in the *Mishkan* and in the *Mikdash*… He guided them by virtue of the Torah which they had received before the erection of the *Mishkan*. What was the [world](worlds.html) like at that [time](time.html)? It was like a stool with [two](two.html) [legs](body.html), which cannot stand and is unstable. When a [third](three.html) leg was made for it, it became firm and it stood. So, too, when the *Mishkan* was made… immediately, it became firm and stood. For at [first](one.html) the [world](worlds.html) had only [two](two.html) [legs](body.html), loving-kindness and the Torah, and it was unstable. When a [third](three.html) leg was made for it, namely, the *Mishkan*, it immediately stood. (*Bamidbar Rabba*, *parasha* 12)[[37]](#footnote-37)

According to the *midrashim*, the *Mishkan* and the *Mikdash* are essentially a continuation of the [creation](bara.html) and its completion. Before they were built, the [world](worlds.html) was lacking, and the goal of [creation](bara.html) had not been attained. Moreover, before the *Mikdash* was built, the existence of the [world](worlds.html) was not absolute and stable, for the [world](worlds.html) rests, among other things, upon the Divine service, the [heart](body.html) of which is in the [Temple](temple.html).

**Parallels between the** [**creation**](bara.html) **of the** [**world**](worlds.html) **and the construction of the Mishkan.**

This [connection](connection.html) finds expression in Scripture in a [number](nchart.html) of stylistic parallels between the *Mishkan* and [creation](bara.html):

1) Both are called *melakha*, “work” (*Bereshit* 2:2-3; *Shemot* 31:3, 5; and many other places).

2) The root, *ayin-*[*sin*](sin.html)*-heh*, repeats itself many times in both contexts.

3) Wisdom, understanding and [knowledge](knowledge.html):

The Lord by wisdom founded the earth; by understanding He established the [heavens](heaven.html). By [knowledge](knowledge.html) the depths were broken up. (*Mishlei* 3:19-20)

See, I have called by [name](name.html) Betzalel… And I have filled him with the spirit of God, in wisdom, and in understanding, and in [knowledge](knowledge.html), and in all manner of workmanship (*Shemot* 31:2-3)[[38]](#footnote-38)

4) ”Seeing” at the completion of the work:

And God saw everything that He had made, and, behold, it was good. (*Bereshit* 1:31)

And Moshe saw all the work, and, behold, they had done it as the Lord had commanded, even so they had done it. (*Shemot* 39:43)

5) Completion of the work:

Then the [heavens](heaven.html) and the earth were finished, and all their host. And by the seventh day God ended the work which He had done. (*Bereshit* 2:1-2)

Thus was the work of the tabernacle of the Tent of Meeting finished: and the children of Israel did according to all that the Lord commanded Moshe, so they did… So Moshe finished the work. (*Shemot* 39:32; 40:33)

6) A blessing at the completion of the work:

And God blessed the seventh day, and sanctified it: because in it He rested from all His work which God had created and performed. (*Bereshit* 2:3)

And Moshe saw all the work, and, behold, they had done it as the Lord had commanded, even so they had done it: and Moshe blessed them. (*Shemot* 39:43)

7) Ending with the sanctity of [Shabbat](sabbath.html) (*Bereshit* 2:1-3; *Shemot* 31:12-17).

*Chazal* noted these parallels in several places. The *Tanchuma* draws a parallel between the order of [creation](bara.html) and the order of the building of the *Mishkan*:

Rav [Yaakov](israelja.html) be-Rav Asi said: Why does it say: “Lord, I love the habitation of Your house, and the place where Your glory dwells” (*Tehillim* 26:8)? Because it is equivalent to the [creation](bara.html) of the [world](worlds.html). How so?

On the [first](one.html) day it says: “In the beginning God created the [heaven](heaven.html) and the earth” (*Bereshit*  1:1); and it says: “Who stretches out the [heavens](heaven.html) like a curtain” (*Tehillim* 104:2). And regarding the *Mishkan*, what does it say - “And you shall make curtains of goats’ [hair](hair.html)” (*Shemot* 26:7).

On the second day, “Let there be a firmament” (*Bereshit*  1:6), and it mentions division, as it is stated: “And let it divide water from water.” And regarding the *Mishkan*, it says: “And the veil shall be for you as a division” (*Shemot* 26:33).

