

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

16 MARCH 2024 | 6 ADAR II 5784

VOLUME 37 | #28

# DAF HASHAVUA

## פְּקוּדֵי | PEKUDEI

### SHABBAT ENDS:

London 6.53pm  
Birmingham 7.01pm  
Cardiff 7.09pm  
Dublin 7.19pm  
Edinburgh 7.11pm  
Glasgow 7.15pm  
Hull 7.01pm  
Leeds 7.00pm  
Liverpool 7.08pm  
Manchester 7.05pm  
Nottingham 7.03pm  
Sheffield 7.04pm  
Southend 6.50pm  
Southport 7.11pm  
Jerusalem 6.25pm

**The Fast of Esther is on  
Thursday, starting in  
London at 4:22am and  
ending at 6:56pm.**



*"From the sky-blue, purple  
and scarlet wool they made  
woven fabrics for service  
in the Sanctuary... and the  
sacred vestments for Aharon..."  
(Shemot 39:1)*

SIDRA  
BREAKDOWN

פְּקוּדֵי  
PEKUDEI

11th Sidra in:  
שְׁמוֹת  
SHEMOT

By Numbers:  
**92 VERSES**  
**1,182 WORDS**  
**4,432 LETTERS**

Headlines:  
**THE MISHKAN AND  
THE KOHANIM**

**PEKUDEI:**  
Artscroll p530  
Hertz p385  
Soncino p591

**HAFTARAH:**  
Artscroll p1164  
Hertz p392  
Soncino p601

Sidra Summary

**1ST ALIYA (KOHEN) – 38:21-39:1**

The Torah lists the overall weight of gold, silver and copper used in building the *Mishkan*. The amount of half-shekel silver coins donated form the basis of a census of 603,550 males above the age of 20. The coverings for the *Mishkan's* furnishings, used to guard them during the nation's journeys, are made of turquoise, purple and scarlet wool.

**2ND ALIYA (LEVI) – 39:2-21**

The priestly garments are made, starting with the *ephod*, worn over Aharon's tunic and robe. It has two shoulder straps (*ketefot*) and a belt (*cheshev*) attached. A precious onyx stone (*shoham*) is placed on each shoulder strap. The next item made is the breastplate (*choshen*), containing 12 different types of precious stones (*avnei miluim*).

**3RD ALIYA (SHLISHI) – 39:22-32**

The turquoise robe (*me'il*) is made. Golden bells (*pa'amonim*) are placed between multi-coloured woollen pomegranate shapes (*rimonim*) hanging from the bottom hem. A knitted tunic (*ketonet*) with a grid-like pattern, a linen turban (*mitznefet*), linen trousers (*michnasayim*) and an embroidered sash (*avnet*) are made for every Kohen to wear. The pure gold band (*tzitz*) is made, to be placed on Aharon's forehead.

The work of the *Mishkan* is finished, executed by the nation exactly as God had instructed Moshe.

**4TH ALIYA (REVI'I) – 39:33-43**

All of the structural parts of the *Mishkan*

and its furnishings are brought to Moshe, as well as the priestly garments. Moshe inspects all the work and blesses the workers.

**Point to Consider:** *What blessing did Moshe give to the workers? (see Rashi to 39:43)*

**5TH ALIYA (CHAMISHI) – 40:1-16**

God tells Moshe to set up the *Mishkan* on Rosh Chodesh Nisan, to anoint its vessels with oil and to inaugurate Aharon and his sons.

**6TH ALIYA (SHISHI) – 40:17-27**

Moshe sets up the *Mishkan* as commanded by God and puts all of the furnishings in their correct place. He brings an incense offering on the golden altar (*mizbeach ha'zahav*).

**7TH ALIYA (SHEVI'I) – 40:28-38**

Moshe then brings an elevation offering (*olah*) and a flour offering (*mincha*). A heavenly cloud descends upon the *Mishkan*. When it lifts, the people are allowed to journey on.

**HAFTARAH (I MELACHIM 7:51-8:21)**

Taken from the Book of Kings, the haftarah relates the completion of the *Beit Hamikdash* under the leadership of King Shlomo (Solomon), based on the preparations made by his father King David.

A thick cloud fills the "House of God", indicating that it has become a dwelling place for the Divine presence.



**United Synagogue Daf Hashavua**

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# The Neighbour Next Door



**RABBI  
MENDEL LEW**

Stanmore & Canons  
Park Synagogue

Sue Bourne had lived in her street in Britain for fourteen years. Like most people, she was vaguely aware of her neighbours going to work and coming back. Beyond that they were an enigma. She was, however, nothing short of inquisitive. She suspected that, behind every one of the 116 doors lining the road in which she lived, there were fascinating stories to be told.

