



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to the Rov and Rebbetzen on the birth of a great grandson in America

Mazel Tov to Boaz and Shirley Dinowitz on the birth of a granddaughter to Adi and Uriel Abeles in Israel

Kiddush

There will be a Kiddush following Davening in honour of Parshas Zochor. If you would like to sponsor in whole or in part please speak to Marc Zimmel

פרשת זכור

There will be three Leinings of זכור: approximately 10.30am, after Kiddush at approx 11.30am and at 2.00pm.

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeits this week:

Sun, 9th Addar - Laurence Ross for his brother and Ari and Elisheva Scherer for their son

Tues, 11th Addar - Sharon Levinson for her father

Weds, 12th Addar - Robert Berman for his mother

Engaging The Heart

Rabbi J Rubinstein

If we are honest with ourselves, many of us will admit, that even when we are in Shul Davvening together with the whole congregation, sometimes our minds wander far away from our prayers. Nevertheless, it seems surprising to learn there was a special command for the כהן גדול (The High Priest), that when he had on his forehead the ציץ-the band of gold, on which were inscribed in full the words 'קדש לה' (holy to Hashem), he had to ensure his thoughts did not stray from an awareness that he was wearing it. This extra exhortation was deemed necessary even when he was inside the sanctuary itself, clothed in the ציץ and all the other priestly garments. But Rav Yehudah says this is the meaning of the words "והיה על מצחו תמיד" - "And it shall be on his forehead constantly" (Shmos 28;38) How much more, we have to make an effort to focus our minds on the matter in hand, when we are engaged in sacred matters such as Davvening.

One of the most stinging rebukes given by the prophet Isaiah to the Jewish nation, is contained in the words "בפיו ובשפתיו כבדוני ולבו רחוק ממני" - "With its mouth and its lips it honours me but its heart is far away from me" (Isaiah 29;3). Davening is certainly an occasion when we have to strive to avoid deserving that criticism.

An illustration of how we should behave, can be gleaned from an unexpected source in the laws of Purim. We are told "חייב איניש לבסומי" - "A person is obliged to drink on Purim, until he does not know the difference between, Cursed be Haman and blessed be Mordechai. It seems contrary to everything we are usually taught, that there is a Mitzvah to become so drunk, that one says things which are wrong! Furthermore, the commentary of Tosafos on the Babylonian Talmud which makes this statement (Megillah 7b), adds the following observation; in the Jerusalem Talmud it is written, (One should say) "Cursed be Zeresh blessed be Esther, cursed be all evil people blessed be all righteous people" Rav Leib Gurwicz pointed out the Talmud is discussing how confused one should become. It seems strange that Tosafos adds to this, a passage from the Jerusalem Talmud which details what precisely one should say. Rav Gurwicz explained, nowhere does it state one should say the

Purim

Ta'anis Esther

Ta'anis starts	4.44am
Shacharis	6.30am / 7.00am / 8.00am
Mincha	5.45pm

Purim

Maariv	6.40pm
Megilla	6.52pm / 8.30pm
Shacharis	7.00am / 8.30am
Megilla	7.35am / 9.05am

wrong thing, only that one should be so confused one cannot know the correct words. In other words, one should be incapable of working out the right thing to say, but nevertheless the teaching should be so deeply ingrained in the person that he will still say the correct words. We are told, when wine goes in, the secrets come out. This means a person's innermost feelings are revealed when he is not in control of himself. We wish that a person's appreciation, that Mordechai and Esther and all righteous people should be blessed and Haman and Zeresh and all evil people should be cursed, should be so deep that even when he is not in control of himself he will still say the correct words.

This idea reminds me of my maternal grandmother. At the end of her life, she was so ill she did not recognise anybody. Nevertheless, when people started Davvening with her, she continued with the words (in Hebrew) of her own volition; שמע קולנו - "Listen to our voices etc". It was obvious these prayers were so deeply engraved in her heart, that she knew to say them even when her mind was hardly working.

When we learn the story of Mordechai and Esther, we see how their prayers were answered. Esther and her maids fasted, which means they concentrated on prayer, before she tried to intercede with King Achashverosh. Mordechai fasted and prayed, from the day the laws against the Jews were issued on the 13th of the month of Adar, until new laws were issued reversing their effect, on the 23rd of the month of Iyar. We should be inspired to pray, not just with our mouths, but with our hearts too. May our prayers be answered, and this month of Adar, become a month of "אורה ושמחה וששון ויקר" - "Light happiness joy and honour" for all Jewish people.