On the [third](three.html) day, it mentions water, as it says: “Let the waters be [gathered](gather.html)” (*Bereshit*  1:9). And regarding the *Mishkan*, it says: “You shall also make a laver of brass, and its pedestal also of brass… and you shall put water in it” (*Shemot* 30:18).

On the [fourth](four.html) day, He created the lights, as it says: “Let there be lights in the firmament of [heaven](heaven.html)” (*Bereshit*  1:14). And regarding the *Mishkan*, it says: “And you shall make a candlestick of pure gold” (*Shemot* 25:31).

On the [fifth](five.html) day, He created the birds, as it is stated: “Let the waters swarm abundantly with moving creatures that have life, and let birds fly above” (*Bereshit*  1:20). And corresponding to them in the *Mikdash –* [offering](korbanot.html) sacrifices from sheep and birds.

On the [sixth](six.html) day, man was created, as it says: “So God created man in his own image” (*Bereshit* 1:27) – He formed him with dignity. And regarding the *Mishkan* it says “man,” namely, the [High Priest](priests.html) who was anointed to serve and attend before God.

On the seventh day: “Thus the [heavens](heaven.html) and the earth were finished” (*Bereshit* 2:1). And regarding the *Mishkan*, it says: “And all the work was finished.”

Regarding the [creation](bara.html) of the [world](worlds.html), it says: “And God blessed” (*Bereshit*  1:28). And regarding the *Mishkan*, it says: “And Moshe blessed them” (*Shemot* 39:43). Regarding the [creation](bara.html) of the [world](worlds.html), it says: “And God ended” (*Bereshit* 2:2), and regarding the *Mishkan*, it says: “And it happened on the day that it was finished.” Regarding the [creation](bara.html) of the [world](worlds.html), it says: “And He sanctified it” (*Bereshit*  2:3), and regarding the *Mishkan*, it says: “And Moshe anointed it and sanctified it.”

Why is the *Mishkan* equivalent to the [heavens](heaven.html) and the earth? Just as the [heavens](heaven.html) and the earth testify about Israel, as it says: “I call [heaven](heaven.html) and earth to witness this day against you” (*Devarim* 30:19), so the *Mishkan* is testimony to Israel, as it is stated: “These are the accounts of the *Mishkan*, the *Mishkan* of the testimony” (*Shemot* 38:21).

Therefore, it says: “Lord, I love the habitation of Your house, and the place where Your glory dwells”[[39]](#footnote-39)

The [*Midrash*](orallaw.html) *Ha-Gadol* at the end of *Parashat* *Pekudei* explains how the *Mishkan* completes the [creation](bara.html):

“Then a cloud covered the Tent of Meeting” (*Shemot* 40:34) – this is what it means when it says: “The righteous shall [inherit](inherit.html) the land, and [dwell](dwelling.html) in it for ever” (*Tehillim* 37:29). Rav [Yitzchak](isaac.html) said: “The righteous shall [inherit](inherit.html) the land” – and where are the [wicked](wicked.html)? Hanging in the air? Rather what is “and [dwell](dwelling.html) in it for ever” – they will cause the *Shechinah* to [dwell](dwelling.html) in it.

The *Shechinah* was originally in the lower [world](worlds.html). When the [first](one.html) man sinned, it retreated to the [first](one.html) firmament. The [generation](toldot.html) of Enosh arose and sinned, and it retreated from the [first](one.html) to the second firmament. The [generation](toldot.html) of the flood arose and sinned, and it retreated from the second to the [third](three.html) firmament. The [generation](toldot.html) of the dispersion arose and sinned, and it retreated from the [third](three.html) to the [fourth](four.html) firmament. The Egyptians in the days of [Avraham](avraham.html) sinned, and it retreated from the [fourth](four.html) to the [fifth](five.html) firmament. The Sodomites sinned, and it retreated from the [fifth](five.html) to the [sixth](six.html) [firmament].The Egyptians in the days of Moshe sinned, and it retreated from the [sixth](six.html) to the seventh [firmament].

