

In memory of all those brutally murdered in the war on Israel  
and the fallen soldiers of the IDF. Praying for the safe return  
of all the hostages.

בס"ד

17 FEBRUARY 2024 | 8 ADAR I 5784

VOLUME 37 | #24

# DAF HASHAVUA

## תְּרוּמָה | TERUMAH

### SHABBAT ENDS:

London 6.06pm  
Birmingham 6.12pm  
Cardiff 6.21pm  
Dublin 6.29pm  
Edinburgh 6.14pm  
Glasgow 6.18pm  
Hull 6.08pm  
Leeds 6.09pm  
Liverpool 6.16pm  
Manchester 6.13pm  
Sheffield 6.13pm  
Southend 6.03pm  
Southport 6.19pm  
Jerusalem 6.04pm



## SIDRA BREAKDOWN

### תְּרוּמָה TERUMAH

#### 7th Sidra in: שְׁמוֹת SHEMOT

By Numbers:  
**96 VERSES**  
**1,145 WORDS**  
**4,692 LETTERS**

#### Headlines: INSTRUCTIONS TO BUILD THE MISHKAN

**TERUMAH:**  
Artscroll p.444  
Hertz p.326  
Soncino p.500

**HAFTARAH:**  
Artscroll p.1157  
Hertz p.336  
Soncino p.515

# Sidra Summary

## 1ST ALIYA (KOHEN) – SHEMOT 25:1-16

God tells Moshe to ask the Jews for voluntary offerings towards the construction and functioning of the *Mishkan* (Tabernacle). The materials needed are gold, silver and copper; turquoise, purple and scarlet wool; linen, goat hair, dyed ram skins, skins of the *tachash* animal, acacia wood, oil, specific spices and particular precious stones (for placing in the *Kohen Gadol's* garments).

God then instructs Moshe about how to make different features of the *Mishkan*: The *aron* (ark) was made from acacia wood, plated with gold on both the inside and outside, and with a gold *zer* (crown) around the top. It had four gold rings attached to it, two on each side, with a gold-plated wooden stave left permanently between each pair of rings, in order to carry the *aron*. The Tablets of the Ten Commandments were placed in the *aron*.

**Point to Consider:** *What is the deeper message of the aron being plated with gold not just on the outside, but also the inside, even though the inside was not visible?* (25:11)

## 2ND ALIYA (LEVI) – 25:17-30

The *kaporet* (cover) of the *aron* was made of pure gold, with two cherubs moulded on top, facing one another and with their wings touching. The *shulchan* (table) was made from gold-plated acacia wood, with a gold *zer* (crown) on its *misgeret* (lid). It had rings and staves to carry it, like the *aron*. The *lechem hapanim* (show bread) was placed on it.

## 3RD ALIYA (SHLISHI) – 25:31-26:14

The menorah was hammered from one

piece of pure gold, with seven lamps. The *Mishkan* had ten *yiriyot* (curtains), made of linen and patterned wool, with golden hooks joining them together.

The *ohel* (tent), draped over the *Mishkan*, was made of 11 curtains of goat hair, with a further double *michseh* (cover) on top, one made from dyed ram skins, the other from *tachash* skins.

## 4TH ALIYA (REVI'I) – 26:15-30

The *kerashim* (planks) and their enjoining bars were made from gold-plated acacia wood.

## 5TH ALIYA (CHAMISHI) – 26:31-37

The *parochet* (partition) was made of wool and linen. It was placed on the southern side of the *Mishkan*, to cordon off the *Kodesh HaKodashim* (Holy of Holies) area, which housed the *aron*.

## 6TH ALIYA (SHISHI) – 27:1-8

The *mizbeach* (altar) was made of copper-plated wood, with four corner pieces and staves attached to rings to carry it.

## 7TH ALIYA (SHEVI'I) – 27:9-19

The *chatzer* (courtyard) surrounded the *Mishkan*; its outer 'fence' was made of linen *yiriyot* (curtains), attached to wooden pillars.

## HAFTARAH

The reading, from the Book of Kings, records King Shlomo's (Solomon) construction of the *Beit Hamikdash* (Temple) in Jerusalem, which was completed 480 years after the Exodus from Egypt. The construction involved mobilising close to 200,000 workers. God told Shlomo that He would "dwell among the Children of Israel" if they would be loyal in their Divine service.