Torah, Shabbos & Amolek

Roy Dinowitz

Intertwining Torah and Shabbos

The Torah and Shabbos both existed prior to the creation of the world.

Davening Times

זמן שבת & Candle Lighting	5.43pm
Mincha & Kabbolas Shabbos	5.48pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.30am
Mincha	1.30pm / 5.29pm
Seuda Shlishis	Following Mincha
Motzei Shabbos	6.49pm
Sun	7.15am / 8.20am / 9.30am
Mon	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.50pm
Late Maariv	8.00pm
Purim	See Above

Yet the entire creation was conditional on Klal Yisroel's acceptance of Torah. Conveying obedience to Hashem by learning and adhering to the Torah, meriting admittance to the world to come – which conceptually can be perceived through Shabbos, the Holiest of all days. Shabbos stands testimony to His creation, constant and successive running of the world, with divine intervention, which subsequently testifies about the purpose of creation – Matan Torah. Similarly, Torah learning and keeping Shabbos tantamount to all other Mitzvos – [and just as much as their rewarding, disobeying them are equally detrimental]. Shabbos is the name of Hashem, and so is the Torah, Shabbos is Mekor HaBrocha, and so is the Torah. Besides, all agree that the Torah was given on Shabbos, how appropriate!

Amolek attacks

Intriguingly, we find that Amolek came to attack Klal Yisroel both times on their journey to attain Kabolas HaTorah. Retrospectively, it seems that these extraordinary occasions warrant resistance, which came from none other than the nation who most despise and stand opposed to Hashem and His Torah in this world. Nevertheless, Amolek's pre-meditated attack seemingly came because Klal Yisroel suffered from disunity, lax in Mitzvos, defiant to their leader and sinful.

Antidote

The aforementioned sins were rectified when they approached to receive the Torah 'K'ish Echod Belev Echod'. And their approach was mimicked in the Purim era; 'Leich Kenois Es Kol HaYehudim' meaning that the Yidden united together [in heartfelt prayers, repentance and fasting to avert their decreed fate] which could serve as a lesson in itself about how to approach these Yomim Tovim, with the benefit of hindsight – upon studying the course of history, the suggested message follows: the prerequisite to accepting Torah requires one to eradicate 'the Amolek from within them' – in all senses – spiritually and ideologically. Together with the successful remedy applied both times, namely, repenting in unison, with rededicated devotion to His beloved Torah and Mitzvos.

(An extract from Master Plan by Roy Dinowitz. 5th edition re-edited for this year)

Stones, Light & Perfection

Dr Michael Wilks

Stones, Light and Perfection: The Avnei Miluim and the Urim veTumim
This Dvar Torah is part of an article by Rabbi Immanuel Bernstein shlit"o
ועשית חֹשֶׁן מִשְׁפָּט... ומלא את בו... אֲרָבֶעָה טוּרִים אֲבֵן
You shall make a Breastplate of Judgment... You shall fill it with... four rows of stones

Introduction: Twelve Precious Stones

One of the fascinating elements among the Priestly Garments discussed in this week's parsha are the twelve Miluim stones that were attached to the Choshen (Breastplate), worn by the Kohen Gadol (High Priest). Each stone bore the name of one of the twelve tribes, so that the Kohen Gadol bore their remembrance with him wherever he went during his service in the Beis Hamikdash.

How Were the Names Engraved on the Stones?

Verse 21 states that each of the twelve Miluim stones had the name of one of the tribes engraved on it:

וְהֶאֱבִינִים תְּהִיֵּן עַל שְׁמֹת בְּנֵי יִשְׂרָאֵל שְׁתֵּימָּה עֶשְׂרֵה עַל שְׁמֹתָם פְּתוּחֵי חוֹתָם אִישׁ עַל שְׁמוֹ

The stones shall be according to the names of the sons of Yisrael, twelve according to their names, engraved like a signet ring, each according to [that tribe's] name.

Some commentators have observed that the analogy to a signet ring does not appear to be accurate in every respect. For while it is true that a name on a signet ring is engraved, it is actually engraved backwards, so that when the ring is applied to make a seal, the letters in the seal read forwards. Presumably, this was not the case with the engraving on the Miluim Stones.

However, R' Yehoshua Leib Diskin says that, in reality, the verse's analogy is a full one. To explain how, he draws our attention to the beginning of our verse, "וְהֶאֱבִינִים תְּהִיֵּן עַל שְׁמֹת בְּנֵי יִשְׂרָאֵל". The literal translation of these words is that "the stones shall be on the names of Bnei Yisrael." Naturally, this does not sound right – for it was not the stones that were on the names, but rather the names that were on the stones! For this reason, the translation given for the word "על" is "according", so that the stones were not "on the names," but "according to the names".