And corresponding to them, [seven](seven.html) righteous men arose and brought [the *Shechinah*] down to earth. [Avraham](avraham.html) arose and acted virtuously, and brought it down from the seventh to the [sixth](six.html) [firmament]. [Yitzchak](isaac.html) arose and acted virtuously, and brought it down from the [sixth](six.html) to the [fifth](five.html) [firmament]. [Yaakov](israelja.html) arose and acted virtuously, and brought it down from the [fifth](five.html) to the [fourth](four.html) [firmament]. Levi arose and acted virtuously, and brought it down from the [fourth](four.html) to the [third](three.html) [firmament]. Kehat arose and acted virtuously, and brought it down from the [third](three.html) to the second [firmament]. Amram arose and acted virtuously, and brought it down from the second to the [first](one.html) [firmament]. Moshe arose and acted virtuously, and brought it down to the earth, as it is stated: “And the Glory of the Lord filled the *Mishkan”* (*Shemot* 40:34).

The [midrash](orallaw.html) in *Shemot Rabba* (35, 1) states that certain things were created solely for the sake of the *Mishkan*:

Rabbi Shimon ben Lakish said: The [world](worlds.html) was not worthy of using gold; why then was it created? For the *Mishkan* and for the *Mikdash*, as it is stated: “And the gold of that land is good” (*Bereshit*  2:12), and as it is stated: “That goodly mountain and the Levanon” (*Devarim*  3:25)… Rav Chanina said: The [world](worlds.html) was not worthy of using cedars. They were created solely for the *Mishkan* and for the *Mikdash*, as it is stated: “The trees of the Lord have their fill; the cedars of Levanon, which He has planted” (*Tehillim* 104:16), and Levanon refers to the *Mikdash*, as it is stated: “This goodly mountain and the Levanon.”

The Maharal, in his *Gur Arye* on the commentary of Rashi regarding the [offering](korbanot.html) brought by Netanel the son of Tzo’ar, brings an interesting allusion to this matter. The Torah states:

On the second day, Netanel, the son of Tzo’ar, prince of Yissakhar, did offer: he offered for his [offering](korbanot.html) [one](one.html) silver dish, the weight of which was a hundred and [thirty](thirty.html) shekels, [one](one.html) silver bowl of [seventy](seventy.html) shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal [offering](korbanot.html), [one](one.html) spoon of gold of [ten](ten.html) shekels, full of [incense](ketoret.html), [one](one.html) young bullock, [one](one.html) ram, [one](one.html) lamb of the [first](one.html) year, for a [burnt offering](korbanot.html), [one](one.html) kid of the goats for a [sin](sin.html) [offering](korbanot.html), and for a [sacrifice](korbanot.html) of peace offerings, [two](two.html) oxen, [five](five.html) rams, [five](five.html) he goats, [five](five.html) lambs of the [first](one.html) year. This was the [offering](korbanot.html) of Netanel the son of Tzo’ar. (*Bamidbar* 7:18-23)

On this Rashi comments (ad loc.):

[One](one.html) silver dish (*ke’arat kesef*) – The numerical value of its [letters](letters.html) [= of the [letters](letters.html) of these [two](two.html) words] is 930, corresponding to the years of the [first](one.html) man [= [Adam](adam.html)].

The weight of which was a hundred and [thirty](thirty.html) shekels – In allusion to the fact that when he [[Adam](adam.html)] [first](one.html) raised children to maintain the [world](worlds.html) in existence he was 130 years old, for it is said: “And [Adam](adam.html) lived a hundred and [thirty](thirty.html) years and then begat a son” (*Bereshit*  5:3).

[One](one.html) silver bowl (*mizrak echad kesef*)– The numerical value of these words is 520, being an allusion to [Noach](noachide.html) who begot children at the age of 500 and also an allusion to the [twenty](twenty.html) years before his offspring were born when the decree regarding the flood was made, just as I have set forth in my comment upon the verse: “Yet his days shall be 120 years” (*Bereshit*  6:3)…

[Seventy](seventy.html) shekels – Corresponding to the [seventy](seventy.html) [nations](nations.html) that descended from his [= [Noach](noachide.html)’s] sons.

[One](one.html) spoon (*kaf achat*; the word *kaf* also denotes “[hand](fourteen.html)”)– in allusion to the Torah that was given from the [hand](fourteen.html) of the Holy [One](one.html), blessed be He.