## United Synagogue Daf Hashavua

Produced by US Education & Events together with the Rabbinical Council of the United Synagogue

**Editor-in-Chief:** Rabbi Baruch Davis

**Editorial and Production Team:**

Rabbi Daniel Sturgess

Rabbi Michael Laitner

Rebbetzen Nechama Davis

Joanna Rose

Laurie Maurer

Richard Herman

Tatiana Krupinina

[www.theus.org.uk](http://www.theus.org.uk)

©United Synagogue 2023

To sponsor Daf Hashavua,  
or if you have any comments or questions,  
please contact

[education@theus.org.uk](mailto:education@theus.org.uk)

# The Mishkan Within



**RABBI  
CHAIM  
GOLKER**

Richmond United  
Synagogue

This week's parasha details the construction of the *Mishkan* (portable Temple), introduced to us as a *Mikdash*: "And you shall make for me a *Mikdash*, and I will reside in them" (Shemot 25:8). The rabbinic commentators observe that it should have said "I will reside in it" (singular) rather than "in them" (plural). They explain that this is deliberate, to point out an important message: Judaism does not subscribe to the view that God is confined to our synagogues, or restricted even to our mitzvot, our religious rituals and practices. Instead, God is to be found in the minds and souls of each and every one of us.

If so, what is the need for the first part of the verse, "And you shall build for me a *Mikdash*"? If God resides in each and every one of us, why the need to construct a Sanctuary for God? The answer is that, once we have a relationship with God, our religion offers a valuable framework, through the rituals, practices and Jewish buildings and infrastructure,

## If God resides in each and every one of us, why the need to construct a Sanctuary for God?

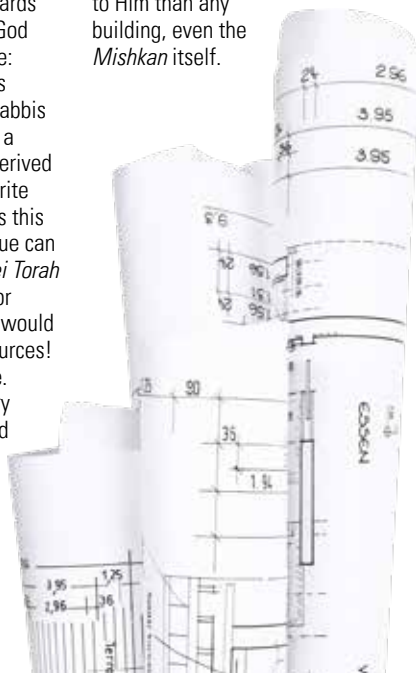
to cultivate and nurture that relationship. But the focus must be our individual and personal relationship with God, and no *Mishkan* or synagogue can act as a replacement for that.

We see a similar idea towards the end of the Torah, where God commands the Jewish people: "And now you shall write this song" (Devarim 31:19). Our Rabbis understood this "song" to be a reference to the Torah, and derived a mitzvah for every Jew to write their own *Sefer Torah*. Why is this necessary? Surely a synagogue can manage with just a few *Sifrei Torah* – why must one be written for each and every individual? It would appear to be a waste of resources!

There is a deeper idea here. While we know that that every *Sefer Torah* is identical (should there be one word or even a letter that is not correct, the *Sefer Torah* is invalid), each individual has a special

mitzvah to write their own *Sefer Torah*, to reflect their individual connection and relationship with Torah. So, while Torah observance is uniform, we each forge our own relationship with the Torah and connect to our Jewish heritage in our own unique way<sup>1</sup>.

Despite the campaign to build the *Mishkan* being described at great length, we are reminded that, above all else, we must ensure that God lies within our hearts and minds, that our personal relationship with God and our Jewish heritage is more precious to Him than any building, even the *Mishkan* itself.



<sup>1</sup> Practically speaking, the Shulchan Aruch (Code of Jewish Law) stipulates that the mitzvah for each individual to write a *Sefer Torah* can also be fulfilled through purchasing a chumash and other works of Jewish learning.

# Nasi, President



**RABBI  
GIDEON  
SYLVESTER**

US Israel Rabbi

Over the last few months, demonstrators across the world have claimed that Jews have no connection to the land of Israel. Israel's symbols of the state are constant reminders of our deep historical roots in the land. The role of president is one example.

Seventy-five-year-old Chaim Weizmann (1874-1952) was an accomplished scientist who had lived in Manchester since 1904. His discovery of a type of acetone assisted the development of armaments critical to the British victory in World War One. This achievement led to his connections with the British government, enabling him to campaign for British recognition of the Jewish people's right to a state in its historical homeland and the Balfour Declaration.

In 1947, Chaim Weizmann made his way to America where he worked day and night, lobbying as many countries as he could to vote in favour of the United Nations Partition Plan which would create the State of Israel. Once he had achieved this, he focused his energies on lobbying the American President Harry Truman to recognise the Jewish State. It was at this time that Chaim Weizmann received the message. He would become Israel's



Chaim Weizmann

first president (*nasi*).