Rav Diskin, however, says that the word "על" should be translated as "on", for the stones were in fact "on the names of Bnei Yisrael"! How so? The names of the tribes were not engraved on the side of the stones that faced outwards. Rather, they were engraved on the part of the

stone that was attached to the Choshen; and seeing as the stones were translucent, the names could be read through the stones by anyone who looked at the Choshen. Thus, the verse says that the stones were indeed "on the names of Bnei Yisrael," for the stones actually lay on the names!

There is just one problem, however. If the side of the stones with the names engraved was attached to the Choshen, with the name being read through the stone, it would then be read backwards! This, says Rav Diskin, is why the verse instructed the original engraving to be "like that of signet ring," i.e. backwards. In other words, the names were engraved backwards onto the stones, so that they would subsequently be read forward when seen through the stones.

The Heart Before the Force

Rabbi Mordechai Kamenetzky (Torah.org)

It takes a lot to build a Sanctuary in the desert. And it takes perhaps, even more to adorn the Kohanim (priests) who serve, in beautiful vestments that both symbolize deep spirituality while depicting splendor and glory. You need more than golden threads and fine tapestry. You need more than the ability to weave and design ornate garments.

You need devotion, and you need heart. Not ordinary heart. Not the heart that pennant winners have or athletic coaches call for. You need a special type of heart. You need a heart filled with wisdom – Divine wisdom. That is why Hashem commands Moshe to gather "all the wise-hearted people whom I have invested with a spirit of wisdom" to make the priestly garments (Exodus 28:1).

But the Torah is unclear. Were these select people Divinely ordained with a spirit of wisdom for this particular mission, or were intrinsic "wise-hearted" people imbued with an extra "spirit of wisdom"?

If the former is correct, then what did Hashem add? And if all their wisdom was divinely-gifted, then why didn't Hashem simply ask Moshe to "gather all the people in whom I have invested a spirit of wisdom"?

Rav Sholom Shwadron, the Magid of Jerusalem, of blessed memory, once told a story about the famed Dubno Magid, Rabbi Yaakov Kranz.

The Dubno Magid once spoke in a town and a few maskilim (members of the enlightenment movement) attended. After the talk one of the cynics, who was totally unaffected by the warm and inspiring message, approached the famed Magid. "The sages tell us," began the skeptic, "'that words from the heart, penetrate the heart.' Rabbi," he snickered, "I assume that you spoke from your heart. Your words, however, have had no impact on me whatsoever! How can that be? Why didn't your words penetrate my heart?"

Rabbi Kranz smiled. In his usual fashion, he began with a parable. "A simpleton once went by the workplace of a blacksmith, who was holding a large bellows. After a few squeezes, the flames of the smith's fire danced with a rage. The man, who always found it difficult to start a fire in his own fireplace, marveled at the contraption. He immediately went and purchased the amazing invention. Entering his home, he smugly announced, "I just discovered how to make a raging fire with the simple squeeze of a lever!"

He set a few logs in the cold fireplace and began to push the two ends of the bellows together. Nothing happened. The logs lay cold and lifeless. Embarrassed, the man returned to the blacksmith and explained his predicament. "I want a refund!" he shouted. This blower doesn't work!" "You yokel," laughed the experienced blacksmith. "You were blowing on cold logs! You must start a small fire on your own! If you don't start with a spark, a fire will never erupt!"

The Magid turned toward the maskil and sadly shook his head sadly. "If there is no spark, the largest bellows will not make a fire."

In telling Moshe whom to choose for the sacred task of designing the Mishkan, the Torah tells us how G-d invests. He wants people that were imbued with a ruach chachmah – a sprit of wisdom. But he prefaces the statement by telling us how one receives spiritual wisdom. The gift of spiritual wisdom does not go to just anyone. Hashem looks for those who have wisdom of heart. Those who understand what it means to be kind, compassionate, and loyal. Those who have the devotion to His will and the desire for more enlightenment get His ordination. The people who were imbued with Hashem's Divine spirit previously had a spark. And from that spark grew a force – a Divine force – that propelled wise hearts into a Divine spirit of wisdom.

Hashem tells us that we must begin the process on our own. If we supply the heart, He will supply the power to have deep, spiritual, even holy insight. He will supply the force. We must make sure, however, that we put the heart before the force.