



כולל יד יוסף
Kollel Yad Yosef
Sephardic Centre for Advanced Torah Study

The Weekly Torah Publication

תולדות רפאל

על שם הרה"ג רב רפאל בן הרב דוד אוחיון זצ"ל
מלפנים מורא דאתרא ק"ק מגן דוד

YEAR 5 ISSUE 19

פקודי

PEKOUDEI
HACHODESH

כ"ט אדר

SHABBAT
ZMANIM

Mincha 7:00 PM

Candle Lighting Between 6:21 - 7:22 PM

Shekiya (Sunset) 7:40 PM

Shacharit 8:15 AM

Zman Kriat Shema 9:29 / 10:13 AM

Zman Tefillah 11:16 AM

Mincha 7:00 PM

Arvit 8:31 PM

Motzaei Shabbat 8:31 - 8:54 PM

WEEKDAYS

Shacharit Tue / Wed / Fri 7:15 AM

Shacharit Mon / Thr 7:10 AM

Shacharit Sundays 7:30 AM

Mincha 6:00 PM **NEW**

Arvit 9:45 PM

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The Essence of our Collateral



Rabbi Daniel Toledano

What does the word Mishkan mean?

Though its simple meaning is derived from the word *shachan*, which means to dwell, Rashi expounds that Mishkan is also related to the word "*mashkon*", which means collateral. Rashi concludes that the reason the word Mishkan is written twice in one pasuk is because it is alluding to the two Batei Hamikdash, which were given to us as collateral, and would eventually be destroyed. This raises two fundamental questions: What does Rashi mean that the Mishkan and the Bait Hamikdash were collaterals? And furthermore, why would we name our holiest places in a way that seemingly foreshadows their destruction?

To answer these questions, we must understand what a collateral really is. Traditionally, collateral is given as a deposit to ensure that a borrower will repay a loan. Is the collateral merely a warning, implying, "You better pay me back or else"? It may seem like that, superficially. However, Rav Chaim Brisker provides a much richer understanding. A *mashkon*, collateral, is not a threat. When the lender holds on to the collateral, they are technically not waiting any longer to be paid back, because they already are holding on to the value of the loan. As far as the lender is concerned, the obligation has already been paid back. The collateral is thus *not about the loan*; the collateral is an indication, that I, the lender, am

holding onto a value which you have provided to me *through* this collateral.

Only now can we truly understand what the Mishkan meant and what it was meant to be. The Mishkan and the Mikdash are not about their physical structure. To Hashem, they were a mere *mashkon*, collateral—Hashem loved these places because of *the value they gave Him when they were standing*. As long as we sought out the Mikdash as a holy place of relationship, a touchpoint of spirituality, the *mashkon*, so to speak, met its purpose. Throughout the times of our people when we were granted these Temples, their holiness was supposed to live in every Jew. Then the Mishkan would fulfil its purpose as a mere extension of what we felt in our hearts, a mirror image which reflected an ongoing relationship deep within.

The *navi* Yirmiyahu issued a warning during his generation. He observed the nation's decline and their distancing from their purpose as Hashem's chosen people. He thus cautioned them, (*Yirmiyahu* 7:2) **אל תבטחו לכם אל־דְבָרֵי הַשָּׁקֶר לֵאמֹר הִיכַל ה' וכו'**

Do not trust the false statements that say the Hechal of Hashem, the Hechal of Hashem, etc. He reminded the people that they should not get caught up in the Hechal of Hashem but rather focus on themselves. The Malbim explains that Yirmiyahu was warning against thinking of the Hechal as separate from themselves; instead, the Hechal

Hashem is about them.

This is what the Mikdash represents: our collateral with Hashem. When we become too focused on the building and forget that it is about us, Hashem removes it so that we can rediscover our true purpose.

The Midrash states, הרבה צדיקים העמידה בחורבנה יותר מצדיקים שהעמידה לי בבנינה — more tzaddikim were created during the time of destruction than during the time of the Mikdash's construction (*Shir HaShirim Rabbah* 4:4). This demonstrates that in our long and bitter *galut*, we can no longer point to the Mikdash and declare, "*Hechal Hashem*," as Yirmiyahu warned. We must now seek Hashem in the deepest parts of ourselves and build our own Mishkan. From this very darkness, we were and continue to be compelled to draw forth the deepest aspects of the Torah and discover the most profound illumination.

We live in a time when we no longer have our Mikdash, our *mashkon*. After its destruction followed a period which we are still living through, grappling with the aftermath of when everything went dark. When the light of Hashem dims, we can no longer see. Yet, it is during this time that we have the opportunity to look within ourselves and find our own Mishkan—the inner light that resides within each of us.

