

**Use these words to fill in the blanks:**

**\* living \* materials \* name \* special \* top \***

## IN THE PARSHAH:

In the beginning of פרשת תרומה we learn about the various \_\_\_\_\_ that the Yidden contributed for the building of the משכן.

One of the materials was the multi-colored hide of a תחש, which רש"י describes as a kind of animal that only existed at that time.

רש"י adds that אונקלוס translates תחש as ססגונא because it rejoices and is proud of its colors<sup>1</sup>.

The skin of the תחש was used for the top layer of the משכן coverings.

## QUESTION:

What was so special about the תחש skin, that it was used as the משכן's \_\_\_\_\_ layer?

## ANSWER:

The תחש skin was special because it came from a \_\_\_\_\_ being.

Contributions for the משכן included *silent*, "inanimate" objects, like the silver used for the foundation "sockets", as well as contributions of things that *grow*, like the wood used for the walls.

Finally, there were contributions of material that came from *living* beings, like ram's skin dyed red.

And yet, the beauty of the תחש skin was even more \_\_\_\_\_ than the red ram's skin.

Because unlike the ram's skin which came from a living being and was *later* dyed, the colors of the תחש skin were natural, part of the body of a *living* animal *itself*, and even a part of the animal's *character* as expressed in its very \_\_\_\_\_ as רש"י explained in the תרגום.

Because of the specialness of the תחש skin, it was placed on the very top

## Further discussion:

How does the תחש skin being the top layer of covering of the משכן reflect the purpose of the משכן itself? (See שיחה אות ה)

<sup>1</sup> The word ססגונא is a combination of the word פש, rejoice, and גונא, color.

