בס"ד

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DAF HASHAVUA

תְּרוּמָה | TERUMAH

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"You shall make a Menorah of pure gold. Its base and shaft, cups, knobs and flowers shall be hammered from a single piece"
(Shemot 25:31)

The United Synagogue

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
Koren Sacks p.537
Soncino p.500

HAFTARAH:
Artscroll p.1157
Hertz p.336
Koren Sacks p.1489
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 (I MELACHIM 5:26-6:13)
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.

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VIEWING SPIRITUALITY AS THE GLASS HALF EMPTY

BY: **RABBI JASON KLEIMAN**
Pinner United Synagogue

This week's Torah reading, *Terumah*, begins the series of *parshiyot* until the end of *Sefer Shemot* that delineate every aspect of the construction of the Tabernacle, Israel's first house of worship.

All the walls of the Tabernacle, as well as its furniture, were to be built according to specifications that are expressed in whole numbers. Whether it is five cubits or three, one handbreadth or two, there are no halves.

However, upon reading *Parashat Terumah*, we find that the measurements of the Holy Ark that holds the Tablets of the Covenant are different. The Holy Ark is to stand two and a half handbreadths long by one and a half handbreadths wide, and by one and a half handbreadths high. This receptacle for the foundational document that sets out our obligations towards God and humanity is constructed according to a blueprint expressed completely in terms of what we call in Hebrew *shevarim*, 'broken numbers'. Not whole handbreadths, but half handbreadths – for the length, the width and the height.

The great Chasidic master, Rabbi Mordechai Yosef Leiner of Izhbitz, Poland (1801 – 1854) derives from this the message that, spiritually and morally, we are never whole, never complete. There is always an infinite path of soul development before us in order to come closer to God. Awareness of this reality guides us to a particular outlook, which is the opposite of how we should view our material possessions.

One of the keys to living a fulfilled life is to be able to count our blessings, to live with gratitude and appreciation for what we have. We want to see the good and not to dwell on the bad, to focus on the glass that is half full and not on what it is lacking. We want to live content and satisfied, not to be constantly chasing an insatiable desire for more.

In the arena of spirituality, however, the opposite is the case; we ought to turn our gaze to the half of the glass that is empty. The better we become and the more we know, the more we realise how much further there is to go.

Our challenge is never to mistake the 'half' for the whole.

Rabbi Mordechai Yosef reminds us that life is an endless journey. We must always experience the thirst, always feel the lack. What God wants of us is to be passionate and absolutely dedicated to the journey towards wholeness and truth. Where Torah learning is concerned, there isn't a finite point at which we can say we have gone far enough. The study and observance of Judaism that we have already acquired for ourselves is viewed as a springboard to ongoing development. Truth and human refinement are not seen as possessions but as goals towards which we strive.

May we be blessed to feel satisfaction with what we have materially and to build continually on the person we could be.

> **“ Spiritually and morally, we are never whole, never complete. There is always an infinite path of soul development before us in order to come closer to God.**

PURIM AND GOD'S 'HIDDEN FACE'[1]

BY: **RABBI BARUCH DAVIS**
Editor-in-Chief, Daf Hashavua

Last week, we saw how the events of the Purim story were an essential stage in the rebuilding of the *Beit HaMikdash* (Temple) and the strengthening of the Jewish presence in the Land of Israel. Yet we may ask: why did the Jewish people have to experience the initial joy of Koresh's (Cyrus') declaration inviting them to return and rebuild, only to suffer the disappointment of Achashverosh halting the project, followed by Haman's decree of genocide before salvation finally arrived? Why was such a turbulent journey necessary?

Our sages ask, *Esther min haTorah minayin?* — Where is Esther hinted to in the Torah? They answer by linking her to *hester*, "hidden," in the verse: *"And I (God) will surely hide My face on that day"* (*Devarim* 31:18; *Chulin* 139b). Esther's very name – and the lack of a single mention of God's name in the Megillah – reflects Divine concealment. This is the painful backdrop to the Purim story; God is present but hidden. This concealment mirrors a spiritual crisis, the failure of the majority of Jews to respond positively to Koresh's invitation to rebuild the *Beit HaMikdash*.