True Rest



Rabbi Eliyahu Ohayon

After enduring a long half-day of gruelling work, Tomer feels the urge to return home early, seeking a moment of well-deserved rest. As he steps inside, the familiar warmth of his home envelops him, and he turns to his wife, gently asking if she could prepare a small meal for him and perhaps set a glass of cold water on the table. With that request made, he finds solace in his easy chair, settling down to immerse himself in a book he hopes will ignite his interest.

Moments later, one of the children scuttles in, holding a plate of food with a cheerful smile. Tomer graciously recites a *beracha*, savouring the first few bites. However, disappointment soon washes over him as he realizes that the flavours are not as delightful as anticipated. The dish lacks salt. With a sigh, he calls out, "Please bring me salt," but his voice seems to dissolve into the air, unheard by anyone in the bustling household. He amplifies his call, "Please bring salt..." yet, still, silence reigns.

Determined not to let this minor setback disrupt his moment of leisure, he rises from the comfort of his chair, making his way to the kitchen to retrieve the salt himself. Salt in hand, he returns, plops back into his chair, and resumes chewing his food. Yet, it still fails to hit the mark. Once again, he begrudgingly

stands to fetch some sweet chilli sauce, hoping to elevate the meal. He takes a few bites with the sweet chilli added, but soon a different discomfort arises: thirst. He glances around to find that no one remembered to bring him water.

With a slight frown, he heads back to the kitchen to whip up a refreshing glass of lemonade. With the food and drink now satisfying, he shifts his attention to the book before him but quickly discovers it lacks the excitement he craves. Not one to succumb to laziness, he decides to find something more stimulating to read. He puts on his jacket and heads out the door, only to find that one of the children has taken the family car. Undeterred, he sets off on foot, his pace brisk but quickly turning into a mild huff as he makes his way to the nearby shopping centre. What wouldn't he do for a bit of "rest"?

Arriving at the shopping centre, Tomer eagerly browsed the shelves and finally unearthed a book that piqued his interest. With his treasure in hand, he returns home, looking forward to finally settling into his reading. However, upon sinking back into the easy chair after his trek back home, he winces; its dilapidated springs poke and prod him in discomfort. But this small annoyance is fleeting, as he had resolved months ago that it was high time to invest in a

new chair.

Once again, he finds himself at the shopping centre, traversing the aisles of various stores in search of the perfect easy chair. After a brief but satisfying search, he discovers one that captures his fancy. Determined, he bends his shoulder to lift it and carries it back home. Once he manages to plop the new chair in the living room, he sighs with relief—it's just perfect!

Yet, just as he settles in, the day's demands come rushing back. Tomer remembers a task he needs to finish and steps away for a moment. Meanwhile, the children return home from school, their eyes widening with excitement at the sight of the new easy chair. The atmosphere instantly transforms into a whirlwind of energy as some jump delightedly on it while others shout, "It's my turn!" The once-tranquil home erupts into delightful chaos.

Rav Shimshon Pincus explains that at that moment, it becomes clear to Tomer that true rest requires effort. It doesn't simply materialize; rather, it demands dedication and time to cultivate. The Torah is called rest because only those willing to embrace a little hard work and commit to Torah study will ultimately find the true rest and tranquillity they seek.

THE PARASHA QUESTION

When the Torah lists the materials collected for the construction of the Mishkan, it counts the total amount of each item and where it was distributed. However, when it comes to gold, the Torah only states the total amount without mentioning what it was used for. Why is that?

The *Ramban* answers that the *pasuk* did not state where the gold was allocated

since it was unclear how much gold was in each gold-plated item.

The *Meshech Chochmah* explains that the Torah did not finish detailing the uses of gold at that point, as it had not yet mentioned the gold garments that the Kohen Gadol wore. Therefore, the *pasuk* did not specify the uses of all the gold.

The *Ha'amek Davar* notes that for vessels made of silver or copper, the craftsmen would weigh the items after they were

created to determine how much silver or copper they contained. However, gold was reserved for the holy vessels and weighing it would be considered disrespectful. Thus, the *pasuk* did not mention where the gold was distributed.

The *Toldot Yitzchak* writes that the amount of gold collected wasn't sufficient to form the gold utensils. Consequently, their creation was considered miraculous, which is why the *pasuk* did not specify where the gold went.

The Melacha of Melaben מלבן – Part 7



Rabbi Moshe Levitin

As we continue to discuss the prohibition of *melaben*, cleaning, we will concentrate on removing water from garments on Shabbat.