She decided to make a documentary: 'Cutting Edge: My Street'. Bravely, she reached out to every address on the street. As each door opened, another extraordinary story revealed itself. Suddenly, there was a face, an identity, a history. These were real people, with interesting and fascinating backgrounds. There was joy, tragedy, success and heartbreak.

There were homes she looked forward to visiting. Others with far less appeal. But, as the film began to take shape, she discovered that it made her more aware of life happening about her. 116 houses that were once blank and anonymous now contained stories with which she identified. She felt a connection and obligation to

**Long before 'Community Organisers' became a fad, Moshe (Moses) was busy establishing a real community. Vayakhel describes how Moshe created the first *Kehilla* (community) in the Sinai desert. That *Kehilla* numbered millions of souls.**

some of the people she met. She now pops in to say the occasional hello, and she speaks to others.

The parasha this week, Pekudei, is, more often than not, combined with the previous one, Vayakhel. Long before 'Community Organisers' became a fad, Moshe (Moses) was busy establishing a real community. Vayakhel describes how Moshe created the first *Kehilla* (community) in the Sinai desert. That *Kehilla* numbered millions of souls.

But big is not always beautiful. Imagine how many individuals must have been overlooked and frozen out of the 'inner circle'. It is an

enormous challenge to be noticed. Many fade away, afraid of the reaction.

This is where Pekudei comes in. Pekudei is all about individuality. Admittedly, it is not about individual people, but it is about details. In Pekudei, Moshe accounts for each specific item contributed towards the construction of the holy Sanctuary.

An extraordinary amount of material was donated towards this sacred cause. And it was all accounted for. Nothing disappeared down a black hole. Neither was it swallowed up in the system. Because to appreciate the whole, one must be attentive to the details. To the very last one.

The juxtaposition of these two sidrot is not a coincidence. *Kehilla* (Vayakhel) only truly works when each individual (Pekudei) is noticed and accounted for. From the fringe member to the most involved, each one matters.

The challenge we each must embrace is to look around and identify a 'forgotten' person. To see beyond the facade. Beyond the stranger. To then draw them into the 'inner circle'. To be part of a true *Kehilla*.

In the words of Sue Bourne, "People can be really great if you just let them in." In a time of increasing isolation, it is arguably the call of the moment, the campaign of our times - to make sure that no one is frozen out.

# Clothing in Megillat Esther

## Part 1



**REBBETZEN  
CHANNAH  
HAMBLING**

Birmingham Central  
Synagogue

Throughout *Megillat Esther* we find clothing mentioned as a means of conveying a message.

In chapter one, we are told what King Achashveirosh wore at his big feast: "He displayed the vast riches of his kingdom (*kavod*) and the splendour of his majesty (*tiferet*)" (Esther 1:4). The Talmud (Megillah 12a) concludes that these were the priestly garments, the garments worn by the *Kohen Gadol* (High Priest) in the Temple in Jerusalem. It draws a parallel between the words *kavod* and *tiferet* which are mentioned when God first tells Moshe (Moses) to make the garments (Shemot 28:2).

We read about Mordechai donning sackcloth and ashes when he hears about the decree of Haman – and Esther protesting at his choice of clothes (Esther 4:1,4).

When Esther prepares herself to

go to the king, the Megillah tells us she "put on her royal apparel" (5:1).

Later on, when asked what the king should do for someone he wants to honour, Haman replies, "Dress him up in royal clothing, sit him on the royal horse and parade him around the streets" (6:8,9).

And when the story comes to an end, "Mordechai left the king's presence in royal robes of blue and white, with a magnificent crown of gold and a mantle of fine linen and purple wool. And the city of Shushan rang with joyous cries" (8:15).

To understand more about why the Megillah mentions clothing so frequently, we need to understand how clothing is viewed in Judaism.

It is first mentioned in the Torah when Adam and Eve are in the Garden of Eden: "The two of them were naked, man and his wife, and they were not ashamed" (Bereishit 2:25). Rashi (1040-1105) comments that, because they did not know what modesty was, they were not embarrassed. When they ate from the fruit of the tree "then the eyes of both of them were opened and they realised that they were

naked' (Bereishit 3:7). According to the Malbim (Rabbi Meir Leibush Wisser, 1809-1879), before the sin in the Garden of Eden, the body was a vehicle for the soul, but after the sin, the body was controlled by its physical needs and desires. This is one reason that we cover our nakedness - to remind ourselves that there is something more to us than what is visible for all to see – our soul.

