

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

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DAF HASHAVUA

תְּצַוֶּה | TETZAVEH

SHABBAT ENDS:

- London 6.19pm
- Birmingham 6.25pm
- Cardiff 6.33pm
- Dublin 6.41pm
- Edinburgh 6.28pm
- Glasgow 6.32pm
- Hull 6.21pm
- Leeds 6.22pm
- Liverpool 6.29pm
- Manchester 6.26pm
- Sheffield 6.25pm
- Southend 6.16pm
- Southport 6.32pm
- Jerusalem 6.10pm

Shushan Purim
Katan



**The
United
Synagogue**



**תְּצַוֶּה
TETZAVEH**

8th Sidra in:
**שְׁמוֹת
SHEMOT**

By Numbers:
**101 VERSES
1,412 WORDS
5,430 LETTERS**

Headlines:
**INSTRUCTIONS
FOR KOHANIM
AND THE
MISHKAN**

TETZAVEH:
Artscroll p464
Hertz p339
Soncino p519

HAFTARAH:
Artscroll p1159
Hertz p350
Soncino p536

Sidra Summary

1ST ALIYA (KOHEN) – SHEMOT 27:20-28:12

God tells Moshe (Moses) to instruct the people to bring pure, pressed olive oil for lighting the Menorah in the *Mishkan* (Tabernacle). Aharon and his sons will take charge of setting up and lighting the Menorah. Moshe will guide “wise-hearted” workers to make the special garments for the *Kohanim*, “for glory and splendour”. The first four of the eight garments listed below were worn exclusively by the *Kohen Gadol*, the first of whom was Aharon. (1) The apron (*ephod*) was worn over Aharon’s tunic and robe. It was woven from coloured wool and linen, with two shoulder straps (*ketefot*) and a belt (*cheshev*) attached. Precious shoham stones (*avnei shoham*) were placed on each shoulder strap. Each stone was engraved with the names of six tribes.

Point to Consider: *Why does the sidra begin briefly with the mitzvah of lighting the Menorah if the rest of it is dedicated to the clothing worn by the Kohanim?*

2ND ALIYA (LEVI) – 28:13-30

(2) The breastplate (*choshen*) was placed above the *ephod*, with a similar weave. The front of the breastplate contained 12 different types of precious stones (*avnei miluim*), each one engraved with the name of a different tribe. Golden rings on the four corners allowed it to be attached to the *ephod*. The *choshen* ‘folded out’ to allow the insertion of a piece of parchment called the *urim ve’tumim*, which had the Ineffable Name of God written on it (see Rashi).

3RD ALIYA (SHLISHI) – 28:31-43

(3) The robe (*me’il*), made of turquoise wool, was worn under the first two garments. Golden bells (*rimonim*), placed between multi-coloured woollen ‘pomegranate’ shapes, hung from the bottom hem.

(4) The headplate (*tzitz*) was made of pure gold and had the words ‘*Kodesh L’Hashem*’ (Holy to God) written on it. It was placed on Aharon’s forehead. Every *Kohen* wore (5) a tunic (*ketonet*) with a grid-like patterned knit, as well as (6) a linen turban (*mitznetef*), (7) an embroidered belt (*avnet*) and (8) linen trousers (*mitchnasayim*).

4TH ALIYA (REVI’I) – 29:1-18

The command to consecrate the *Mishkan* is given. Every day for seven days, Moshe is to bring animal and bread offerings, dress Aharon and his sons in their priestly clothing and anoint Aharon’s head with oil. The blood from the offerings is to be placed on the altar to inaugurate it.

5TH ALIYA (CHAMISHI) – 29:19-37

Moshe is to place the blood of the second ram-offering on the ears, thumbs and toes of Aharon and his sons. Blood and oil are to be sprinkled on their garments. Moshe is to assist the *Kohanim* in waving their inauguration offering.

6TH ALIYA (SHISHI) – 29:38-46

Once the *Mishkan* is functional, the twice-daily *Tamid* (continual) offering is to be brought, one sheep in the morning and one in the afternoon, together with a flour offering and a wine libation.

7TH ALIYA (SHEVI’I) – 30:1-10

The *Mishkan* also housed a gold-plated wooden *mizbeach* (altar), upon which the twice-daily incense offering was brought.