His title of "*nasi*" makes its first appearance in the Torah when Abraham, the first Jew, purchases his first piece of land in Hebron as a burial place for Sarah his wife. As Abraham negotiates the deal, the local leaders praise him as a "*nasi* (prince) of God amongst us" (Bereishit 23:6). Later, it is the term adopted by the Torah for the heads of all the tribes (Bemidbar ch. 7) and for the political ruler of Judea (Ezekiel 44:2-18; Ezra 1:8). The term appears 132 times in the Bible and later as the title of the head of Judaism's highest legislature, the Sanhedrin.

As a passionate Zionist, Weizmann was honoured by his new title, but as a man of action, he was uncomfortable with an undefined role that was a largely symbolic.<sup>1</sup>

According to law, all the president's actions on behalf of the country had to be approved by the prime minister. Weizmann was hurt



Isaac Herzog

by this reining-in of his activities. He famously joked that "The only place the president can stick his nose is his handkerchief".<sup>2</sup>

Yet, from the outset, the president of Israel has played an important role. As head of state, he appoints the government, signs every law, accepts the credentials of ambassadors and offers pardons to prisoners.

More than that, the symbolism of a non-political figurehead is crucial. Particularly at times when Israeli politics are divisive, most Israeli presidents have provided stability and an important rallying point for all citizens as well as for Jews in the Diaspora. The current president, Isaac Herzog, is playing a critical role during the current Hamas War, representing Israel on the international stage with clarity, assertiveness and dignity. The *nasi* is a constant reminder of the need for unity of the Jewish people living in its historical homeland.

1 From the website of the Office of the President <https://www.president.gov.il/en/institution/>

2 Israel Government website: The First President of the State of Israel [https://www.gov.il/en/Departments/General/weizmann\\_first\\_president](https://www.gov.il/en/Departments/General/weizmann_first_president)



**HANNAH  
GERSON**

Social Responsibility  
Manager, US Chesed

Our first name is something given to us at the beginning of our lives; it is chosen for us, often in memory of a relative, a well-known person or simply a name that our parents like. As we get older, we may choose to shorten our name or decide to be known by our middle name or even a completely different name if we do not like what we were given.

With surnames however, there is little space for personal customisation. Surnames are typically inherited from one's ancestors and, when studied, can provide a reflection of familial lineage (Aaronson), occupation (Silverman) or geographical and historical origins (Oppenheimer).

My own surname, Gerson (גרסון), means 'exile' or 'a sojourner'. The first two letters גר (*ger*) translate to 'stranger' and the first three letters form the verb גרש (*garash*) meaning to 'drive away' or 'expel'. When I look back at my family history, I do not have to look too far to see connections within the meaning of my surname. Jews have been expelled from countless locations throughout history. My Austrian grandmother, Gina Gerson (née Bauer), lived as a child under the Nazi regime in Vienna, yet the name Bauer, which means 'neighbour' or 'fellow citizen' was the complete antithesis of how she was treated in the 1930s. She managed to escape from Austria as a child and get to the UK, where she later met and married my grandfather, Franz Gerson, a fellow refugee, from Germany.

Arriving at Victoria Station, exhausted and alone, aged twelve,



my grandmother had nothing: no money, no belongings, practically no family and not a single word of English. No longer a 'fellow citizen' or a 'neighbour', she was now a stranger in a new country, her surname chronicling her very challenging journey.

The Torah teaches us, "When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt" (Vayikra 9:33-34).

The late former Chief Rabbi, Lord Jonathan Sacks zt"l wrote that, "It is easy to love your neighbour because he or she is usually quite like yourself. What is hard is to love the stranger, one whose colour, culture or creed is different from yours."<sup>1</sup>

My surname reminds me to be welcoming and charitable to strangers from other countries and

cultures and it clearly underpins my role in the United Synagogue's Chesed Department, running drop-in centres for asylum seekers and refugees, people very much like my own grandparents. Hendon and Kingston United Synagogues host these drop-in centres, where they welcome and embrace the guests, regardless of religion or nationality. We recognise the challenges faced by those who, like my grandparents, find themselves as sojourners in a foreign land. We offer support services including professional advice from lawyers and counsellors, and dedicated children's areas for play and help with homework, as well as supermarket vouchers for food and other essentials.

At US Chesed, we emphasise the perpetually relevant lesson of extending compassion to strangers. Consequently, these families, despite experiencing exile, are welcomed, not as strangers but as neighbours.