Ideally, these clothes should be a reflection of our inner being; thus the clothes of the *Kohen Gadol* were meant to be a reflection of his closeness to God and his role as the representative of the Jewish people before God.

It seems that Achashveirosh wore the garments of the *Kohen Gadol* as a symbol of triumph over the Jewish people and their destroyed Temple. Of course, wearing such elevated clothes did not change him at all!

Esther, on the other hand, concealed her very essence with her modesty, until such a time that she had to dress regally, for maximum impact (see Esther 5:1).

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# Purim Seuda 101



**RAFI  
KLEIMAN**

Tribe Projects  
Executive



Seder Night, you've got it sorted. Shabbat Friday Night Dinner, of course that's in check.

But Purim *Seuda*, the mitzvah to enjoy a festive meal on the day of Purim?! Where does one even start?

Fret not! Here are 3 top tips for you to run a top-notch Purim *Seuda* this year for family and friends.

## 1: THE SET-UP

Some may call it "The Disneyland Effect". Others just "Pure Escapism".

Let your Purim *Seuda* room be festooned with decorative and themed festive joy. Have your provisions ready - your food and, in particular, your wine; after all, the *Megillah* calls this meal a *Mishteh*, a celebratory meal. (Drink

responsibly!)

What food should I serve? I hear you ask. It is a mitzvah to have a festive meal (see the Rema on *Shulchan Aruch* 695:1), and whilst this typically means meat, it can be anything that "gladdens the heart" (Psalms 104:15).

How much food exactly? We are told to aim for at least two different items – for example, a meat dish along with a side dish – yet this does not limit the scope of food options, should one wish to add more!

## 2: WORDS OF TORAH

Amid the jubilation and high spirits, it can be easy to forget that we are celebrating a rabbinic festival and fulfilling a Purim mitzvah in and of itself! Beautify this mitzvah with some words of inspiration - you could even use next week's special Purim bumper edition of the *Daf HaShavua* to elevate your tables!

This concept of elevating our meals with words of Torah is highlighted in the teachings of the Mishnah:

*"Rabbi Shimon said, ... three [or more] who eat at one table and speak words of Torah, it is as if they have eaten at God's table" (Pirkei Avot 3:4).*

## 3: THE SONGS

We Jews do love to sing - and Purim is full of festive tunes!

From *Layehudim* to *Mishenichnas Adar*, there are truly songs aplenty, so make sure to set aside time to prepare these lyrical classics in time for the Purim *Seuda*!

And there are some other key points to consider:

Firstly, get your whole Purim *Seuda* team in on the act! Give ample time for fellow *Seuda* punters to learn these Purim

songs and lift the spirits of your *Mishteh*, sending YouTube links and Spotify suggestions on your very own 'Purim *Seuda* 5784/2024' WhatsApp group!

Secondly, who says we need to restrict our repertoire to Purim songs? Purim is a celebration of Judaism and Jewish life! In fact, *Megillat Esther* teaches us that the Jewish people willingly reaffirmed their acceptance of the Torah following the Purim story: *"Kiymu v'kiblu hayehudim"* – "the Jews affirmed and established [the Torah]" (Esther 9:27).

The Purim *Seuda* is not an isolated celebration of the miracle of the festival itself. It is a broader celebration of Jewish identity which charges us all, like on Seder Night and Shabbat Dinners, to pull out all the edible, spiritual and musical stops!

<sup>1</sup> You can hear some classic Purim songs sung by Eitan Freilich, accompanied by Rabbi Luis Herszft, by searching 'Purim Musical Extravaganza' on the United Synagogue YouTube channel.



# Building Our Inner Sanctuary



TAMAR  
COHEN

Tribe  
Education Manager

In Parashat Pekudei, we delve into the building of the *Mishkan*, a portable Sanctuary and sacred space designed for connection to God. You might wonder, “What does this ancient building project have to do with me?” Let’s explore 5 parallels between the *Mishkan* and our lives.

**1. Building with Purpose:** The *Mishkan* wasn’t built haphazardly; every individual element was designed in a specific way and served a specific purpose. In our own lives, we should take time to set personal goals and identify the steps needed to achieve them. Ask yourself who you want to become,

and what you need to do to get there.

## 2. Everyone’s Contribution

**Matters:** Throughout the construction of the *Mishkan*, every individual had a role and something to contribute. Every individual within a community is valuable. Recognise the unique strengths and talents you bring to your family and to society.

