



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Chaim Kada and his parents Raphael and Leah, on his Bar Mitzvah this Shabbos. The Kehilla is invited to a Kiddush in Shaarei Mordechai hall

Chaim Aruchim

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

Mon, 24th Addar - Eric Sievers for his father

Tues, 25th Addar - Bobbie Graham for his father and Rabbi David Braunold for his father

Thurs, 27th Addar - Naomi Lewin for her mother

מכירת חמץ

Rov will be available to arrange Mechiras Chometz through the office of the Manchester Beis Din. This can be done in Shul either before or after Davenning, or at his home by appointment.

The Transformative Power Of Shabbos

Rabbi J Rubinstein

There was a Rav called Rav Mordechai Shmuel Kroll, who emigrated from Russia to Israel and became the Rav of the Kfar Chassidim. He used to retell, that there was about half a year in Russia when food was particularly scarce. When it came to the third meal of Shabbos they did not eat anything, because there was nothing in the house to eat! Instead, when it came towards the end of Shabbos, they had a certain tune they used to sing in those final moments of Shabbos when they were meant to have the third Shabbos meal. In Israel they still sang that tune which had served as their "Main course" in Russia. This story certainly resonates with me. It means the tune was so uplifting, it substituted for the third Shabbos meal.

This fits with a more general understanding of what Shabbos should be. The Medrash says, when אדם הראשון – "The first man" discovered that there was such a thing as repentance and he could repent for his sin of eating the forbidden fruit, he composed the Psalm of, מזמור, "A song to sing for the day of Shabbos" The obvious question is, what does Shabbos have to do with repentance? Rav Dovid Lopian explains it by recalling the story of Yosef Meshisa who was a renegade Jew and had joined the Romans when they came to destroy the Sanctuary in Jerusalem. The Romans told him to take whatever he found. He went in and took a golden Menorah. They said to him, "Ordinary people don't usually use that, go and take something else" The Medrash describes how suddenly he repented and refused to desecrate the Sanctuary again. It would appear, the impact of the sanctity of the Sanctuary suddenly hit him when he had taken something from it, and he felt impelled to repent from his terrible deeds. Rabbi Lopian says, that similarly, the impact of the sanctity of Shabbos should be so great, that when one enters it, one should feel compelled to repent from any misdeeds one has committed. This is the connection between Shabbos and repentance.

This is in keeping with the Medrash at the beginning of this Parshah, which says this is the only Parshah which begins with the words "ויקהל משה" – "And Moses assembled". The reason is, says the Medrash, this Parshah discusses the laws of Shabbos and it means to set an example, that the Jewish people should assemble on Shabbos to learn and discuss what is permitted and what is forbidden in Jewish

Important Appeal From The Rov

שואלים בהלכות פסח קדם לפסח שלשים יום ס' תכ"ז

The first Halocho in Hilchos Pesach stresses the obligation upon all members of the community to ensure that the less well-off should have sufficient funding to enable them to fulfil the Mitzvos of יום טוב in a happy (debt free) mood.

In order to comply with this Halocho, as in previous years, we shall be collecting מעות חוסיין funds for distribution to those of our Kehilla who require financial support.

a) Directly to myself (in Shul or at home) either cash or charity vouchers (Reference: Moschit85) payable to ZY Gemach (charity no. 1153306)

b) Give online by going to <https://www.charityextra.com/charity/zygemach> clicking the donate button and following the instructions (Reference: Moschit85).

c) By bank transfer to: Account Name: ZY Gemach Sort Code: 77-19-09 Account: 29350768 Reference: Moschit85

Thank you in advance for your generous response to this Mitzva.

law. Shabbos is the time for such gatherings and assemblies.

In other words, we need to invest our observance of Shabbos, with learning, and with words of song and inspiration, so that it will cast a light, on the whole of the week.

Parshas Poroh

Jonathan Grosskopf

This mitzvah is a mystery wrapped up in an enigma. The heifer has to be completely red, as hair of any other colour would invalidate it as a sacrifice.

The Cohen and anyone else involved with the sacrifice of this heifer become spiritually unclean.

This, on the surface, seems counter-intuitive. The Cohen and helpers become temporarily spiritually unclean, yet they appear to have done nothing to deserve such a result.

