

of the incense could evoke the fire and smoke of Mt. Sinai. And the 2-fold structure, of the inner section and the outside section could evoke the scene of Mt. Sinai; the people at a distance and Moshe closer in.

As such, the Mishkan is the home of the Shechina dwelling in our midst, like its descent at Sinai. And like at Sinai, the inner Holy of Holies is restricted to just one man; at Sinai it was Moshe on the mountain, in the Mishkan it is the kohen Gadol on Yom Kippur.

The outer area with the Menorah is restricted to kohanim. And the outside area is for the people. Like at Sinai, the people stand at a distance. And like Sinai, where the people withdrew from fear of the encounter with the Divine, so too here, the curtains divide the areas so the people stay at a healthy distance.

This structure communicates that while we are elated at the notion of an earthly place of contact between man and G-d, we also recoil at His transcendence. This tension is conveyed through the coverings, a symbolic way

to convey a message of the sublime, mysterious, hidden, ineffable experience of the Divine contact with the earthly.

HAFTORAH: 1 MELACHIM 5:26 - 6:13

This week's *haftorah* describes the building of the Holy Temple under the leadership of King Shlomo, echoing this week's Torah portion which describes the construction of the Mishkan.

The haftorah discusses the manpower that Shlomo recruited for the building of the Holy Temple. Also discussed are the transportation of the stone, the laying of the foundation, as well as the dimensions of the Holy Temple.

The *haftorah* concludes with G-d's word to King Shlomo: "This house which you are building, if you walk in My statutes, and execute My ordinances, and keep all My commandments to walk in them; then will I establish My word with you, which I spoke to David your father. And I will dwell among the children of Israel, and will not forsake My people, Israel." ■

A SHORT VORT

BY RABBI CHANOKH YERES
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

והיו שמונה קרשים ואדניהם ששה עשר אדנים שני אדנים תחת הקרש האחד ושני אדנים תחת
הקרש האחד (כו:כה)

"And there were eight boards, and their silver sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board." (26:25)

Why, when describing the building of the Mishkan, is the language of "Adanim" used in describing the sockets or bases? The word "Adanim" seems to suggest "lordship" - "Adanoot"?

The Kli Yakar (Rabbi Shlomo Ephraim from Luntschitz 1550-1619) relates that the different units in building G-d's Tabernacle have Divine hints to our behavior in general. This unit called "Adanim" teaches us an important lesson in humility. The bases or sockets were the lowest parts of the structure and the beams leaned on them. Nevertheless, they were referred to as "Adanim" - "lords". This technical aspect can hint to us that an individual should be lowly in his own eyes and not internalize when stepped on by others. Acting with such humility even when bothered and not reacting when insulted will lead G-d to raise such a person and make him great. On the other hand, upon reaching a great stature in life, he must remain humble. He should always remember, all honor received is a gift from G-d. He needs always to remember his shortcomings and that he really is nothing more than a lowly base or socket in a Divine structure. Shabbat Shalom