<sup>1</sup> "Refugee crisis: 'Love the stranger because you were once strangers' calls us now.", *The Guardian*, 6 September 2015.



# The Divine Wisdom of Solomon

## Sefer Melachim (Kings) I: Chapter 3



**PNINA  
SAVERY**

Ma'ayan and  
US Educator

This chapter presents a very positive view of Shlomo HaMelech (King Solomon) and his reign. We are told of his marriage to an Egyptian princess as part of an alliance with Egypt. It was very common to marry into other royal families to solidify political ties between countries. While commentators debate whether this was a good or bad action, at this point it is seen as neutral.

Next we are told that Shlomo “loves” God and serves Him as David his father did. We know that David was truly devoted to serving God in an exemplary way, so this comparison reflects very well on Shlomo. However, parenthetically, the text reports that Shlomo has not yet built the Temple and that people are still offering sacrifices on *bamot* (backyard altars). Shlomo travels to Givon to offer 1,000 sacrifices. Rabbi Alex Israel (Alon Shvut, Israel) understands this to be the beginning of the process of building the Temple in Jerusalem. If this is correct, it would explain that the following story is Shlomo’s reward for implementing the plan to build the

Temple.

God appears in a dream and offers to grant Shlomo one request.<sup>1</sup> Surprisingly, Shlomo asks for “an understanding heart to judge Your people, to distinguish between good and evil” (1 Melachim 3:9). Essentially he is asking for the wisdom to be a great leader rather than asking for personal gain. The ever-present fear regarding the monarchy is that the king will become corrupt and serve only his own interests. Clearly this has not happened to Shlomo. God rewards Shlomo by granting his wish plus many things he did not ask for, such as wealth.

Finally, this chapter shares with us the famous story that proves Shlomo’s great wisdom. Two women who have just given birth are sharing a room together with their newborn babies. During the night one child dies, and the two women argue over who is the

mother of the living baby. They approach the king to judge their case. He responds almost without hesitation; with no way to prove to whom the live baby belongs, the king shockingly announces he will cut the child in two and they can each have half. Immediately, the true mother of the baby cries out in shock, asking that the baby be given to the other woman so that he can survive. In contrast, the mother of the dead child supports the plan. It becomes clear that this was Shlomo’s intention all along: to identify the mother by seeing which woman’s compassion is aroused for the child.

The chapter ends with the following statement: “*All of Israel heard the judgement that the king rendered and were in awe of the king, for they saw the wisdom of God that was within him, to do justice*” (ibid. v. 28). This highlights the *Kiddush Hashem* (sanctification of God’s name) that Shlomo created. Like his father David, Shlomo understands that one of the key roles of a Jewish king is to teach the people about God and to encourage them to serve Him fully. Shlomo’s wisdom is praised not just as wisdom for its own sake, but as Divine wisdom. Every time Shlomo demonstrates this skill, he is reminding everyone around him that God is the true provider of his wisdom.

**Like his father David,  
Shlomo understands  
that one of the key  
roles of a Jewish king  
is to teach the people  
about God. . .**

<sup>1</sup> The section from here until the end of the chapter is the haftarah for Parashat Mikeitz. However, it is rarely read, as normally Mikeitz falls during Chanukah, when a special haftarah for Shabbat Chanukah is read instead.



# THE TRIBE WEEKLY

PARASHAT TERUMAH

17-18 FEBRUARY | 8 ADAR I

## Our Mishkan



**LEAH, MIRIAM AND TEHILLA**

Banot Sherut

Hi! We're the Banot Sherut. We are from Israel, doing our national service in the UK, working with Tribe, South Hampstead Synagogue, JFS and Immanuel College. Please say hi if you see us in schools or in South Hampstead!

This week's parasha opens with God's command to Moshe (Moses) to ask for donations from the Jewish people to build the *Mishkan*, the portable Tabernacle. But why should the Jewish people build God a Sanctuary here in this world?

God commands: "Create a Sanctuary for Me, and I will dwell in their midst". The opening of this verse sounds like the purpose of the *Mishkan* is to create a base for God here on Earth. However, the continuation of the verse shifts the focus: God commands the Jewish people to create a Tabernacle so that He can dwell in their midst. The verse does not conclude, "and I will dwell in it", in the *Mishkan*, but rather, "in their midst", amongst the Jewish people.

Is the *Mishkan* intended to be a Sanctuary for God or is its purpose that God's presence be felt amongst the Jewish people?

The *Mishkan* combines both of these goals. To make the Sanctuary, God commands all Jews to contribute supplies and skills to the project. For God's presence to dwell "in their midst", the entire Jewish people must be part of the construction project, and must give of themselves.