The whole aspect of spiritual uncleanliness is challenging to understand, as touching a dead person or being in the immediate area of a dead person makes one spiritually unclean. The only way to become pure again is to have the water containing the ashes of the red heifer poured over him by a vessel used for such a purpose, and this is done on the third and seventh day of that person's impurity. After that, the person becomes, once again, spiritually pure.

If one compares this with leprosy on one's house, clothes or oneself, there appears to be some underlying reason behind it as this is a punishment, in various stages for loшон horoh etc. But in our case, spiritual uncleanliness can happen even as a result of a Cohen doing a

Davening Times

זמן שבת & Candle Lighting	6.09pm
Mincha & Kabbolas Shabbos	6.14pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.11am
Mincha	1.30pm / 5.56pm
Seuda Shlishis	Following Mincha
Motzei Shabbos	7.16pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	6.20pm
Late Maariv	8.00pm

positive commandment like burying a near relation or being involved with an unknown dead person found in the middle of nowhere.

There could be a connection between Purim and Pesach since both are celebrated because of the way that Hashem used nature and supposed "happenstance" to achieve divine assistance to Jews; the other was miracle after miracle where even a handmaiden perceived the divinity in a more extraordinary manner than the prophet Ezekial. This type of unknowable commandment is the one we need to read about annually between Purim and Pesach. If we take it to heart, then both the miracles of Purim and Pesach become understandable. However, in our times, I would tend more to the overt miracles against our many enemies, as indicated in Parshas Ha'azeenu!

Something From Nothing

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Vayakhel. "Vayakhel Moshe {And Moshe gathered} the entire congregation of the children of Israel. [35:1]"

The Ramban explains that Moshe gathered them to tell them about the Mishkan {Tabernacle}. Moshe had been commanded about the Mishkan before the 'chait ha'egel' {sin of the golden calf} and the subsequent breaking of the luchos {tablets}. Now that the luchos shnios {second tablets} had been given and the relationship had been restored to the point that the Shchinah {Hashem's Presence} would again agree to rest amongst them, Moshe now commanded them about the details of the Mishkan.

"Aileh had'varim {These are the things}-referring to the construction of the Mishkan, its vessels and the service performed there-that Hashem has commanded to do. Six days you shall do your work and the seventh day shall be holy for you, a Shabbos for Hashem. [35:1-2]"

Placed between the introduction to the command of the Mishkan and the command itself is the mitzvah {commandment} of Shabbos. Rashi explains that the warning to observe Shabbos was mentioned before the commandment to build the Mishkan in order to teach that one may not desecrate the Shabbos in order to build the Mishkan.

The Ramban illustrates how that same law can be derived even more clearly from the passuk {verse} itself. "These are the things-referring to the construction of the Mishkan, its vessels and the service performed there-that Hashem has commanded to do." During the "six days you shall do your work" of "these things"-the building of the Mishkan-but "the seventh day shall be holy for you, a Shabbos for Hashem." No work for the Mishkan can be performed.

The Talmud [Shabbos 70A] takes this connection between Shabbos and Mishkan much further. It derives from the above-quoted words, "aileh had'varim {these are the things}," the thirty-nine malachos {forms of constructive actions} which are forbidden on Shabbos. These parallel the thirty-nine malachos used in the construction of the Mishkan.

There is a clear parallel and association between Shabbos and the Mishkan. In order for us to truly emulate Hashem, we need to abstain on the seventh day from the 'work' that Hashem employed during the six days of creation. That is rendered impossible by the fact that it was Hashem's Will which brought the world into its state of creation and not any form of 'work' present within our realm of existence. Therefore, in order for us to emulate Hashem's rest, we must refrain from performing work that was done on something which most closely parallels creation. That is, of course, the Mishkan.

The creation is called 'yesh mai'ayin.' Something from nothing. We don't create anything. We simply form and re-shape already existing materials. 'Yesh mai'yesh.' However, there was a point when man came closest to breaking the barriers of 'yesh mai'yesh' and entered the realm of a true transformation, dealing with 'yesh mai'ayin.' That was the building of the Mishkan.