Of gold of [ten](ten.html) shekels – Corresponding to the [Ten](ten.html) [Commandments](cmds613.html).

Full of [incense](ketoret.html) – The total of the word [*ketoret*](ketoret.html) according to the numerical value of its [letters](letters.html) is 613, the [number](nchart.html) of the biblical [commandments](cmds613.html), except you must exchange the *kof* by *dalet*, according to the “method of permutations” [known](daat.html) as *a”t b”sh g”r d”k* [by which the [first](one.html) [letter](letters.html) of the alphabet may take the place of the last, the second that of the [one](one.html) before the last, etc.].

[One](one.html) young bullock – In allusion to [Avraham](avraham.html), of whom it states: “And he took a young bullock” (*Bereshit*  18:7).

[One](one.html) ram – In allusion to [Yitzchak](isaac.html), with reference to whom Scripture states: “And he took the ram, etc.” (*Bereshit*  22:13).

[One](one.html) lamb – In allusion to [Yaakov](israelja.html), of whom Scripture states: “And [Yaakov](israelja.html) separated the lambs” (*Bereshit*  30:40).

[One](one.html) kid of the goats – In order to make expiation for the selling of [Yosef](joseph.html), with reference to whom it states: “And they slaughtered a kid of the goats” (*Bereshit* 37:31).

And for a [sacrifice](korbanot.html) of peace offerings, [two](two.html) oxen – In allusion to Moshe and Aharon, who made peace between Israel and their Father in [heaven](heaven.html).

[Five](five.html) rams, [five](five.html) he goats, [five](five.html) lambs – [Three](three.html) species in allusion to the [three](three.html) divisions of the [nation](nations.html): [priests](priests.html), Levites and ordinary Israelites, and also in allusion to the Torah, the Prophets and the Hagiographa. There are [three](three.html) times [five](five.html), in allusion to the [five](five.html) books of the Torah, the [five](five.html) [commandments](cmds613.html) written on [one](one.html) of the Tablets, and to the [five](five.html) written on the other. Thus far I found in the work of Rabbi Moshe ha-Darshan.

The Maharal in his *Gur Arye* (ad loc.) comments as follows:

If you ask, what is the [connection](connection.html) here to the years of [Adam](adam.html) and [Noach](noachide.html) – it might be suggested that the building of the *Mishkan* is equivalent to the [creation](bara.html) of the [world](worlds.html), and everything that was in the [creation](bara.html) of the [world](worlds.html) was in the building of the *Mishkan*. There were curtains in the *Mishkan*, as in the whole [world](worlds.html): “Who stretches out the [heavens](heaven.html) like a curtain” (*Tehillim* 104:2). And just as the [stars](mazaroth.html) appeared, so the clasps appeared in the *Mishkan*… And therefore all the foundations of the [world](worlds.html), namely, [Adam](adam.html), [Noach](noachide.html), the [seventy](seventy.html) [nations](nations.html), the Torah, and the [Ten](ten.html) [Commandments](cmds613.html), upon which the entire [world](worlds.html) stands, are alluded to in the *Mishkan,* so that the *Mishkan* be like the entire [world](worlds.html).

**Expressions of the** [**creation**](bara.html) **of the** [**world**](worlds.html) **in the Mikdash.**

[Halacha](walking.html) offers [two](two.html) examples of daily mentioning of the [creation](bara.html) of the [world](worlds.html) in the [Temple](temple.html). [First](one.html), during the week of each *ma’amad*, its members would read the story of the [creation](bara.html), corresponding to the days of the week:

On the [first](one.html) day: “In the beginning” and “Let there be a firmament.” On the second day: “Let there be a firmament” and “Let the waters be [gathered](gather.html) together.” On the [third](three.html) day: “Let the waters be [gathered](gather.html) together” and “Let there be lights.” On the [fourth](four.html) day: “Let there be lights” and “Let the waters swarm abundantly.” On the [fifth](five.html) day: “Let the waters swarm abundantly” and “Let the earth bring forth. On the [sixth](six.html) day: “Let the earth bring forth” and “Thus the [heavens](heaven.html) and the earth were finished.”