Rabbi Yehuda HaLevi (1075-1141) in the *Kuzari* laments that, had the nation responded eagerly to this call, the redemption could have come joyfully and completely. Perhaps, therefore, Achashverosh's halting of the building and Haman's decree were a Divine wake-up call to a nation that seemed to prefer Shushan to Jerusalem, and Achashverosh's palace to God's Temple.

The Megillah itself offers subtle hints that this was the case. It stresses that the events take place during the Babylonian exile, mentioning it four times in two verses (*Esther* 2:5–6). The prophet Yirmiyahu (Jeremiah) had promised that return would come only when the people sought God wholeheartedly (*Yirmiyahu* 29). Seventy years after the beginning of the Babylonian Empire, Koresh allowed the Jews to return, yet only about 40,000 went (*Ezra* 1).

The Megillah's descriptions of Achashverosh's palace strikingly parallel imagery of the *Beit HaMikdash*. One could not enter the palace gates in mourning clothes (*Esther* 4:2), nor could one enter the *Beit Hamikdash* outer area wearing such clothing. Vashti's refusal to "appear before the king" (1:12) seems to echo Israel's hesitation to appear before God. And Haman's accusation that the Jews were *"a scattered people... who do not keep the king's laws"* (3:8) can be read as a veiled critique; they were scattered because they had not returned to Jerusalem, and they were not keeping the laws of the Torah.

Yet the message of Purim is ultimately one of renewal. When Esther prepares to plead for her people, she fasts for three days and calls upon the Jews of Shushan to do the same – during Pesach, the festival of redemption. The nation finally begins to respond with commitment, and salvation follows. This reflects the message of Zechariah: redemption requires not only return to the Land but moral renewal – truth, justice, compassion and communal responsibility (*Zechariah* 7–8).

Zechariah has a vision of a society rooted in *emet* and *shalom* (truth and peace, see esp. 8:19), the same words used by Esther and Mordechai in their final letter to the Jews, *"divrei shalom ve'emet"* – words of peace and truth (*Esther* 9:30).

Thus, Purim is not only a milestone on the path back to the Land of Israel; it is a spiritual wake-up call too. In time, as we indicated in last week's Daf, it leads to the building of the Second Temple.

[1] Based on a shiur by Rabbi Menachem Leibtag, Yeshivat Har Etzion

7TH ADAR – MOSHE RABBEINU AND THE QUIET HOLINESS OF THE CHEVRA KADISHA

BY: **RABBI MORDECHAI WOLLENBERG**
Woodford Forest United Synagogue and Rabbinic Advisor, United Synagogue Burial Society

The 7th Adar occupies a unique and poignant place in the Jewish calendar. It is traditionally marked as both the *yahrzeit* (anniversary of passing) and the birthday of *Moshe Rabbeinu* (Moses) - the greatest leader our people has known. A life that began and ended on the same day, showing a certain completeness, invites reflection on a legacy of selfless service to our people.

It is fitting, then, that 7th Adar has become a time to reflect on the sacred work of the *Chevra Kadisha* - the Jewish Burial Society. The name translates as "sacred society," a title that speaks volumes about both the responsibility and the humility of the role. Its work is largely unseen, conducted quietly and discreetly, out of profound respect for the deceased and their family.

The core task of the *Chevra Kadisha* is the preparation of the deceased for burial, including ritual purification (*tahara*) and dressing in burial shrouds (*tachrichim*), all carried out according to strict Jewish law and local custom. The Torah itself models this responsibility when Jacob asks Joseph to ensure his burial in the Land of Israel (*Bereishit* 47:29), an act our rabbis describe as "*chesed shel emet*" - "true kindness" - because it is a kindness which cannot be repaid (Rashi). Alongside this stands the principle of "*kavod hameit*" - honouring the deceased - which the Talmud teaches overrides even rabbinic prohibitions (*Berachot* 19b), underscoring the supreme value Judaism places on dignity in death.