**3. Attention to Detail:** The building of the *Mishkan* involved precision and attention to detail. Similarly, paying attention to the small things in our lives can make a big difference. Mindfulness contributes to building a meaningful existence.

## 4.Reflecting on Inner Vessels:

The vessels inside the *Mishkan* were as important as the

structure itself. Reflect on your inner vessels — your thoughts, emotions and character. How can you develop qualities like kindness, empathy and resilience to enhance your inner world?

**5.The Journey Matters:** The construction of the *Mishkan* was a process, not an instant result. Similarly, life is a journey. Embrace the ups and downs, challenges and triumphs as part of your personal construction project. Learn from each experience and use it to shape your character.

Parashat Pekudei teaches us that every detail in the *Mishkan* had a purpose, just as every aspect of our lives contributes to our personal growth. As you grow and develop, you are in a unique stage of constructing your identity and values. May your journey be filled with intention, connections and self-discovery.

## Pekudei Puzzler

Answer the questions below by finding the numbers in the chart.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
9	6	10	2	11	16	24	3	15	23	14	8	4	17	25	7	1	19	22	21	5	26	20	13	12	18

- What does the word Pekudei mean? **(9,4,25,5,17,21,22 / 25,16)**
- Pekudei is the last parasha in which Hebrew book of the Torah? **(22,3,11,4,25,21)**
- What appeared over the *Mishkan* to signify God’s presence? **(9 / 10,8,25,5,2)**
- How many consecutive *parashiot* discuss the construction of the *Mishkan*? **(16,15,26,11)**
- What were the names of the two men who led the construction of the *Mishkan*? **(6,11,21,18,9,8,11,8 / 9,17,2 / 9,3,25,8,15,9,26)**



# THE TRIBE SCRIBE

PEKUDEI: LOTS TO GO ROUND!

CHECK OUT THIS TRUE STORY THAT HAPPENED IN ISRAEL....



## GROUP CHAT

Alon  
Hey Yehuda, have you heard about the new fruit and veg store in Rechasim?  
Mimi  
Yeah - it's in direct competition with your shop! Yikes!  
Rachel  
His prices are much lower than yours...  
David  
You must be so worried about him 😊  
Shmuel  
What are you going to do Yehuda?

HI ODED. THIS IS YEHUDA EHRENFELD, THE GENERAL MANAGER OF KATUF STORES. I JUST WANTED TO WISH YOU **HATZLACHA**, MUCH SUCCESS IN YOUR NEW SHOP.



Rachel  
No way Yehuda!

## GROUP CHAT

Mimi  
#tzaddik! (righteous)  
Alon  
Talk about a **mensh**...  
Shmuel  
How can you be so confident he won't steal your customers?

Yehuda

Well, two years ago, I opened my first branch in Elad. I put out a massive advertising campaign promoting my new shop. I got this message...

IT MUST BE A TRICK!

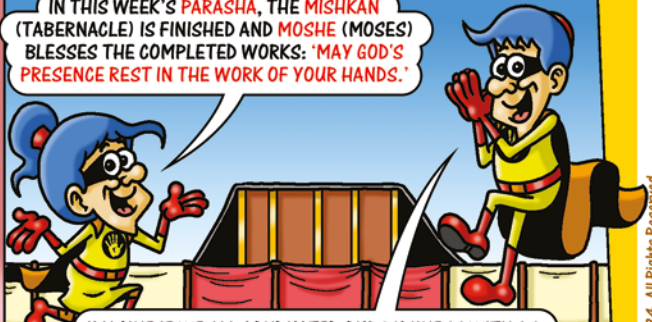
NEVER TRUST A COMPETITOR!



BUT YISRAEL GREENFELD MADE IT CLEAR TO ME THAT HE TRULY BELIEVED THAT THERE IS PLENTY OF BUSINESS FOR EVERYONE. TODAY, YISRAEL AND I ARE BUSINESS ASSOCIATES.



IN THIS WEEK'S **PARASHA**, THE **MISHKAN** (TABERNACLE) IS FINISHED AND **MOSHE** (MOSES) BLESSES THE COMPLETED WORKS: '**MAY GOD'S PRESENCE REST IN THE WORK OF YOUR HANDS.**'



IMAGINE IF WE ALL CONDUCTED OUR BUSINESS WITH AS MUCH LOVE, MUTUAL RESPECT, AND TRUST IN **GOD** AS YEHUDA AND YISRAEL RECOGNISING THAT **GOD** HAS MORE THAN ENOUGH BUSINESS FOR EVERYONE IS THE SECRET TO BUSY-NESS! MAY WE ALL BE SO BLESSED!



**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.