HAFTARAH

The prophet Yechezkel (Ezekiel) is told by God to tell the people that they should be ashamed of their sins, (which would soon lead to the Temple being destroyed by the Babylonians). However, Yechezkel is also to tell them the dimensions of the (future) Third Temple, specifically the Altar, as well as its inauguration ceremony.



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AI and the High Priest's Breastplate



**REBBETZIN
RACHIE LISTER**

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The four garments of the *Kohen* (Priest) and the eight of the *Kohen Gadol* (High Priest) who served in the Temple in Jerusalem were not just beautiful uniforms. Each of the garments atoned for a particular sin committed by the Jewish people. The *Choshen* (Breastplate) atoned for the sin of perverted judgement (Rashi on Shemot 28:15) so it was worn over the High Priest's heart; false judgement emanates from improper thoughts of the heart. As we see below, the *Choshen* contained the names of all the Tribes of Israel. When the High Priest came to perform the Temple service, he always had to be mindful that he was representing the entire community of Israel. The *Choshen* was woven from a 28-fold thread. It was rectangular in form and folded in the middle to form two perfect squares. Between the two layers, the *Urim ve'tumim*, the 'soul' of the *Choshen*, was inserted. The *Urim ve'tumim* were scrolls of parchment on which Moshe (Moses) had written the Divine 72-letter-name.

The *Choshen* was woven in a

pattern that contained four rows of gold settings. These four rows alluded to the merit of our four matriarchs, Sarah, Rebecca, Rachel and Leah. In each of these settings, three precious gems were inserted. This made a total of 12 stones, one for each of the Twelve Tribes of Israel. On each stone was the



name of a Tribe. Next to the names of the Twelve Tribes, the following words appeared:

"Avraham, Yitzchak, Yaakov, Shivtei Yeshurun" (Abraham, Isaac, Jacob, the Tribes of Israel).

The words were distributed over the gems in such a manner that each gem had a total of six letters. By incorporating the names of our Forefathers and the Tribes, all the letters of the Hebrew alphabet were included on the *Choshen*.

This was necessary so that "responses" could be "delivered"

by a combination of the letters, as we shall see.

Matters concerning the king, the *Beit Din* or the nation were brought before the High Priest, who was wearing the *Choshen*. The High Priest would face towards the Ark and the questioner, standing behind him, would ask the question in a quiet voice, in the tone of prayer. The *Urim ve'tumim* miraculously caused the letters containing the answer to light up. Through a combination of the letters, the Divine answers to questions were supplied. When the High Priest looked at the letters that lit up on the *Choshen*, he was able to combine them and decipher God's reply.

"*Urim*" means "to light up" and "*tumim*" means that "their say was final".

The *Choshen* ceased to function in the same way after the destruction of the First Temple, but it was worn by the High Priest in the Second Temple. Rambam (Maimonides, 1138-1204) in *Laws of the Temple Vessels (10:10)* says that the *Urim V'tumim* were inserted into the *Choshen*, but they no longer caused the letters to light up.

Long before the likes of Siri and Artificial Intelligence, the *Choshen* was a Divine tool granted to the whole Jewish people for answers to communal questions taken to the High Priest. Almighty Intelligence!



The Israel-Egyptian Armistice Agreement



**RABBI
MICHAEL
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US Director of Education
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The Rabbi Sacks Legacy

Exactly 75 years ago this Shabbat, on 24th February 1949, the nascent State of Israel took a highly significant step on the path to consolidating its borders, when it signed an armistice agreement with Egypt, its largest neighbour, following the attacks against Israel on its declaration of independence on 14th May 1948.

This agreement brought some short-lived respite to Israel's south before the frequent terrorist attacks which were to originate from Egyptian-held territory in the years to come. It also provided the impetus for Jordan and Syria subsequently to follow suit.

Examples of early international negotiations in Jewish history occurred in the Biblical period, such as between Yehoshua (Joshua) and the Gibeonites (Yehoshua ch.9). Masquerading as people from a faraway land, the Gibeonites reached an agreement with Yehoshua, under false pretences. Despite this trickery, Yehoshua nonetheless upheld the agreement when he discovered this deception. Later, in

Sefer Melachim (the Biblical book of Kings, 1&2), several monarchs, such as King Solomon, reached bi-lateral agreements with other leaders (see Melachim 1, ch.5, for example).