The second example is the song that the Levites would sing in the [Temple](temple.html) each day, which would bring to mind the [creation](bara.html) of the [world](worlds.html):

It was [taught](teacher.html): Rabbi Yehuda said in the [name](name.html) of Rabbi Akiva: On the [first](one.html) day [of the week] what did they say? “The earth and its entire contents belong to the Lord” (*Tehillim* 24:1), because He acquired and transferred possession and ruled over His [world](worlds.html).

On the second day what did they say? “Great is the Lord, and highly to be praised” (ibid. 48:2), because He divided up His works and ruled as king over them.

On the [third](three.html) day they would say: “God stands in the Divine assembly” (ibid. 82:1), because He revealed the land with His wisdom and prepared the [world](worlds.html) for His assembly.

On the [fourth](four.html) day they would say: “God of retribution, Lord” (ibid. 94:1), because He created the [sun](hachama.html) and the [moon](chodesh.html) and in the [future](future.html) will punish those who worshipped them.

On the [fifth](five.html) day they would say: “Sing aloud to God our strength” (ibid. 81:2), because He created the birds and the fish to praise His [name](name.html).

On the [sixth](six.html) day they would say: “The Lord is King; He is robed in majesty” (ibid. 93:1), because he finished His work and ruled as king over them.

On the seventh day they would say: “A song for the [Sabbath](sabbath.html) day” (ibid. 92:1), for the day which will be all [Sabbath](sabbath.html). (*Rosh ha-Shana* 31a)

 (Translated by David Strauss)

The following table comes from the [Midrash](orallaw.html) Rabbah on Bamidbar 12:13. It shows that for each day of [creation](bara.html) we have a corresponding part of the Mishkan that reflects that [creation](bara.html):

|  |  |
| --- | --- |
| **In** [**Creation**](bara.html) | **In the Mikdash** |
| In the beginning God created the [heaven](heaven.html) (Bereshit 1:1)Who stretchest out the [heaven](heaven.html) like a curtain (Tehillim 56:2) | And thou shalt make curtains of goat’s [hair](hair.html) for a tent over the Tabernacle, etc. (Shemot 26:7) |
| Let there be a firmament... and let it divide, etc. (Bereshit 1:6) | The veil shall divide unto you (Shemot 26:33) |
| Let the waters under the [heaven](heaven.html) be [gathered](gather.html) together (Bereshit 1:9) | Thou shalt also make a laver of brass, and the base thereof of brass, whereat to wash, etc. (Shemot 30:18) |
| Let there be lights in the firmament of the [heaven](heaven.html) (Bereshit 1:14) | Thou shalt make a candlestick of pure gold, etc. (Shemot 25:31) |
| Let fowl fly above the earth, etc. (Bereshit 1:20) | The [cherubim](angels.html) shall spread out their wings (Shemot 25:20) |
| On the [sixth](six.html) day man was created. (Bereshit 1:26) | Bring thou near unto thee Aaron thy brother (Shemot 28:1) |
| And the [heaven](heaven.html) and the earth were finished (Bereshit 2:1) | Thus was finished all the work of the Tabernacle, etc. (Shemot 39:32) |

# Conclusion

***1 Peter 2:1*** *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes,* [*desire*](needs.html) *the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4 To whom* [*coming*](coming.html)*, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a* [*spiritual*](physical.html) *house, an holy priesthood, to offer up* [*spiritual*](physical.html) *sacrifices, acceptable to God by* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. 6 Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the* [*head*](body.html) *of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were* [*appointed*](settimes.html)*. 9 But ye are a chosen* [*generation*](toldot.html)*, a royal priesthood, an holy* [*nation*](nations.html)*, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in* [*time*](time.html) *past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

Consider that if the Beit HaMikdash has the parts and [organs](body.html) of the [body](body.html), then it must also have some places that are more sensitive than other parts. In the same way that we can not feel our [liver](body.html) or [pancreas](body.html) and we can feel even dust in our [eyes](body.html).



