



Ohr Yerushalayim News

י"א אדר תשפ"ו - תצוה - 28th February 2026 - Volume 18 - Issue 33

News This Week

מזל טוב

Mazel Tov to Ari and Noemi Cramer on the birth of a grandson to Shlomo and Miri Landes. The Sholom Zochor takes place at 99 Park Road from 8.30

Mazel Tov to Yitzchok and Miri Douek on the birth of a girl

Chaim Aruchim

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

Shabbos, 11th Addar - Sharon Levinson for her father

Weds, 15th Addar - Louise Goodman for her mother

This Dvar Torah was written by Dr Michael Wilks - י"א אברהם יצחק בן חיים - תוצב"ה whose Sheloshim was this week. תצב"ה

Stones, Light and Perfection: The Avnei Miluim and the Urim ve'Tumim

This Dvar Torah is part of an article by Rabbi Immanuel Bernstein shlit"o

ועשית חטן משפט... ומלאת בו... ארבעה טורים אבן

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:

והאבנים תהיין על שמות בני ישראל עשרה על שמותם פתוחי חורם איש על שמו 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, "והאבנים תהיין על שמות בני ישראל". 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

PURIM @ OJ

TA'ANIS STARTS 5.12AM
SHACHARIS 6.30AM/7.00AM/8.00AM
MINCHA 5.25PM - MAARIV 6.20PM
TA'ANIS ENDS 6.31PM
MEGILLA 6.31PM
FOLLOWED BY POST FAST REFRESHMENTS
2ND LEINING 8.30PM

PURIM DAY
SHACHARIS 7.00AM/8.30AM/10.00PM
MEGILLAH 7.35AM/9.05AM/10.35PM
YESHIVAS MORDECHAI HATZADIK 3.00PM
MINCHA 4.00PM
MAARIV 8.30PM

onto the stones, so that they would subsequently be read forward when seen through the stones.

Defeating Amalek

Rabbi J Rubinstein

A wonderful practical application of the Mitzva of עמלק את זכר עמלק - "Eradicate the memory of Amalek", which we read this week in Parshas Zochor, is given by Rav Yerucham Olshin. He quotes Rav Aharon Kotler, who explains the hatred we have for Amalek in the following way. The overriding aim of Amalek was to reduce the respect people felt for Hashem. Amalek could not tolerate the awe everyone had for Hashem, after the splitting of

Davening Time

Candle Lighting	5.27pm
Mincha & Kabbolas Shabbos	5.32pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.40am
Mincha	1.30pm / 5.14pm
Motzei Shabbos	6.34pm
Sun	7.15am / 8.20am / 9.30am
Mon / Tues	Above
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	5.35pm
Late Maariv	8.00pm

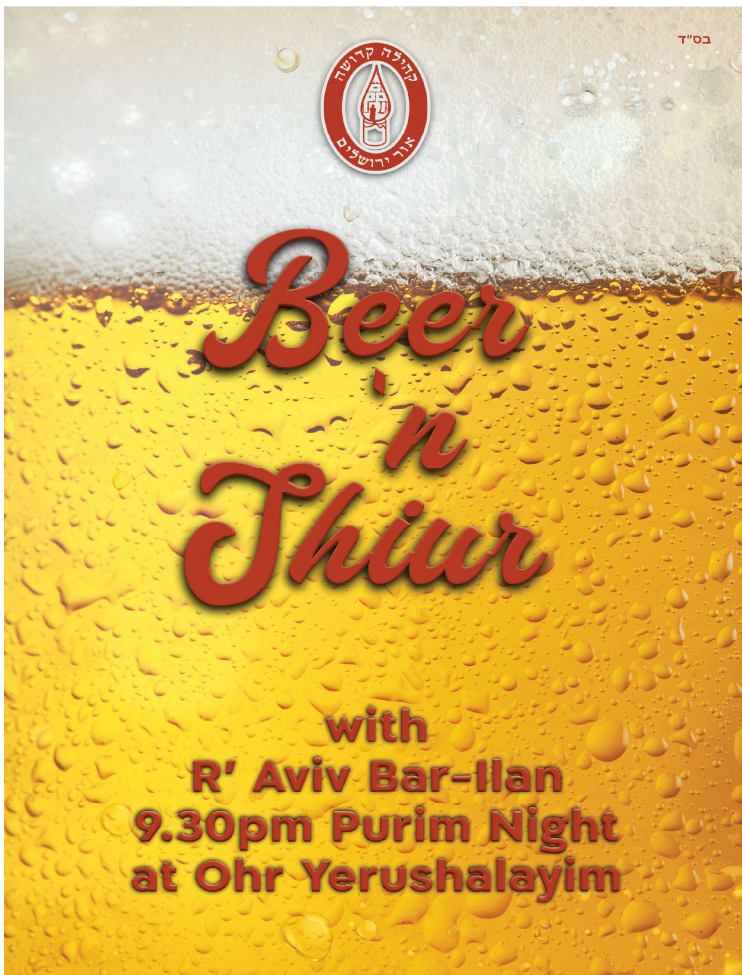
the Red Sea. Therefore, he attacked the Jewish people, in order to shatter the feeling prevalent at that moment amongst the nations of the world, that it was unthinkable to attack the nation of Hashem.

It began with Amalek's ancestor עשו (Esau), about whom it is written, ויבז את הבכורה עשו—"And Esau despised the birthright of the firstborn". The birthright of the firstborn was meant to be, that he led the family in serving Hashem, and Esau despised that, because he despised honouring Hashem. This is also the significance of the phrase used in Parshas Zochor אשר קרך (Kiddush Hashem), which according to one explanation in Rashi means, "He cooled down your enthusiasm for Hashem", through his attack against you.