The 1949 agreements were of a wholly different nature to the Biblical examples above. By early January that year, Israel had successfully repulsed much of the Egyptian force which had invaded in May 1948, with the particular exception of a brigade in the "Falluja pocket" north of present day Sderot which was surrounded by Israeli forces. The Israelis had even advanced across the international border towards El Arish, the capital of northern Sinai, before being ordered to withdraw following American pressure.

Abba Eban, Israel's envoy to the USA and the UN, recalled that by the end of 1948, the Egyptian government had recognised that it would not win and instead indicated its willingness to consider an armistice agreement¹. A further military catalyst for an agreement occurred on 7th January 1949, when Israeli pilots shot down several British Spitfires which were supporting Egyptian military activity. In mid-January 1949, diplomats from Israel and Egypt met in Rhodes for armistice talks under UN auspices, led by Dr Ralph Bunche; other combatants, notably Jordan, were also talking to Israel, but still under

clandestine conditions at that stage.

Israeli diplomats were worried, as Eban described, about the future of Beersheva in any agreement. As both the 'capital' of the Negev and a place prominent in the *Tanach* (Hebrew Bible), its significance spiritually, strategically and logistically was great. Advocacy with the first UN Secretary-General, Trygve Lie and, in a remarkable window of superpower alignment, support from both Washington and Moscow, was persuasive and Beersheva remained in Israeli hands. In Eban's view, the agreement consolidated Israel's sovereignty and led to diplomatic recognition from a significant number of countries. Even though the agreement was meant "to facilitate a transition... to permanent peace"², Israel's aim of a peace treaty with Egypt was only to be fulfilled in 1979.

A notable aspect of this international agreement was Israel, as a Jewish state, entering an agreement governed by international law, a field of jurisprudence which had progressed rapidly following the horrors of World War Two. As one of the seven Noahide Laws, Jewish law teaches a general obligation for all people to impose just systems of law (*dinim*); although this aspiration sadly remains unfulfilled, Israel was now part of the international system.

¹ Abba Eban, *An Autobiography*, 1977, London, p.137

² The wording, in the preamble, is at: www.gov.il/en/Departments/General/israel-egypt-armistice-agreement
Also see Martin Gilbert, *Israel: A History, 60th anniversary edition*, 1998, London, p.248

From the Syrian-Turkish Border to Jerusalem

Tannaim and their Cities: Part 32 | Raabbi Yehuda ben Beteira of Netzivin

This series of articles takes a closer look at the Tannaim (Sages of the Mishnaic era) mentioned in the Talmud (Sanhedrin 32b) and the locations which served as their Torah centres.



**DAVID
FREI**

US Director of External
and Legal Services and
Registrar of the London
Beth Din

If you walk through the quaint Jerusalem neighbourhood of Nachlaot close to the Machaneh Yehuda market, you will find the Yehuda ben Beteira shul in an alleyway (Bibias Street). A faded plaque on its exterior states that it was founded in 1938 in the Shevet Tzedek quarter by Jews from the Netzivin and Qamishli communities.

This is a reference to two towns which today straddle the Turkish-Syrian border, Nusaybin (Netzivin) on the Turkish side and Qamishli in Syria. Both cities have predominantly Kurdish populations.

Towards the end of the Second Temple era, Netzivin became the most important Jewish centre in Northern Mesopotamia and, along with Nehardea, served as a collection point for the annual half-shekel contribution to the communal offerings in Jerusalem from the Jews of Mesopotamia (Bavel).

It was a noted Torah centre and home to Rabbi Yehuda ben Beteira. As explained in a previous article, most authorities consider there to have been two sages with the same name, both of whom taught in



Netzivin, the first during the Second Temple era and the second in the Second Century CE.

The attraction of Netzivin as a place to settle was its position on the ancient road between Assyria and Syria. Travellers on this route had little choice but to cross the Jaghjagh River (known in ancient times as the Mygdonius) at this point, with the Izla Mountains to the north and an arid desert to the south. A disadvantage of being situated on a popular route is that conquering armies will pass through at times of war, and during the long conflict between the Roman and Parthian Empires, the city was often taken and retaken.

In particular, during the Kitos War (115-117 CE), the Second Jewish Rebellion against the Romans (the earlier Rebellion in 66-73 CE led to the Temple's destruction), the city was taken by Emperor Trajan, whose occupying garrison was later

overwhelmed by the predominantly Jewish population, only for Trajan to reconquer it, with devastating consequences for the Jews.

Despite such setbacks, Jews continued to reside in Netzivin until recent times.