A SONG OF INAUGURATION

[Chanukah](chanukah.html) is the celebration of the re-dedication of the altar of the [Temple](temple.html) in the days of the Maccabees. Sephardim recite Tehillim ([Psalms](psalms1.html)) 30 after we kindle the [Chanukah](chanukah.html) lamps. Tehillim 30 is titled: *Mizmor Shir Chanukat HaBayit L’David*, A [Psalm](psalms1.html), a Song for the Inauguration of the [Temple](temple.html) by David. Chazal[[40]](#footnote-40) calls this [Psalm](psalms1.html) the *Shir Shel Yom for* [*Chanukah*](chanukah.html), The song for the Day of [Chanukah](chanukah.html).

In reviewing this Chapter, it is fascinating to note that it begins as *A Song for the inauguration of the* [*Temple*](temple.html), yet it thereafter makes no mention of the Beit HaMikdash whatsoever! Additionally, it is curious that we recite this Chapter of [Temple](temple.html) inauguration at the outset of each day of [Chanukah](chanukah.html), notwithstanding that we are not present in a [new](new.html) or rededicated Beit HaMikdash at that moment.

We may gain some [insight](insights.html) into this Chapter of Mizmor Shir from the fact that David HaMelech (King) is its author. We all [know](daat.html) that David HaMelech did not build the Beit HaMikdash, but that instead his son, Shlomo HaMelech did, [four](four.html) years after David’s passing. How then, could David sing the song of its inauguration?

HaRav [Avraham](avraham.html) Chaim Feuer, Shlita, in his masterful work on Tehillim[[41]](#footnote-41), brings the Malbim to explain these questions. The Malbim suggests that the *HaBayit* (The House) referred to at the beginning of the Chapter, is not, in fact, the Beit HaMikdash. Rather, it refers to the human [body](body.html) which houses its soul. HaRav Mordechai Gifter, z”tl, adds that the Torah considers the human [body](body.html), if it has been sanctified, to be a miniature [Temple](temple.html) as the Pasuk states:

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *And they shall make for me a sanctuary, and I shall* [*dwell*](dwelling.html) *within them” i.e., not within it [the Sanctuary] but within them [the people themselves].*

With this principle we can now understand how David HaMelech could recite this [Psalm](psalms1.html) never having seen the Beit HaMikdash; why no further reference to the Beit HaMikdash at all is made in this [Psalm](psalms1.html); and why this [Psalm](psalms1.html) inaugurates our [prayers](prayer.html) every single day. It is not the Beit HaMikdash that we are inaugurating, but by recitation of this Chapter, it is ourselves that we are dedicating and rededicating.

This suggests that the reason that the Beit HaMikdash was designed to mimic the human [body](body.html), is to remind us that [HaShem](hashem.html) [wants](needs.html) to [dwell](dwelling.html) in us. Further we can understand in a larger sense that [HaShem](hashem.html) want to [dwell](dwelling.html) in [Mashiach](mashiach.html) who embodies all Israel. This takes us back to [Gan Eden](eden.html) when [HaShem](hashem.html) walked with [Adam](adam.html) in the garden. In this final scenario, [HaShem](hashem.html) will [walk](walking.html) with the second [Adam](adam.html) in [Gan Eden](eden.html).

# Pictures













**Masechet Midot**

**AN ALPHABETICAL LISTING OF THE PLACES MENTIONED IN MASECHET MIDOT, WITH THE** [**NUMBER**](nchart.html) **THAT CORRESPONDS TO THAT PLACE IN THE TIFERET YISRAEL’S DIAGRAM.**