Rav Olshin clarifies, this is the antithesis of everything we believe in. We say, the purpose of the creation of man, was for him to make as much Kiddush Hashem (Kiddush Hashem)-sanctification and glorification of Hashem's name—as possible. When a bride and groom stand under the Chupah, the first blessing we make after the blessing on wine, is שהכל ברא לכבודו—"That everything was created for His honour". This means the creation of a new family unit is primarily to create the possibility of more Kiddush Hashem.

It follows, says Rav Olshin, that a major part of defeating Amalek, is to increase Kiddush Hashem in the world. (The classic case of Kiddush Hashem given in the Talmud, is when a person behaves in such a way, that others say about him, "Happy is his father who taught him Torah, happy is his teacher who taught him Torah, see how beautiful and perfected his ways are"-Talmud Yoma 86.) Every time we increase Kiddush Hashem, we are contributing to "Eradicating Amalek".

I cannot resist adding an incident from the life of Rebetzin Sorotzkin. It is reported that she said, "I only cried once in all the six years of the war. I was in the worst concentration camps. (In fact she performed incredible acts of heroism there and became known as the white angel of Auschwitz.) I lost all my family, I was left alone broken in body and spirit, but I did not cry. I was advised to go to Lodz. I was walking along a street and heard a sound that was familiar to me. I felt as if a voice was calling to me. I went to a building, I opened a door and I saw children sitting at either side of a table and at the top of the table a man with a beard teaching them Aleph-Beis. The next thing I remember, I was on the floor and people were trying to revive me. When I recovered, I said to them, this is the first time I have cried in the last six years, but my tears are tears of joy. If after all we have been through, young children are still learning Aleph Beis, I know that we have not been defeated, nobody can prevail over us, these are tears of joy". Perhaps we could add, that teacher was contributing to the ultimate defeat of Amalek. In different ways, we can all do that, by creating a Kiddush Hashem.

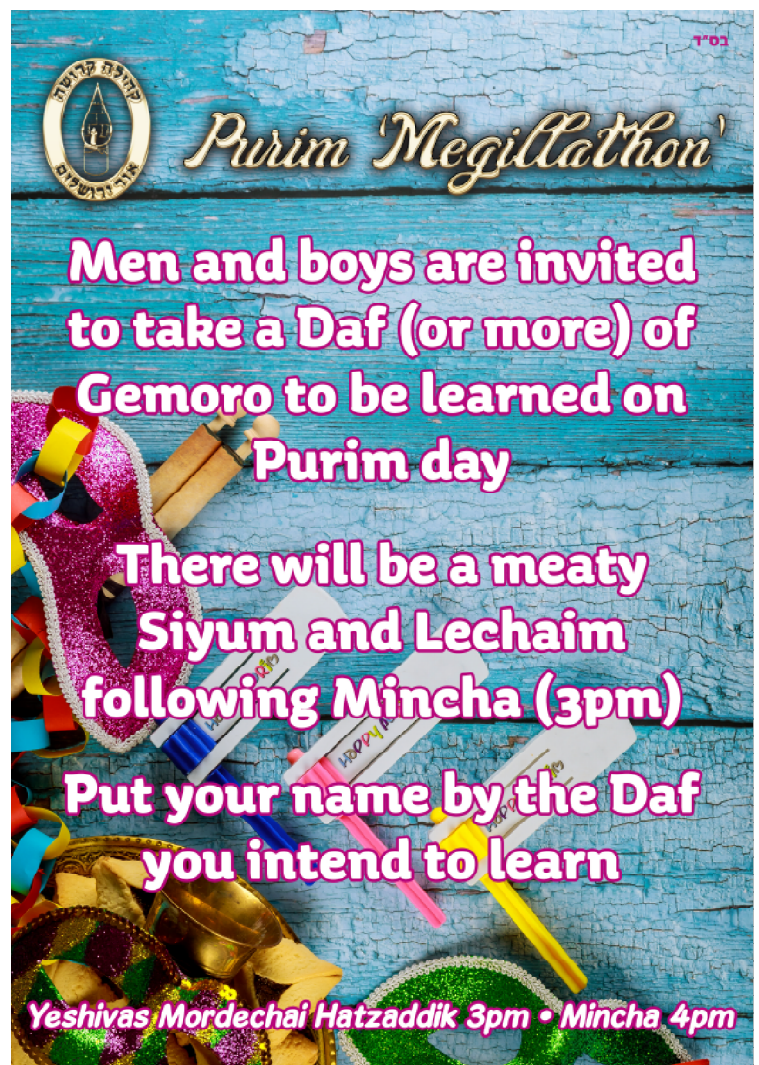


Beer n Thiur

with R' Aviv Bar-Ilan

9.30pm Purim Night at Ohr Yerushalayim

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Purim Megillathon

Men and boys are invited to take a Daf (or more) of Gemoro to be learned on Purim day

There will be a meaty Siyum and Lechaim following Mincha (3pm)

Put your name by the Daf you intend to learn

Yeshivas Mordechai Hatzaddik 3pm • Mincha 4pm

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Join us this Shabbos Zochor for a Carlebach style Kabolas Shabbos

with guest Baal Tefillah

Shmully Aronson

To'ameho 5:17

Mincha and Kabolas Shabbos 5:32

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