Originally the world was in a state of pure G-dliness. Nothing else existed. In order to create an arena where there would be freewill, Hashem needed to remove His obvious presence from what we would later call the world. He needed to create a void where His presence would be hidden to the degree that one could deliberate and then 'decide' if there is a G-d or not. Spirituality was transformed into physicality.

The Baal HaTanya writes that, viewed in that context, the creation

could be termed 'ayin mai'yesh.' Nothing was created from something. With Hashem's presence being the ultimate reality, the ultimate 'yesh,' creating a void where that reality was no longer evident, an 'ayin,' a lack of reality, was in fact creating 'ayin mai'yesh.' Physicality, 'ayin,' from spirituality, 'yesh.'

Rav Shimshon Raphael Hirsch zt"l writes that the building of the Mishkan was actually the process of creation in reverse. Hashem made His Presence harder to discern in order for us to use our freewill to discern that Presence. The spiritual was turned into physical only to afford us the opportunity to transform that physical back into spiritual. The Mishkan was the place for that re-transformation. The physical materials of the Mishkan became a place upon which Hashem's Presence rested in a clearly discernable way. Reality was created from a void. Spirituality from physicality. G-dliness from gold and silver. "Yesh' from 'ayin.'

The creation was a form of 'yesh' from 'ayin.' The Mishkan was a form of 'yesh' from 'ayin.'

The thirty-nine types of malacha that were used in the construction of the Mishkan mirror the creation of the world. On Shabbos, the seventh day, Hashem 'rested'-He stopped turning spirituality into physicality. We too need to rest on the seventh day, thereby emulating our Creator. The closest similarity to the 'work' of creation is the work that was done on the Mishkan. On Shabbos we refrain from performing any of those thirty-nine malachos, distancing ourselves from playing any role in the actions which mirror the transformation of the spiritual into the physical. Rather, all of our efforts are focused on sanctifying the physical and elevating it into the spiritual realm.

The Mishkan actually parallels creation in an even more basic sense. The purpose of both was to have Hashem's presence rest upon the lower realm. Through the Mishkan, Hashem's presence was meant to rest, not simply on the building but rather on each and every one of us. "Make for me a Mikdash and I will dwell amongst you [25:8]," not upon it. Shabbos is the time of perfection-the time when Hashem's presence is revealed in the creation and upon us.

"The seventh day shall be holy, a Shabbos for Hashem."

Enough is not always Enough Rabbi Yochanan Zweig (Torah.org)

"The work done was sufficient and there was extra"(36:7)

When Moshe saw that enough materials and labor had been provided for the Mishkan, he called a halt to the contributions. The verse states that "there was enough...there was extra". The Ohr Hachaim points out that these two expressions seem to contradict each other; if there was enough, then how could there be extra? Furthermore, why is there a need to mention the surplus? The Ohr Hachaim suggests that in order to prevent those who brought the surplus from being embarrassed by having their donations returned, a miracle occurred and the surplus was incorporated into the Mishkan and its vessels.¹ Perhaps an alternative interpretation can be offered. In the Zemiros, the liturgical poetry recited at the Shabbos meal, we find the following phrase: "savanu vehosarnu", which means "We have eaten our fill and left over."² It would seem that it is only necessary to attest to the fact that, as required by the mitzva of Oneg Shabbos - delighting in the Shabbos, we have eaten our fill. Why is it necessary to say that we have left over?

If there is nothing left over, then it is possible that we did not eat our fill, rather we finished all that there was and still are not satiated. Having food left over demonstrates that we have indeed eaten our fill.

Similarly, regarding the Mishkan, even though most of the dimensions of the structure and vessels were precise measurements, there were some dimensions that were left up to Bnei Yisroel's discretion; they were allowed to decide what would be most appropriate. For example, the Torah relates only the height, length, and width of the Kapores - Ark cover, but not its thickness. Betzalel determined its thickness based upon aesthetic appeal. If the Torah had not recorded that there was a surplus, one could think that there were situations where Betzalel was required to skimp, failing to produce the most aesthetically appealing product possible. Therefore, the Torah records that there was a surplus to teach us that there were sufficient materials to construct the Mishkan and the vessels in the best possible way, and no corners had to be cut.