בס"ד

28 FEBRUARY 2026 | 11 ADAR 5786 VOLUME 39 | #25

DAF HASHAVUA

תְּצַוֶּה | TETZAVEH

SHABBAT ENDS:

London: 6.25pm
Birmingham: 6.32pm
Bournemouth: 6.36pm
Cardiff: 6.41pm
Dublin: 6.49pm
Edinburgh: 6.36pm
Glasgow: 6.41pm
Hull: 6.30pm
Leeds: 6.30pm
Liverpool: 6.39pm
Manchester: 6.34pm
Nottingham: 6.32pm
Sheffield: 6.34pm
Southend: 6.22pm
Southport: 6.40pm
Jerusalem: 6.13pm

Shabbat Zachor

The Fast of Esther is on Monday
London: 5.06am-6.23pm
Jerusalem: 4.53am-6.05pm

Purim is on Monday night and Tuesday

The United Synagogue

SIDRA BREAKDOWN

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 p.464
Hertz p.339
Koren Sacks p.557
Soncino p.519

MAFTIR (ZACHOR):
Artscroll p.1066
Hertz p.856
Koren Sacks p.1319
Soncino p.1114

HAFTARAH (ZACHOR):
Artscroll p.1214
Hertz p.996
Koren Sacks p.1659
Soncino p.1192

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 *(mitznefet)*, (7) an embroidered belt *(avnet)* and (8) linen trousers *(michnasayim)*.

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.

MAFTIR (DEVARIM 25:17-19)

The special reading for *Parashat Zachor* is from the end of *Parashat Ki Teitzei*, commanding us to remember how the Amalekite nation started a war against the Israelites after they left Egypt, as well as the imperative to eradicate Amalek.

HAFTARAH (I SHMUEL 15:2-34)

The prophet Shmuel (Samuel) relates how King Shaul (Saul) defeated Amalek, but took pity on their king, Agag. In defiance of a Divine command, Shaul refrained from killing Agag, as well as sparing his cattle. Shmuel rebuked Shaul and told him that he would lose the monarchy because of this misplaced mercy. Shmuel himself then killed Agag.

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REMEMBER AND DO NOT FORGET

BY: **SHIRA JACKSON**
US Educator

Parashat Zachor begins, *"Remember what Amalek did to you... do not forget"* (*Devarim* 25:17–19). Why both? Surely remembering implies not forgetting. Yet the Torah insists on a double command.

"Remember" (*zachor*) is active. It calls us to speak, to teach, to ritualise memory. It is why we read *Parashat Zachor* aloud each year before Purim.

"Do not forget" (*lo tishkach*) is internal. It warns against complacency, against allowing memory to fade into irrelevance.

Rabbi Sacks zt"l explained that Amalek represents *evil without reason*, the enemy who attacks the weak simply because they are vulnerable. He wrote: *"We are commanded not to hate Egypt, but never to forget Amalek. Why the difference? Because evil must be fought, not rationalised away. Sometimes there may be no alternative but to fight evil and defeat it. This may be the only path to peace." (The Face of Evil, Essays on Ethics, Beshalach, 5775, 5782)*

Parashat Tetzaveh, which we read this Shabbat, introduces the mitzvah of lighting the *Menorah* in the *Mishkan* (Tabernacle): "לְהַעֲלֹת נֵר תָּמִיד – *to kindle the lamp continually"* (*Shemot* 27:20). The phrase *ner tamid* implies that it is not enough to light once; the flame must be continually sustained, rising always and forever.

This eternal flame becomes a metaphor for Jewish memory itself. Just as the *Menorah* was kept burning daily, so too must our collective memory of Amalek – and of all those who seek to extinguish Jewish life – be kept alive.

On the first night of Chanukah, during a joyful celebration at Bondi Beach in Sydney, gunmen opened fire on families gathered to light the *Menorah*. Fifteen people were killed, and dozens more were injured.