The mediaeval Jewish traveller, Benjamin of Tudela (1130-1173), found a population of a thousand Jews and his contemporary, Petachia of Regensburg, wrote of three synagogues in the town, two of which had, by local tradition, "been founded by Ezra the Scribe."

There were about 600 Jews still in the city on the eve of World War I, but after the War the French rulers of Qamishli allowed all new residents free land on which to build residences and businesses and the Netzivin Jews took the opportunity to move. The community grew and prospered, enjoying reasonable relations with their neighbours. This situation changed dramatically when the United Nations voted on 29 November 1947 for the Partition of British-ruled Palestine, including the creation of a Jewish State. Jewish workers were dismissed from Government positions and acts of violence broke out. By 1963 the Jewish population of Qamishli had fallen to 800 and fell to 150 after the 1967 Six-Day War. Today, there is no Jewish community in Netzivin or Qamishli.



Shlomo's Rule

Sefer Melachim (Kings) I: Chapter 4



**PNINA
SAVERY**

Ma'ayan and
US Educator

Our chapter lists the prominent ministers in Shlomo HaMelech's (King Solomon's) court. This list is in stark contrast to that of David's court, which first records his chief of staff and personal bodyguard, followed by his ministers, secretaries, scribes and so on. For Shlomo, the army personnel appear fourth on the list. David's reign was characterised by war; he needed to fight external enemies whilst also battling internal threats. In contrast, Shlomo reigns during peacetime; he never has to wage war. This allows him the freedom to focus on his domestic agenda, including his plan to build the *Beit Hamikdash* (Temple).

One example is Shlomo's creation of 12 districts within the country for tax collection. This is outlined in our chapter, together with the names of the governor of each region. These 12 regions do not correspond entirely with the 12 tribal areas we are familiar with from the books of *Yehoshua* (Joshua) and *Shofetim* (Judges). While five do, the rest are new

areas. It is unclear why Shlomo has chosen to create new regional borders within the land of Israel.

One approach, quoted by Rabbi Alex Israel (Alon Shvut, Israel), is that Shlomo wanted to discard the ancient tribal division¹. Indeed, after seeing in *Sefer Shofetim* the many problems caused by the deeply-rooted tribal divisions, we can understand Shlomo's reasoning. Even David's own reign had been beset by such problems. For example, in the early years of his reign, David was accepted as king only by his own tribe of Yehuda (Judah). It took seven years for the rest of the tribes of Israel to accept him. Shlomo wishes to create a stronger, united kingdom, with one king from the outset and hopes to do so by changing the traditional boundaries.

However, we shall see in a few chapters that this plan was not foolproof. Redefining the borders

impacted the tribes of Ephraim and Menashe the most, forcing them to shoulder a disproportionate tax burden. This can be seen as the root of the future rebellion. Ephraim and Menashe were to become the leading tribes behind the split within the kingdom in the next generation.

The chapter ends on a positive note: "Yehuda and Israel were numerous, like the sand that is by the sea, eating, drinking and rejoicing" (*1 Melachim 4:20*)². The simile comparing the Jewish people to the sand echoes the blessing given to Avraham³ and shows the blessing being actualised. This is the Golden Age of Shlomo: the people are at peace, able to relax, feast and enjoy themselves. Again, this is a marked change from the previous eras, which were often beset by worries over foreign enemies, internal strife and economic woes.

This is the Golden Age of Shlomo: the people are at peace, able to relax, feast and enjoy themselves.

¹ Alex Israel, *I Kings, Torn in Two*, p.65.

² However, it is interesting to note that, despite Shlomo's wish to unite all the tribes, the tribe of Yehuda is still separated from the rest of Israel by the text in this final verse.

³ See Bereishit 22:17.

THE TRIBE WEEKLY

PARASHAT TETZAVEH

23-24 FEBRUARY | 15 ADAR I

The Ner Tamid



**RAFI
KLEIMAN**

Projects Executive,
Tribe

Every Shul is different.

Some have pewed seating, others have collapsable chairs.

Some are mighty cathedral-like structures, others are smaller and intimate.

But what do all Shuls have in common?

To answer this, look around the Shul from your seat. Check out its designs and features.

What familiar aspects do you observe?

Your Shul, along with many others, is bound to boast a *Bima*, an *Aron HaKodesh* (Ark) housing the

Torah scrolls...