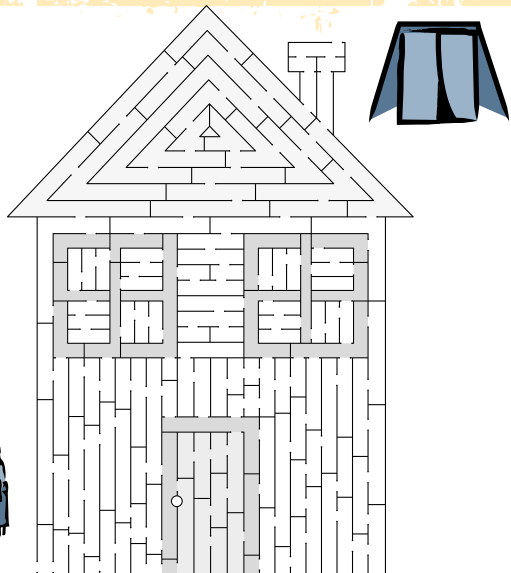
When the nation comes together to create a Sanctuary for God here on Earth, God accepts the invitation and dwells among us.

The plural "in their midst", is made up of individuals, each of whom seek out a connection with God. American rabbi and rosh yeshiva, Rabbi Yitzchak Hutner (1906-1980), wrote a poem that describes the '*Mishkan*' that is present in each and every person: "In my heart I will build a *Mishkan*, to give glory to God". Each person has the potential to build their own, internal *Mishkan*, and to connect to God in their own way.

Today, we have no Temple or *Mishkan*. Yet, we each have the potential to create a *Mishkan* in our hearts, a daily connection with God, Torah and Mitzvot. When each person fashions their own *Mishkan* and creates a space for God in their life, then His presence will truly dwell "in their midst".

## Mishkan Maze!

The *Mishkan* is like God's home on Earth. Help the Jewish people bring their offerings to the *Mishkan*.





# THE TRIBE SCRIBE

TERUMAH: GIVE OR TAKE!

IN THIS WEEK'S **PARASHA** WE BEGIN THE CONSTRUCTION OF THE **MISHKAN** (TABERNACLE) AND THE **JEWISH PEOPLE** ARE GIVEN A **MITZVAH** TO CONTRIBUTE.

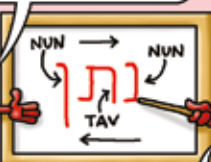
THE LANGUAGE USED BY THE **TORAH** IS PERPLEXING. INSTEAD OF INSTRUCTING THE PEOPLE TO **GIVE** A DONATION TO THE **MISHKAN**, THE **TORAH** DIRECTS THEM TO **TAKE** A CONTRIBUTION TO THE **MISHKAN**.



OUR **RABBIS** EXPLAIN THAT THIS IS BECAUSE BY GIVING, WE FEEL GOOD, SO WE ARE ACTUALLY RECEIVING IN RETURN.

D'YA WANNA HEAR SOMETHING EPIC? WE CAN SEE THAT GIVING IS REALLY RECEIVING JUST BY LOOKING AT THE **HEBREW** WORD TO GIVE - **נתן**.

SO, WHEN I GIVE SOMETHING, I AM REALLY RECEIVING TOO. THAT'S A **GIVENI**!



THAT'S RIGHT - **נתן** IS A **PALINDROME**, WHICH MEANS YOU CAN READ IT BOTH WAYS! FORWARDS AND BACKWARDS, IT IS SPELLED **NUN, TAV, NUN** נ ת נ, HIGHLIGHTING THAT GIVING IS A TWO-WAY PROCESS.

YEP, AND THERE'S EVEN SOME PRETTY COOL RESEARCH TO BACK IT UP...



SCIENTISTS DISCOVERED THAT PEOPLE WHO WERE ABLE TO SPEND MORE OF THEIR MONEY ON OTHER PEOPLE, RATHER THAN THEMSELVES, ENJOYED GREATER AND LONGER LASTING HAPPINESS.

THAT'S RIGHT. DR ELIZABETH DUNN AND HER FELLOW RESEARCHERS FOUND THAT EVEN GIVING A GIFT OF \$5, WAS ENOUGH TO PRODUCE A MEASURABLE INCREASE IN A PERSON'S HAPPINESS.

IF YOU'RE HAPPY AND YOU KNOW IT, BE A GIVER!



THOSE WHO GAVE CHARITY REGULARLY, REPORTED HAPPINESS **43% HIGHER** THAN THOSE WHO DIDN'T. **GIVE OR TAKE.**



**tribe**  
www.tribeuk.com

Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.