The juxtaposition is chilling: a festival of light met with darkness and violence. Yet, *Menorot* were lit around the world, as the flame of Jewish pride continued to burn, fuelled by our pain, anger and as always, love. Just as we saw in Manchester, after the attack at Heaton Park Synagogue on Yom Kippur, Jewish communities rallied together, yet again. This is the Jewish response to tragedy; to light a *ner - tamid* - always, forever - to eradicate darkness in the world.

We live in a world that remembers the horrors of the Holocaust, yet forgets that unchecked antisemitism and hatred made them possible. The Torah's double command is not redundant – it is a call to vigilance. To "remember Amalek" today means acknowledging that antisemitism persists. It compels us to speak of Amalek, to name evil, to teach our children that hatred must be confronted. To "not forget" means refusing to let such attacks become background noise in our communal consciousness. It demands that we carry this awareness in our hearts, refusing to normalise violence or view it as inevitable.

> **"Just as the menorah was kept burning daily, so too must our collective memory of Amalek – and of all those who seek to extinguish Jewish life – be kept alive.**

Parashat Tetzaveh and *Parashat Zachor* converge in a single truth: memory and light are eternal tasks. "לְהַעֲלֹת נֵר תָּמִיד" is the daily discipline of ensuring that neither the memory of who we are, nor the conviction of what we stand for, can ever be extinguished. As we mourn the victims of Bondi Beach and stand in solidarity with their families, we recommit ourselves to the Torah's charge: to remember Amalek, never to forget, and to proudly light our flame, *tamid* – always and forever.

In loving memory of Harav Yisrael ben Uriah z"l

HAPPY PURIM
PURIM SAMEACH!

PURIM IS A TIME FOR CELEBRATION – IT IS ONE OF THE HAPPIEST HOLY DAYS OF THE YEAR!

We celebrate the miracles recorded in the biblical Book of Esther, when the Jews of the Persian Empire, led by Queen Esther and Mordechai, were saved from genocide planned by the demagogic politician, Haman.

There are four *Mitzvot* (obligations) which apply to Purim:

1. HEARING MEGILLAT ESTHER

(the Book of Esther) in person on Purim night and Purim day, to recall the story and miracles of Purim.

2. MISHLOACH MANOT

(giving edible gifts). On Purim day, we give at least two different edible items to another Jew to help them celebrate Purim.

3. MATANOT LA'EVYONIM

(charity to help people in need, to at least two people on Purim day). We are especially generous at Purim.

4. SEUDAT PURIM

a special meal eaten on the day of Purim, to celebrate the miracles that took place.

To fulfil two of the four Purim mitzvot while helping people in need please visit **www.theus.org.uk/purimgiving**

US CHESED WISH YOU A PURIM SAMEACH – HAPPY PURIM!

For further information about US Chesed email chesed@theus.org.uk or visit **www.theus.org.uk/chesed**

US Chesed

PURIM'S FOUR MITZVOT AND THE PATH OF HEALING

BY: **REBBETZEN NECHAMA DAVIS**
Israel, Daf Hashavua Editorial Team

Leading up to our first Purim living back in Israel in 2023 - which was of course before the war - I was struck by how much people were focusing on being positive and upbeat. Life both personally and nationally has its challenges, and we were being encouraged to develop strategies to cope, with strength and a smile. We had amazing music and drama sessions, all in anticipation of a joyous Purim.

A few months later, the terrible events of 7 October took place, and then followed a long and painful war. Who can forget the first Purim of the war? It was day 170, 250 soldiers had died, and there were over 130 hostages still in Gaza.

Unsurprisingly, we saw the level of *chesed*, kindness, go into overdrive. There were special *Mishloach Manot*, food gifts, sent to families with fathers or sons in the army. Also to injured soldiers in hospital. To neighbours you hardly knew. And there was a concerted effort to ensure *everyone* was invited to a Purim *Seuda*, meal. No one should be alone this year.