Within the United Synagogue, we are blessed to have a highly professional Burial Society team who ensure that every interaction is handled with dignity, sensitivity and meticulous care. Alongside them are dedicated volunteers, men and women, many of whom are members of local communities, who give of their time - often at short notice and at emotionally demanding moments - to participate in *tahara* and related duties. Many people are unaware of this work precisely because it is performed with such discretion and modesty.

I have personally been privileged to serve as a *Chevra Kadisha* volunteer for nearly a decade, and I currently act as a Rabbinic Advisor to our Burial Society. I can say without hesitation that this is among the most meaningful and humbling roles I have undertaken. We encounter families at their most vulnerable moment - parents, spouses, children, siblings - and we are reminded that our task is not only technical or procedural, but profoundly human.

In those moments, the quiet professionalism and compassion of our staff and volunteers offer families a sense of stability and dignity when their world has been shaken. It is holy work, carried out without fanfare, motivated purely by responsibility, care and faith.

> **“ The name translates as “sacred society,” a title that speaks volumes about both the responsibility and the humility of the role.**

On 7th Adar, as we remember *Moshe Rabbeinu* - the servant of God who never sought honour for himself - we do well to acknowledge those who follow in that tradition of quiet devotion. May the work of the *Chevra Kadisha* continue to be a source of blessing to our communities, and may we never take for granted those who perform this sacred service on our behalf.

And most importantly, may the day soon come when the sacred role of the *Chevra Kadisha* becomes redundant, with the arrival of the era of *Mashiach* (the Messiah), as the prophet Yeshayahu (Isaiah) promises: "בִּלַּע הַמָּוֶת לָנֶצַח" - "He will destroy death forever" (*Isaiah* 25:8).

In loving memory of Harav Binyamin ben Harav Shalom z"l

THE CREATION OF THE MODERN CHIEF RABBINATE - PART 3

CHIEF RABBI DR J.H. HERTZ (1872-1946)

BY: **RABBI MICHAEL LAITNER**
US Director of Education, Interim rabbi at Belmont US

Today, it is no surprise to find the Chief Rabbi on television screens and in newspapers advocating for Jewish rights and for Israel. This was not always the case and is another element of the modern Chief Rabbinate which finds strong roots in the work of Chief Rabbi Hertz.

During the San Remo Conference, under the auspices of the League of Nations in April 1920, the British Government was awarded a mandate for parts of the Land of Israel, called British Mandatory Palestine. Following on from the Balfour Declaration of 1917 for which Rabbi Hertz had strongly advocated, one of the longer-term aims of the mandate was to help prepare for a Jewish state.

Although from the early 1920s, the Land of Israel had its own Ashkenazic and Sephardic chief rabbis (Rabbi Avraham Yitzchak HaKohen Kook and Rabbi Yaakov Meir respectively), Rabbi Hertz also had standing in defending Jews and Jewish rights there due to Britain's role. This led him into several delicate situations when responding to British conduct, especially in 1928.

During Yom Kippur prayers that year at the Kotel (Western Wall), British police in Jerusalem removed a *mechitza* (partition) following pressure from the Waqf to do so. This action halted the prayers taking place in the narrow area in front of the Kotel. Two days later, the *Aron Hakodesh* (Ark) at the Kotel was removed.

Press coverage from the time reported that British police in Jerusalem justified their actions on the basis that the area in front of the Kotel was not to be used for prayer.[1] As can be imagined, these actions provoked anger and indignation throughout the country and beyond, to the extent that a special fast day was proclaimed in the Land of Israel.

In London, Rabbi Hertz spoke passionately about "The History and Significance of the Western Wall" at a public meeting. He noted that those present had not come to "...indulge in denunciation...but to *understand* the situation, as well as to make the British Government – in whom we have implicit trust – understand the situation."

