



# The Community

Boruch Hashem

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## Rabbi's Article

### Hammered Work

Concerning how the menorah (-[Link](#)) in the Tabernacle (-[Link](#)) is to be built, the verses (-Exodus 25:31-39) command us: "And you shall make a menorah of pure gold. The menorah shall be made of hammered work (Rashi: "That it must not be made in sections. Its branches and its lamps should not be made individually and then attached, as is the custom of the smiths (through a process)... soldering, but it must come entirely from one piece."); its base and its stem, its goblets, its knobs, and its flowers shall (all) be (one piece) with it. And six branches coming out of its sides... And you shall make its lamps (Rashi: "Sort of cups into which the oil and the wicks were put.") seven... And its 'malkocheha' (Rashi: "They are the tongs made to take the wicks from the oil.") and its 'machtoseha' (Rashi: "They are a kind of small cup with which he (the kohain) would scoop the ashes that are in the lamp every morning.") (shall be) of pure gold... He shall make it of a talent (-[Link](#)) (Rashi: "Its weight along with all its implements shall be nothing but a talent, no less and no more.") of pure gold, with all these implements..."

Hence, we have two all-encompassing rules to the menorah: (i) That it all be *hammered out* of one piece of gold, and (ii) that the weight of the menorah be exactly *one talent* (a weight measurement). The discussion here is concerning the, "And you shall make its lamps (Rashi: "Sort of cups into which the oil and the wicks were put.") seven." Were these seven cups: (i) hammered out of one piece with the menorah or not? (ii) From the *one talent of pure gold* or not?

The Talmud (-Menochos 88b) presents an argument: "(i) Rav Sheshet... holds (that) when it is written... 'hammered out,' it is written with regard to menorah and its lamps... (ii) (a *braita* (-[Link](#)) teaches) He (would) remove (the lamps from the menorah) and place them in the Tent (Sanctuary), and scrub them with a sponge (to remove any remaining oil)." The Talmud then explains that the argument of whether the lamps were removable, "Is the subject of a dispute (of) these *tanna'im* (-[Link](#)), as it is taught in a *baraita*: The menorah and its lamps are produced from the talent. But its tongs and its pans were not from talent. Rabbi Nechemya says: (Only the) menorah is produced from the talent, but its lamps and its tongs and its pans are not produced from that talent." Maimonides (-[Link](#)) rules (-Laws of Beis HaBchirah, Chapter 3, Law 4 & 6), "The menorah is made out of gold, its total (weight) including its lamps shall be one talent... for the lamps were permanently fixed in the menorah, and were included in the talent."

Rashi, in his commentary on the Torah is concerned only with the *simple meaning of the verse* (even if it doesn't coincide with the Talmud's legal ruling upon the subject discussed in the verse!). Hence we find that Nachmanides (-[Link](#)) states that being that everything that was part of the, "one talent," was part of the, "hammered out (of the one piece of gold)," therefore, he defines the, "malkocheha' and its 'machtoseha'" as, "a kind of gold plate which they made on top of the mouth of each lamp," and, "a beaker under each lamp," which were both part of the *hammered out* menorah. However, Rashi clearly states that the "malkocheha' and its 'machtoseha'" were tongs take the wick and cups to clean the ashes, and hence, while they were from the *one talent*, they were not from the *hammered out*! And the reason as to why Rashi sees this as the *simple meaning of the text* is because (i) 'malkochayim' and 'machteh' are found numerous times in *TaNakh* (-[Link](#)) as *separate* tools used for the need of the vessel. For example, see (-Exodus 27:3) these very implements concerning the altar. (ii) The verse clearly states, "He shall make it of a talent of pure gold, and all these implements," that all the implements listed in the verse need to be, "of a talent of pure gold."

Rashi's opinion on whether the text itself mandates that the lamps be of the *hammered out* of the menorah seems to be unclear. On the one-hand Rashi states, "'Hammered work': That it must not be made in sections. Its branches and its lamps should not be made individually and then attached... but it must come entirely from one piece... and the branches separated on both sides." Hence, the lamps may not be, "and then attached," which seems to say that the lamps were of the *hammered out* menorah itself. However, after careful examination, Rashi's definition of *Hammered out* is only that nothing be 'attached' to the menorah. However, the lamps could have simply been put (not attached) on top of each branch, for the times of lighting the menorah! --which would explain why Rashi concludes only with, "and the branches separated on both sides," with no mention of the lamps! Nevertheless, Rashi's silence on the matter, without even stating, "I don't know" (-see for example, Rashi, Genesis 28:5)," means that Rashi sees the answer to this in the *simple text of the verses*, with no need to even state it.