Purim is a story of a planned war against the Jews. "Haman decided to kill all the Jews", it says even in the simplest children's version of the Purim story. It is as if this hatred of the Jews is so self-evident and widespread that we just say it out loud, even to children.

In her recent book, "Morning Has Broken, Faith After October 7th" (The Toby Press, 2024), Dr Erica Brown shows how "each commandment (of Purim) responds to, commemorates, and heals the wounds of war both then and now. Mordechai, in an act of leadership genius, understood what was needed in the moment and in perpetuity."

Dr Brown, a Rabbi Sacks scholar, explains how each of the four mitzvot of Purim which Mordechai instituted shaped the way the events of Purim - a miraculously averted genocide - were remembered. She writes: "Each mitzvah of Purim corresponds to and addresses a different challenge of war and offers four prescriptions to neutralise hate's traumatising effects."

The first mitzvah is to hear the *Megillah*. We hear the story. Mordechai chooses how to retell it. *We control our own narrative and share it.*

The second mitzvah is to have a *Seudat Purim*, a festive meal. *Having one creates a pause, a time to reset the human condition to joy.* (We are good at meals to commemorate near-destruction!)

> **"These four mitzvot show how to respond to the trauma of unconditional hatred towards us as Jews - with unconditional love for one's fellow Jew.**

The third mitzvah is *Mishloach Manot*, gifts of food that we send to others. *This act of friendship and generosity contrasts with suffering the brutality of enemies.*

The fourth mitzvah is *Matanot La'evyonim*, giving gifts to the poor. *Giving charity reopens the magnanimity of abundance that diminishes in times of war.*

These four mitzvot show how to respond to the trauma of unconditional hatred towards us as Jews - with unconditional love for one's fellow Jew.

This Purim we can begin to appreciate the enormous miracles God has performed for us, as it says in the words added to our prayers on Purim, "*bayamim hahem bazman hazeh*", in those days and in these.

THE ANATOMY OF HEBREW - PART 7

THE HUMAN CONDITION

BY: **RABBI DAVID LISTER**
Edgware United Synagogue

The Torah's first description of humankind appears in *Bereishit* 1:26. We are called אָדָם, often translated as Adam or man, but in fact initially signifying both women and men, as verse 27 makes explicit.

Rabbi Samson Raphael Hirsch (1808-1888) explores the term אָדָם and uncovers layers of meaning that reveal how we should understand ourselves and our world.

One meaning is straightforward yet profound. *Bereishit* 2:7 says Adam was formed from אֲדָמָה (*adamah*), the ground. The connection is obvious: *adamah* is simply Adam with the feminine suffix ה. Rabbi Hirsch explains that this reflects the relationship between human beings and the world, parallel to that of husband and wife.

Jewish mysticism develops this analogy. A man is seen as the primary bearer of Torah knowledge, since men bear the unique obligation to study Torah for its own sake (*Kiddushin* 29a; *Shulchan Aruch Yoreh De'ah* 246:6), even when there is no practical application of their learning.

But ideas alone are insufficient. They must be realised in the physical world. This is the distinctive strength of women, since women are seen as excelling in transforming Torah into a lived reality.

In a broader sense, the relation between humanity and the earth is the same as the relationship between men and women. It is not enough for women and men to learn Torah and reflect on it. They must engage with the physical world and use it to realise the Torah they have learned.

Thus, we need a *lulav* to perform the mitzvah, and candles and matches to bring the light of Shabbat light into our homes.

Likewise, everything in our environment should be approached as a medium for consecrating life. Our possessions are not for convenience or self-gratification. They are tools through which Torah can be grounded and made real.

But Rabbi Hirsch goes further. He shows that אָדָם has "companions" in related Hebrew words.

If we exchange the opening א for the more emphatic ה, we arrive at הָדֹם (*hadom*), footstool (Psalms 99:5). A footstool links the feet of the seated person to the ground. So too, humans are meant to link heaven and earth, becoming a kind of divine footstool. Through Torah study and mitzvot, we dedicate the world to God and make it a dwelling place for Him.

