

## Torah Portion: Exodus 30:11-21

### Mi Shebeirach

by Craig Taubman

מִי שֶׁיְבַרְךָ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב,  
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבַרְךָ וְיִרְפָּא אֶת־הַחֹלִים.

*Mi shebeirach avoteinu, Avraham, Yitschak v'Yaakov,  
Sarah, Rivkah, Racheil v'Leiah,  
Hu y'vareich virapei et hacholim.*

May God, who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebekah, Rachel and Leah, bless and heal those who are ill.

*Eil nah r'fah nah lah.*

אֵל נָא רְפָא נָא לָהּ.

God, please, we pray, bring healing.

### Building the Sabbath Space Shabbat Ki Tisa 5783/2023

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת  
לְדֹרוֹתָם בְּרִית עוֹלָם: בְּיַמֵּי וַיָּבִין בְּנֵי יִשְׂרָאֵל אֹתוֹ הוּא  
לְעֹלָם

“The Children of Israel shall keep the Sabbath, to observe the Sabbath for their generations as an eternal covenant; it is an eternal sign between Me and the Children of Israel”  
(Ex. 31:16-17)

### Degel Machaneh Efraim (R. Moshe Chaim Ephraim of Sudlikov, 1748-1800)

We find in the [teachings of] the Ba'al Haturim,<sup>1</sup> “the Sabbath for their generations (et ha'shabbat l'dorotam)' is an acronym for 'tent (ohel).’” [The Sabbath] is also like a tent or a mishkan (tabernacle). And this is why the text stated “for their generations (l'dorotam),” which has the connotation of “dwelling (dirah),”<sup>4</sup> for [the Sabbath] is an archetype of the indwelling of the Temple, for through it the Divine dwells in us.

### Sefat Emet (R. Yehudah Leib Alter of Ger, 1847-1905)

And the holy Sabbath is like Noah's ark, because during the week each person is burdened with worldly business. But on the holy Sabbath, there is spaciousness for the Jewish people to retreat and let go of all that [busy-ness] in order to take refuge under the shade of the wings of the Shekhinah (divine Presence). And this is [the meaning of] spreading a sukkat shalom (shelter of peace), just as Noah was hidden away in the ark, which represents surrendering into the root of our vital life force (chayut). For the whole world was being destroyed, and needed to receive new vital life force from the Source of life. And so too every holy Sabbath, as we mentioned above (Noach [1872] Rosh Chodesh Marcheshvan).

### Rabbi Alan Lew (1943-2009), Be Still and Get Going

Both the Temple and the Tabernacle were elaborate structures, a complex mass of stuff arranged in intricate concentric patterning around a charged emptiness at the center. The Holy of Holies, the sacred space at the center of the sanctuary, was essentially a vacated space, a place no one would ever enter except the high priest, and even he for only a few moments on Yom Kippur.

The Tabernacle is a highly centered affair. There are layers upon layers of surrounding curtains, like the skins of an onion. And inside, there are courtyards within courtyards within courtyards, all of them focusing on – pulling us into – the empty space at the center, the vacated space, the Holy of Holies.