Yet, have you considered that light? The one above the *Aron HaKodesh*. Yours may be dangling from the ceiling, or perhaps attached delicately to the wall ahead. In any case, this light is what we call the *Ner Tamid*.

So what is the *Ner Tamid* exactly? And what is its function?

To aid us in answering this question, our Torah portion for this week, *Tetzaveh*, gives us an insight. The opening verse of *Tetzaveh* sees God tell Moshe (Moses) to instruct the Israelites to bring "clear oil of beaten olives" to help ignite an eternal flame that was to burn in the golden Menorah in the *Mishkan* (Temple) at all times.

Nowadays, whilst we do pray in Shuls, which are also called '*Mikdash Me'at*', a mini Temple of sorts, we no longer have the golden Menorah. Yet, we do still maintain

the act of leaving a light eternally lit!

So, the following question remains: why? What is the purpose of keeping the light on? Does it not seem a little excessive - both considering the cost-of-living crisis and the very fact we do not even host the golden Menorah in our Shuls?!

Perhaps the answer is found with less of a focus on the Menorah and more of a focus on the concept of an eternal light.

Judaism sees a direct relationship between light and Godliness. The festival of Chanukah and the weekly lighting of Shabbat candles are clear examples. To bring light into the world is to bring God into the world.

The *Ner Tamid* is the ongoing investment into the reminder that God is forever present; both inside and outside our Shul walls.

Parasha Pair Up!

Can you pair up the High Priest's special garments with the translations? *Tip: Look them up in Shemot (Exodus) chapter 28.*

1 Mitznefet

2 Michnasayim

3 Ephod

4 Tzitz

5 Avnet

6 Choshen

7 Me'il

8 Ketonet

Tunic

Apron

Belt

Trousers

Headplate

Turban

Breastplate

Robe

1.Mitznefet-Turban 2.Michnasayim-Trousers 3.Ephod-Apron 4.Tzitz-Headplate 5.Avnet-Belt 6.Choshen-Breastplate 7.Me'il-Robe 8.Ketonet-Tunic

Answers



THE TRIBE SCRIBE

TETZAVEH: FITTING OUTFIT!

MUAHAHAHA! DAN AND DINA ARE SO BUSY NATTERING TO OLD MR CHATALOT THAT I BET I COULD SWAP THEIR BAGS AROUND WITHOUT THEM NOTICING... THIS IS GOING TO BE FUN TO WATCH!

HEY! THIS ISN'T MY SWIMMING GEAR!

TO THE POOL

ERM, NOW, I DEFINITELY CAN'T DO KARATE IN THESE.

KARATE CLUB

MUAHAHAHA! WHAT'S WRONG DINA? LOOKS LIKE THOSE GOGGLES MADE IT TO THE WRONG ADDRESS.

YOU NEED THE RIGHT CLOTHES FOR THE RIGHT OCCASION... YOU CAN'T RUN A MARATHON IN ICE SKATES.

CLOTHING HELPS US IDENTIFY WHO A PERSON IS AND WHAT JOB THEY ARE DOING. CHECK OUT A CHEF, A POLICE OFFICER OR A FOOTBALL PLAYER. WE CAN IMMEDIATELY TELL WHO THEY ARE AND WHAT THEIR ROLE IS.

AND DOING FRONT CRAWL IN YOUR SHABBAT SUIT JUST ISN'T SUITABLE.

CLOTHES ARE ALSO SPECIALISED TO HELP PEOPLE FUNCTION BEST IN THEIR CAREERS; I COULDN'T WEAR MY KARATE GEAR IN A PROFESSIONAL KITCHEN - THE BIG SLEEVES WOULD BE A FIRE HAZARD!

IN THIS WEEK'S PARASHA WE READ ABOUT THE SPECIAL CLOTHES THE KOHANIM (PRIESTS) USED TO WEAR FOR THEIR HOLY SERVICE IN THE BEIT HAMIKDASH (TEMPLE). THEIR BEAUTIFUL AND UNIQUE UNIFORM REPRESENTED THE IMPORTANT WORK THEY WERE DOING.

HOW WE CHOOSE TO DRESS SHOWS WHO WE ARE AND WHAT WE ARE ABOUT. NEXT TIME YOU'RE CHOOSING WHAT TO WEAR, THINK ABOUT WHAT STATEMENT YOUR CLOTHES ARE MAKING ABOUT YOU.



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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.