Strengthening the first two letters of אָדָם still further gives us חתם, *chatam*, seal or signature. An artist's signature reveals authorship and frames the meaning of the work. In the same way, humanity is God's signature on creation. To understand the world's purpose, we look at ourselves. When we remember our ability to sanctify our surroundings and elevate them towards God, we are reminded of the true purpose of life and the world, and that both were created by God for this higher calling. This human endeavour – spirituality expressed in physicality – is God's signature, His final flourish on the cosmos.

So the word אָדָם carries within it a map of human purpose. Rooted in the earth yet directed towards heaven, we are both bearers of divine knowledge and give it expression through our actions... As הָדֹם, we connect creation to its Creator; as חתם, we testify to its meaning. Our existence is not accidental but intentional, the divine imprint marking this world as a place for holiness.

THE TRIBE WEEKLY
PARASHAT TETZAVEH 27-28 FEBRUARY | 11 ADAR

THE PURPOSE OF A COSTUME

BY: **ABI MENNESSON**

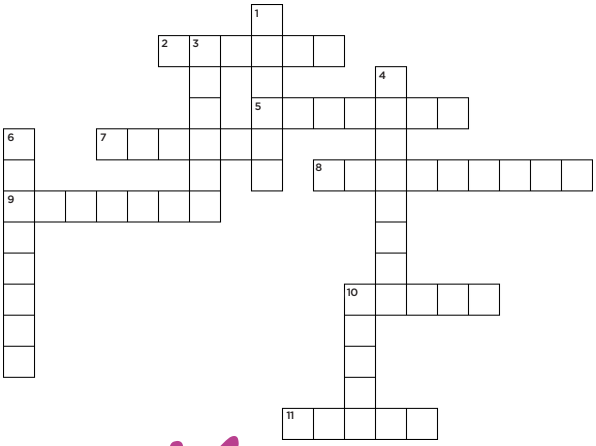
Tribe gap year student

What is the purpose of a costume? A lot of people would say it is it to pretend or to hide your identity. But what if I were to suggest that a costume actually reveals something about you. Indeed, everything that you wear does. For example, in this week's *parasha*, the priests are commanded with regards to what they should wear. The special clothing represents their responsibilities and reveals their unique role.

So too on Purim we dress up in order to portray a certain role. Some say that we wear costumes on Purim to resemble how Esther hid her Jewish identity or the fact that the Megillah doesn't mention God's name, making His role seem behind the scenes. But if we look at the story of Esther in another way, viewing it as a story about taking personal leadership, we see it was Queen Esther who used her role as queen and endangered her life to turn King Achashverosh against Haman. It was Mordechai who guided Esther and stood up for his Judaism. And it was the people who took it upon themselves to fast for three days.

Wearing costumes on Purim doesn't need to send a message of hiding one's identity, rather, it is to remind ourselves of the people we can be and the role we can have in Jewish history. It is to bring to mind all the endless possibilities of roles we can take upon ourselves. Much more than just a costume, it is showing us that we can strive to be a hero in our lives too. Shabbat shalom.

Parasha Crossword



Across:

2. The wife of the evil man from the Purim story
5. The capital city of the Persian empire
7. King Achashverosh's first wife
8. The leader of the Jews and Esther's uncle
9. We use this to drown out Haman's name
10. A happy occasion, gathering or celebration
11. Evil man from the Purim story