Rain or Snow on Garments

If rain or snow lands on a garment and starts to melt, one is prohibited from shaking it to remove the moisture¹. This is because shaking it off would refine the garment, which is akin to laundering. There are two stipulations for this prohibition: firstly, the garment must be a dark colour that becomes visibly clean when the water is removed². Secondly, one must be particular about not wearing the garment while it is wet³. Therefore, if one is not particular, or it is a light colour, one may shake off the water.

If snow lands on one's garment and has *not* yet melted, it may be shaken off⁴. This is comparable to hair on the surface of a material which is not embedded and therefore not considered to be cleaning, rather, simply removing something from the surface. Nevertheless, one should gently shake off the snow as it is possible that some of it has already melted, which may only be removed via a gentle shake⁵.

Saturated Garments

If a garment is soaked, for example it fell into a puddle or was exposed to heavy rain, besides for the prohibition of *melaben*, one also transgresses *sechita*, squeezing, by shaking off the excess water. Consequently, it is forbidden to shake off *even* a light-coloured garment since one is particular that all garments

should not be saturated in water⁶. However, one may lightly shake out a garment that is neither new nor fresh, as one is not concerned about it shrinking⁷.

One is permitted to shake off a plastic poncho or raincoat since they do not absorb water and are therefore not subject to *melaben*⁸.

Hanging Wet Clothing

Although hanging wet garments does not violate the *melacha* of *melaben*, our sages enacted a prohibition against drying such clothing⁹ even if they are only partially wet¹⁰. They reasoned that an onlooker might suspect that they were washed on Shabbat, which is a forbidden act, and the onlooker may come to learn from such an act and transgress *melaben*. Therefore, to avoid any suspicion, our sages restricted hanging wet garments. This prohibition applies even in one's bedroom where no one can see¹¹.

Accordingly, some poskim¹² rule that one may not hang dry clothing in an area designated for hanging since the onlooker may not be able to differentiate whether they are wet or dry.

Limitation

One is only prohibited to hang the garment in an area generally used to hang clothing to dry, such as a drying rack or drying closet.

Here are a few places one may hang wet clothes to dry where no one will suspect they laundered them:

In a closet that is not meant for drying, for example a front hall closet

On the back of a chair according to some poskim¹³

According to some poskim one may hang wet garments that are normally dry cleaned¹⁴. They explain that since they are usually sent for dry cleaning, no one will suspect that one washed such clothing at home

One may hang wet clothing on a drying rack if it is clumsily placed¹⁵, or it is visibly dirty, and no one will think that it was laundered on Shabbat¹⁶

Be'ezrat Hashem, in the next article, we will continue discussing hanging up garments on Shabbat.

1 שלחן ערוך (סימן שב סעיף א).

2 שלחן ערוך (שם).

3 שלחן ערוך (שם).

4 באור הלכה (שם ד"ה מן הטל) וכ"כ בחזון עובדיה (חלק ו עמ' צד).

5 באור הלכה (שם).

6 רמ"א (שם) ובמ"ב (שם ס"ק ג).

7 משנה ברורה (שם ס"ק ד).

8 שמירת שבת כהלכתה (פרק טו אות לד), וכ"כ בספר שלחן שלמה (שם ס"ק ג), וכ"כ בחזון עובדיה (חלק ו עמ' צו).

9 שלחן ערוך (סימן שא סעיף מה).

10 כ"כ המשנה ברורה (שם ס"ק קסג) בשם הרבה אחרונים, ע"ש.

11 שלחן ערוך (שם).

12 בן איש חי (פרשת ויחי אות א), וכ"כ בשמירת שבת כהלכתה (פרק טו הערה לו). אולם בשו"ת אור לציון (חלק ב פרק כד אות ט בהערה) פסק דרך אם טופח ע"מ להטפוח אסור לתלות, וכ"כ בהלכות שבת השייכות לבית (עמ' קפט) מהג"ר שמחה בונים קאהן שליט"א.

13 קיצור הלכות שבת (סימן ט אות יא), והובא בספר הלכות שבת השייכות לבית (שם). אולם בשו"ת אור לציון (שם) אסר לתלות על גבי כסא בכוונה, ע"ש.

14 שמירת שבת כהלכתה (שם הערה קיט). וכן משמע משו"ת אגרות משה (אור"ח חלק ה סימן ח).

15 משנה ברורה (שם ס"ק קע).

16 כף החיים (סימן שא ס"ק רנט).