He outlined the significance of the Western Wall, its long history dating back to the Second Temple and especially how, under Ottoman rule after 1517, permission had been granted for Jews to pray adjacent to the Kotel. He described the lamentable circumstances that had subsequently developed, of that area by the Kotel becoming a thoroughfare where prayer was often easily disturbed.

Questioning why the British authorities allowed this deplorable situation to continue, rather than simply zoning the area off during prayer times and allowing prayer to proceed, he criticised their actions on Yom Kippur as, "a blot of the British name, and diminishes the moral prestige of Britain."

Drawing on the Prayer for the Royal Family, he implored the government, "to deal kindly and truly with all Israel," in a way consistent with the values of Great Britain heretofore and to facilitate safe worship for religions in their holy places.

This form of advocacy was another first for a Chief Rabbi, given the unique political situation during Rabbi Hertz's tenure, and contributed another element to the expansion of the Chief Rabbinate into an outward, rather than simply inward-facing, office going beyond the usual boundaries of communal rabbinic work. Although Rabbi Hertz's intervention did not produce the immediate results he desired in this particular matter, it helped to consolidate the evolution of the Chief Rabbinate into what it has become today.

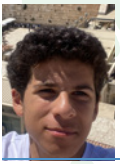
[1] https://tinyurl.com/epjxu8p6

THE TRIBE WEEKLY

PARASHAT TERUMAH

20-21 FEBRUARY | 4 ADAR

A LESSON FOR LEADERSHIP



BY: **LOUIS KAUFMAN**

Tribe gap year student

This week's parasha introduces the command to construct the *Mishkan* (travelling Tabernacle in the desert). In *parashat Vayakhel*, we will read, in great detail, about how all the Jews in the desert made great efforts to contribute to it. This is interesting in it's context as prior to this, most of the actions of the Jewish people have been their complaints to Moshe (Moses), about leaving Egypt, about being in the desert etc. They encountered great miracles, they were rescued from slavery by God's hand and yet they came to find problems with their situation. So when we see the *parasha* detailing the great extent to which the Jewish people joyfully contributed to the *Mishkan*, it shows a clear shift in tone.

Rabbi Jonathan Sacks z"l explained that the Torah is showcasing a psychological phenomenon in leadership. When we provide everything for others, they may benefit a lot but eventually may come to complain and not appreciate what they have gained. When the Jews were forced to leave Egyptian slavery they didn't appreciate the miracle. But when God instructed them to all join together, sacrifice their possessions and work to build the *Mishkan* as one community, they are excited at the opportunity and don't complain at all.

The Torah gives us an opportunity to be better leaders to those around us - we don't need to solve everyone else's problems to be a great leader, we need to emulate the Jews in the desert and share the work among everyone. Then we will all share in the reward and feel pride in our community. Often, it's easier to stand at the side and be a distant leader, but true greatness as a community lies in taking shared responsibility.

Parasha Wordsearch

Find these words in the grid. The words can go in any direction and can share letters as they cross over each other.

P	E	C	O	P	P	E	R	W	D	R	V	A
U	A	R	U	Z	Z	O	S	G	R	Z	M	F
F	Y	L	P	R	L	L	M	N	U	C	P	F
T	T	Z	T	M	T	B	V	D	E	H	N	Q
K	Q	L	F	A	N	A	D	A	P	C	Z	U
E	E	U	I	R	R	G	I	C	Q	D	N	A
I	O	A	E	R	I	K	R	N	J	Q	M	I
W	A	S	Q	C	Z	Y	C	R	S	Z	E	O
D	M	M	O	L	S	B	E	A	F	I	N	X
J	O	A	L	C	G	H	M	D	G	W	O	D
M	N	O	B	L	I	O	A	S	O	J	R	W
N	P	M	W	R	E	V	L	I	S	D	A	X
R	M	K	C	P	F	B	S	D	E	L	H	P

ALTAR

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TERUMAH: CHORE TO MORE!

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