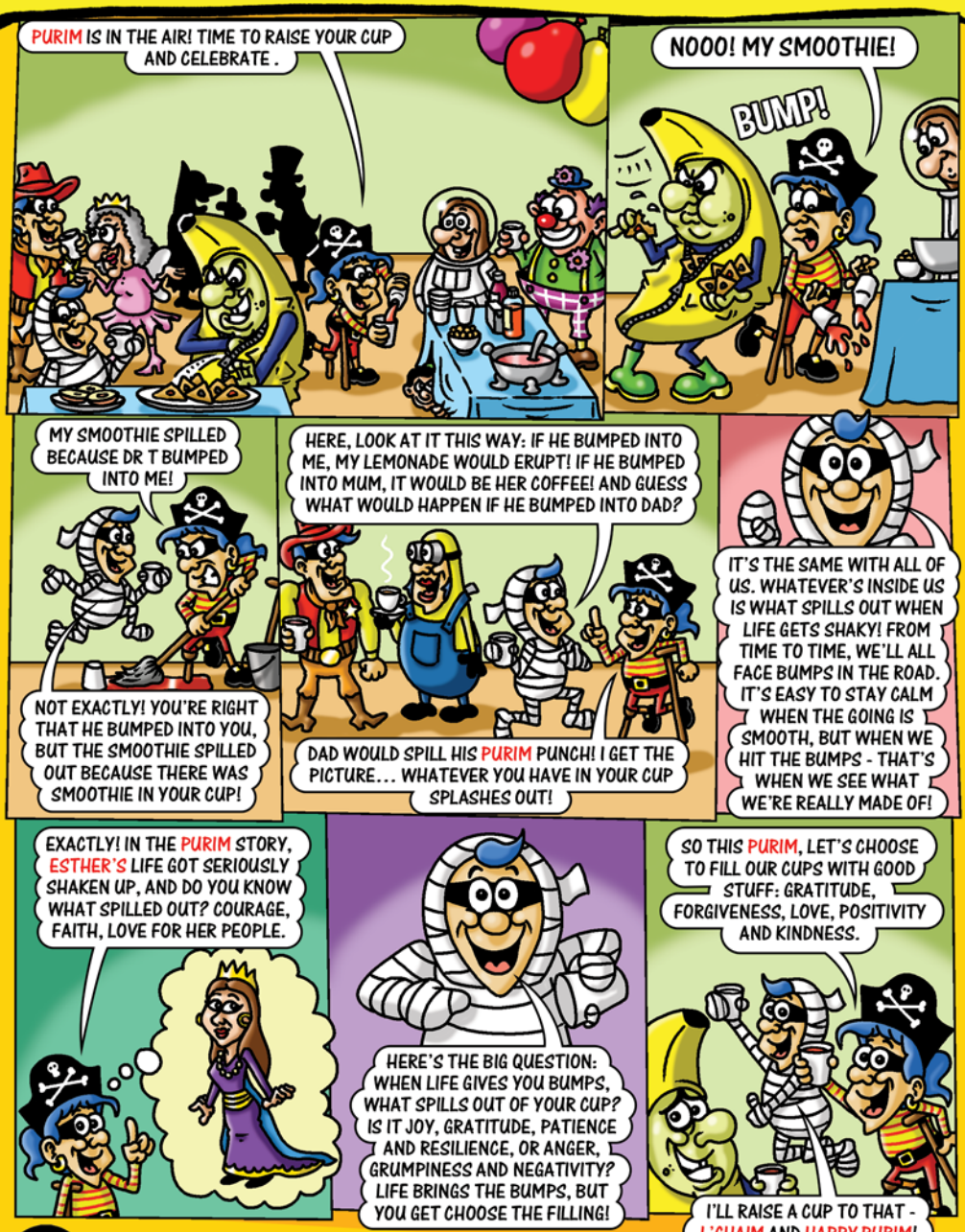
Down:

1. The empire where the Purim story took place
3. The Jewish queen who saves her people
4. The man who reminds the king about Haman's gallows
6. The scroll we read on Purim
10. The name of the upcoming festival

Answers: **Across:** 2. Zeresh 5. Shushan 7. Vashti 8. Mordechai 9. Gragger 10. Party 11. Haman
Down: 1. Persia 3. Esther 4. Charvona 6. Megillah 10. Purim

THE TRIBE SCRIBE

TETZAVEH - PURIM: INSIDE OUT!



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