* Achorei Beit ha’Kaporet #38
* Amah Teraksin #73
* Amudim Nanasin #44
* Aron #75
* Bein ha’Ulam vela’Mizbe’ach #53
* Beit Avtinas #34
* Beit ha’Chalifot #59
* Beit ha’Mitbechayim #44
* Beit ha’Moked #43
* Beit ha’Moked ha’Katan #43(NW)
* Beit ha’Nitzotz #40
* Beit Horadas ha’Mayim #66
* Chamesh Esrei Ma’alot #16
* Cheil #8
* Duchan #25
* Ezras ha’Nashim #10
* Ezrat Yisrael #22
* Har ha’Bayit #1
* Heichal #67
* Kanei Zahav #72
* Kevesh #48
* Kifonot #6
* Kiyor #52
* Kodesh ha’Kodashim #74
* Koslot Shel Ulam #54
* Leshachot Hayu Tachas Ezrat Yisrael #17
* Lishkah of the Avnei Mizbe’ach #43(NE)
* Lishkat Beis Shemanyah #14
* Lishkat ha’Eitzim #12
* Lishkat ha’Etz #28
* Lishkat ha’Gazis #27
* Lishkat ha’Golah #29
* Lishkat ha’[Korban](korbanot.html) #43(SW)
* Lishkat ha’Medichim #32
* Lishkat ha’Melach #30
* Lishkat ha’Metzora’im #13
* Lishkat ha’Nezirim #11
* Lishkat ha’Parochet (location not [known](daat.html))
* Lishkat ha’Parvah #31
* Lishkat Osei Chavitin #21
* Lishkat Osei Lechem ha’Panim #43(SE)
* Lishkat Parhedrin #28
* Lishkat Pinchas ha’Malbish #20
* Lishkat Sanhedrei Ketanah (of Har ha’Bayit) #4
* Lishkat Sanhedrei Ketanah (of the Ezrat Nashim) #15
* Lishkat Tela’ei [Korban](korbanot.html) #43(SW)
* Lul #64
* Machtah #50
* Menorah #70
* Mesibah #65
* Mizbach ha’Zahav #71
* Mizbe’ach #47
* Nanasin #44
* Pischo Shel Heichal #61
* Pischo Shel Ulam #55
* Pishpeshim (of the Beis ha’Chalifos) #60
* Roshei Pispesin #23
* Sha’ar Beit ha’Moked #43
* Sha’ar ha’Bechorot #35
* Sha’ar ha’Delek #36
* Sha’ar ha’Elyon #37
* Sha’ar ha’[Korban](korbanot.html) #41
* Sha’ar ha’Mayim #33
* Sha’ar ha’Mizrach (of Ezrat Nashim) #9
* Sha’ar ha’Mizrachi #3
* Sha’ar ha’Nashim #42
* Sha’ar ha’Nitzotz #40
* Sha’ar ha’Shir #43
* Sha’ar Nikanor #18
* Sha’ar Tadi #5
* Sha’ar Yechanyah #40
* Sha’arei Chuldah #2
* Shnei Pishpeshim (of Sha’ar Nikanor) #19
* Shnei Pishpeshim ba’Ma’arav #39
* Shnei Pishpeshin (shel Sha’ar ha’Heichal) #62
* Shnei Shulchanot (in the Ulam) #57, 58
* Shnei Shulchanot (near the Mizbe’ach) #51
* Shulchan #69
* Shulchanot Shel Shayish #45
* Soreg #7
* Ta’im #63
* Taba’ot #46
* Tadi #5
* Tavlah shel Shayish (of the Shisin) #49
* Tavlah Shel Shayish (for Mei [Sotah](hair.html)) #68
* Ulam #56





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Rabbi Moshe Hayym Luzzato on the mystical anthropomorphism of the [Temple](temple.html). His book is called Mishkaney Elyon (“Dwellings of the Supreme”) [**Secrets of the** [Future](future.html)[Temple](temple.html)] and a commentary by Rabbi Mordechay Shriqi of [Jerusalem](city.html) even takes the analysis further in terms of research.

Commentaries of the Gaon of Vilna and the Malbim on the Mishkan.