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FRIDAY, FEBRUARY 24, 2023 \* ג' אדר תשפ"ג  
Shabbat Candle Lighting: 6:01 PM · Kabbalat Shabbat: 5:30 PM

**This Week...**

SATURDAY, FEBRUARY 25, 2023 \* ד' אדר תשפ"ג  
TORAH READING: [Terumah](#) (Exodus 25:1-27:19) · HAFTORAH: [Kings I](#) 5:26-6:13  
Shacharit: 9:30 AM · Mincha: 5:30 PM · Shabbat Ends: North Miami: 6:54 PM

TUESDAY, FEBRUARY 28, 2023 \* ז' אדר תשפ"ג  
BIRTHDAY/YAHRZEIT: [Moses](#) 2368-2488 (1393-1273 BCE)

*Hammered Work* (continued from Page 1)

The Explanation: The flow of the portion concerning the construction of the menorah is: (i) The commandment, "And you shall make a menorah of pure gold," (ii) the detailed description of the menorah, "Its base and its stem, its goblets, its knobs, and its flowers... And six branches coming out of its sides..." (iii) the conclusion directive of, "Their knobs and their branches shall (all) be (one piece) with it; all of it (shall be) one hammered mass of pure gold," after which (iv) comes the, "And you shall make its lamps seven... And its tongs and its scoops..."

Therefore, from the *simple text of the verse*, the, "And you shall make its lamps seven," are not part of the, "all of it (shall be) one hammered mass of pure gold," just like the immediately following, "And its tongs and its scoops," aren't of the, *one hammered mass of pure gold*," according to Rashi.

Another proof from the *simple text of the verse* that the seven lamps were not of the "Hammered out," we can find from the Torah-portion *Pekudei*, in which the Torah tells of how the Israelites brought all the components of the Tabernacle to Moses, it states (-Exodus 39:37), "the pure menorah, its lamps," listing the lamps separately<sup>1</sup>. If the lamps were part of the *hammered out* of the menorah, the verse wouldn't have listed them being brought to Moses separately from the menorah.

Now that we know that Rashi sees the *simple meaning of the verse* to be saying that the lamps were not included in the *Hammered out*, we can now appreciate some details of Rashi's comments in the Torah-portion *Vayakhel*. In our portion *Terumah*, the Torah is giving us the details of the commandment of building the Tabernacle and its vessels, while in *Vayakhel* it is telling us the details of the actual building of the Tabernacle. Hence, in *Vayakhel*, Rashi states (-ibid 35:5), "I already explained the offering for the Mishkan and its work in the place of their command."

Nevertheless, when it comes to the menorah, in *Vayakhel* (-ibid, verse 14) Rashi comments: "its lamps': lozinish in the language of this nation (Old French), cups in which the oil and the wicks are placed." (i) Rashi already explained in our portion (*Terumah*, 25:37), "its lamps': sort of cups into which the oil and the wicks were put," so why does Rashi need to explain it again in *Vayakhel*?! (ii) If Rashi felt that his explanation wasn't enough, and he need tell his students what the word is in their local language ("in the language of this nation"; Old French), then why didn't he do so the first time, in our portion?

The answer will be found in Rashi's perfect precision. On the verse in *Vayakhel*, "And the menorah for lighting and its implements and its lamps, and the oil for lighting," Rashi makes three separate comments: (i) "and its implements': Its tongs and its scoops." (ii) "its lamps': lozinish in the language of this nation (Old French), cups in which the oil and the wicks are placed." And (iii) "and the oil for lighting': That too required wise-hearted (people)..." Now, we see that in the first and third comment Rashi quotes in his header the word, "and," from the verse, while in second one, Rashi doesn't. Why?

The reason is, because Rashi expressed his opinion, that the *lamps* are not part of (-35:39), "He shall make it (the menorah itself)," but rather, the *lamps* are part of the, "with all these implements." However, in *Vayakhel* (-35:14), the verse states, "(and the menorah for lighting) and its implements and its lamps, (and the oil for lighting)."?! Hence, Rashi *first* explains that, "and its implements," means, "Its tongs and its scoops." Then Rashi explains, "its lights," --without the word, "and"-- telling us that the verse needs to be understood without the word, "and," since the, "its lamps," is but expressing a detail of the already listed, "and its implements."

However, Rashi needs to now deal with the question: *Being that, "its lamps" are part of "and its implements" then why does the verse list it separately?*

This Rashi answers by starting his comment on, "its lamps," with, "lozinish in the language of this nation (Old French)." The root of the word *lozinish* means *light*. And Rashi explains the reason as to why the *lamps* are called *light* is because they are, "cups in which the oil and the wicks are placed." Meaning, that the, "and its lamps," is where the entire purpose of the menorah is actualized. Hence, it makes sense that --even though categorically the, "its lamps," are included in the, "and its implements," nevertheless, being that, "its lamps," are the primary fulfillment of the entire menorah, hence,-- the verse lists "its lamps" particularly on its own<sup>1</sup>.

1. The closing point will explain why the verse in *Pekudei* lists separately, "the pure menorah, its lamps," and not as just being included within the, "and all its implements."