Hush



Rabbi Yehuda Nulman

Ofer was a man who worked hard to maintain proper decorum in the *bet kneset*. Unfortunately, his entire congregation did not share his views. Ofer understood that the serious offenders who spoke the most always congregated in the back of the *shul*. He recognized their logic: by staying in the back, they thought they wouldn't be seen as much. However, he realized that gathering together only drew more attention, as everyone would look at them disappointedly. They would have been better off splitting into smaller groups.

Ofer had tried to shush them, but he was unsuccessful, and he wasn't sure if a loud "shaa" would be too harsh. He thought about davening out loud in the back, hoping his beautiful voice would encourage them to talk outside. But he realized that their chatter would drown out his voice, and he wouldn't accomplish anything. He wondered if there was an opinion that permitted such chatter in a shul.

WHAT DO YOU THINK?

This week's *parasha* focuses on the Mishkan and its vessels. A shul is also referred to in halacha as a *mikdash me'at* – a mini-*mikdash*.

The *Shulchan Aruch* (O.C. 151) states that one must not behave with lightheadedness in shuls and houses of study. One should not laugh, make jokes, or engage in idle chatter; nor is one allowed to eat or drink in these places, stroll around, or use them as shelters from the sun or rain.

The *Mishnah Berurah* (151:1) explains that the reason for this is that the shul is a *mikdash me'at*. Just as the Torah commands us to be in awe of the Mishkan, we must also treat today's Mikdash – the shul – with the same reverence. According to *Yere'im* (409), the obligation to show awe in shul is biblical. Behaving disrespectfully in a shul would, therefore, be a transgression of a biblical

commandment. The *Chayei Adam* (17:6) cites *Yere'im's* ruling as halacha.

However, other *Rishonim*, such as the *Ran* (*Megillah* 8a), imply that the *kedushah* of today's shuls is not mandated biblically but rather by rabbinic injunction. The *Toafot Re'em* (commentary on *Yere'im*) quotes from *Sefer HaEshkol* (I, no. 24), noting that breaking off a stone from a shul is prohibited. The *Nachal Eshkol* explains that this prohibition is rooted in the similarities between today's shuls and the Mishkan. The *Divrei Chaim* (*Orach Chaim* 3) points out that even if the *kedushah* of a shul is rabbinic, being in the presence of the *Shechinah* renders it a Torah prohibition.

Following the ruling of *Yere'im*, the *Sedei Chemed* (*Bet*, 63) argues that building a shul is a biblical mitzvah included in the Torah obligation of constructing the Mishkan. The *Sedei Chemed* adds that this interpretation is supported by Rav Chaim Palagi (*Tochechat Chaim*).

Indeed, the *Mishnah Berurah* (150:1) warns, citing *Semak*, that if attendees treat a shul with disrespect, it may eventually become a house of idolatry. Likewise, the *Kav Haysar* states that the roof of the shul is upheld by its *kedushah*. When one engages in idle chatter, they drive out that *kedushah*, leading the roof to become unsupported and eventually collapse. Tragically, he notes that he has witnessed many shuls destroyed due to this sin.

Unsurprisingly, the *Tur* (*Devarim* 26:19) writes that those who speak idle chatter in a shul will have their bodies wrapped in thorns. The *Kaf Hachaim* (151:8) cites the *Chida*, who laments, "Woe to those who speak idle chatter or joke during prayers. Many shuls have been destroyed because the congregants behaved light-heartedly."

The *Beni Ish Chai* (*Vayikra* 1) explains that while the nations of the world have an angel

serving as an intermediary, the Jews have no such intermediary because we maintain a direct connection with Hashem. Hashem dwells in our *Batei Knesset* and *Batei Midrashot*. When someone shows a lack of respect by acting lightheadedly or engaging in idle chatter, they are essentially signalling that Hashem does not rest His *Shechinah* in that place. Consequently, those individuals forfeit their share in the Hashem of Yisrael.

Rav Chaim Palagi (*Tochechat Chaim*, p. 173) writes that anyone who is careful to refrain from speaking idly in shul will earn great rewards: "During their lifetime, they will see their offspring, live long, and have success in all matters. Their needs will not go unmet. Even after their death, their spirit will find peace in their grave, and neither their bones nor flesh will rot."

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בין הזמנים**
**Yeshivat Ben
HaZmanim**

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Mazal Tov to Mr. & Mrs. Yanah Kafash on the **birth** of a baby boy
Mazal Tov to the grandparents, Mr. & Mrs. David Ohayon and Mr. & Mrs. Payman Kafash

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