**\* \* \***

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1. *Strive for Truth*, vol. III, by Rabbi Eliyahu E. Dessler, rendered into English by Aryeh Carmell. [↑](#footnote-ref-1)
2. Shemot (Exodus) 25:8 [↑](#footnote-ref-2)
3. Vayikra (Leviticus) 16:16 [↑](#footnote-ref-3)
4. Shemot (Exodus) 29:42 [↑](#footnote-ref-4)
5. Tehillim (Psalms) 2:11 [↑](#footnote-ref-5)
6. Yeshayahu (Isaiah) 56:7 [↑](#footnote-ref-6)
7. Eruvim 2a [↑](#footnote-ref-7)
8. Tehillim (Psalms) 2:11 [↑](#footnote-ref-8)
9. Tanna de-Be Eliyahu Rabba #3. [↑](#footnote-ref-9)
10. MISHKAN = MAKOM + SHEKHINAH. Makom = Place and Shekhinah = The Presence of HaShem. [↑](#footnote-ref-10)
11. Malbim’s R’mazai Hamishkan and The Holy Temple Revisited, Rabbi L. Reznick. [↑](#footnote-ref-11)
12. According to the Journal of the American Medical Association, Vol. LXVII, Issue 14, 1037-1038, September 30, 1916 – there are 248 bones in the body. [↑](#footnote-ref-12)
13. Makkoth 23b [↑](#footnote-ref-13)
14. see Ohaloth 1:8 for the list of the 248 bones counted by Chazal. [↑](#footnote-ref-14)
15. Reckoning from the ankle to the tip of the toe and in the case of the hand, from the wrist to the finger tips. [↑](#footnote-ref-15)
16. Socket of the hip bone. [↑](#footnote-ref-16)
17. The chest, so called according to Maim, because by its movements it causes the lungs to breathe upon the heart, opening the way for fresh air. [↑](#footnote-ref-17)
18. Defined (Kel. 1.5) as sufficient to form the basis of a growth of healing flesh if the member were part of a living organism. [↑](#footnote-ref-18)
19. For a detailed account of the criticism to which this Mishna has been subjected from a medical point of view and for an anatomical commentary on the terminology v. Katzenelsohn, I. L. [Talmud](orallaw.html) und Medizin (Berlin 1928) pp. 234-303. On p. 257 he states, ‘The Rabbinical numeration accords exactly with the number of bones in a seventeen year old male’. That the anatomical knowledge of the Rabbis was based on practical experiments by dissection is known from Bek. 45a.’ ‘The disciples of R. Ishmael dissected the body of a prostitute who had been condemned to death by the government. By examination they found two hundred and fifty-two members’. Four were deducted as being found in the female but not in the male body, thus obtaining the figure 248. V. also J.E. VIII, p. 410 and Preuss, Biblische u. Talmudische Medizin, pp. 66f., who criticizes Katzenelsohn’s views. [↑](#footnote-ref-19)
20. New Testament [↑](#footnote-ref-20)
21. Based on the Malbim’s R’mazai Hamishkan and The Holy Temple Revisited, Rabbi L. Reznick [↑](#footnote-ref-21)
22. 10th century, [Babylon](bavel.html). [↑](#footnote-ref-22)
23. Commentary to Shemot 25:7 [↑](#footnote-ref-23)
24. Bamidbar 7:88 [↑](#footnote-ref-24)
25. The building containing the Holy Place and the Holy of Holies. [↑](#footnote-ref-25)
26. Succah 5:2 [↑](#footnote-ref-26)
27. This section was written by Rabbi Noson Weisz. [↑](#footnote-ref-27)
28. Taken as an expression for the Temple. [↑](#footnote-ref-28)
29. Bereshit (Genesis) 45:14. [↑](#footnote-ref-29)
30. The Heb. צוארי can also be taken as a plural. [Rashi omits this question. He did not regard the exposition that follows as being based upon the supposed difference in the grammatical form. the neck is simply taken as allusion to the Temple.] [↑](#footnote-ref-30)
31. On the Temple Mount in Jerusalem. [↑](#footnote-ref-31)
32. The Torah Anthology (Volume 10) – Meam Loez, by Yaakov Culi. [↑](#footnote-ref-32)
33. Consider that a man’s favorite place is *inside* his wife while making love. Their children will begin life *inside* the wife. Therefore *the wife is a house* for her husband and a *house* for their children. *The wife is a house*. [↑](#footnote-ref-33)
34. *Pesikta* *Rabbati*, *parasha* 6 [↑](#footnote-ref-34)
35. *Midrash Mishlei*, *parasha* 30, letter 4 [↑](#footnote-ref-35)
36. See fn. 104, to Pesikta d’Rav Kahana. [↑](#footnote-ref-36)
37. *See also Pesikta Rabbati 5; Midrash Ha-gadol, Shemot 40:18; Tanchuma, Naso 19.* [↑](#footnote-ref-37)
38. This parallel was noted by the *midrash*, *Shemot Rabba* 48, 4. [↑](#footnote-ref-38)
39. *Tanchuma* *Pekudei* 2 [↑](#footnote-ref-39)
40. Sofrim 18:2 [↑](#footnote-ref-40)
41. Artscroll, Volume 1, p. 357-359 [↑](#footnote-ref-41)