

בס"ד

Parshas Zachor

זְכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְּלֶךָ
בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם



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BET Journal

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Latin for "Out of Many, One" - Achdus



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ALL PARSHA ZACHOR & TAANIS ESTHER ZMANIM ARE ON PAGE 8

ALL PURIM PROGRAMS & ZMANIM ARE ON PAGE 9

LAST CHANCE TO SHOW YOUR APPRECIATION TO OUR SHUL & COMMUNITY PAGE 3



AVOS UBANIM
MOTZEI SHABBOS AT 7:15 SHARP

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Separate Seating

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NO CLASSES



Our Upstairs Bais Medrash at 18 Forshay (upstairs) will be open the entire Purim for learning.

קִימוּ וְקַבְּלוּ הַיְהוּדִים



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashot Tetzaveh

"(וְחֹשֶׁב אֶפְדֹתוֹ אֲשֶׁר עָלָיו כְּמַעֲשֵׂהוּ מִמֶּנּוּ יִהְיֶה" וגו' (כח-ח) The cheishev was a belt that was the Aphod (apron) to beautify it, was made from the same material as the Aphod.

The Ben Ish Chai shares a lesson from this pasuk to guide parents with the chinuch of children. Though in the simple meaning the pasuk speaks about the requirement of the ornamental belt of the Aphod, the Ben Ish Chai gives another meaning in Drush (non-literal). Children are referred to as a person's clothing; the reason being is they are an external expression of them self, much like clothing. "The Cheishev that was upon him"- a person's children that are his responsibility, "according to his actions from him, his children will be"- like his actions, his children will be. If a father wishes his children to follow in his ways he must live by example.

Once upon a time, there was a traveling doctor that would inform the town's people in the far away villages that on a certain date he would arrive in town to service them. The people would prepare for the arrival of the doctor in a central place and he would heal them from their illnesses. One day as he was traveling a band of robbers jumped him and took away all his money beat him up and threw all of his doctor tools into the river. The doctor begged them not to do so because he needs the tools to save lives of people. They mocked him and ignored his pleas. After the whole ordeal he continued to the next town to try to heal the people that were waiting for him. To his disbelief the first person waiting on line to see him was the head of the robbers. The doctor examined the child and said to the father "yes, I could heal your child but only if I had my tools. The father, deceitful robber, realized that he is responsible for his child to remain sick and be unable to be healed. He cried bitterly at his own foolishness.

There are times that parents may disagree on an important issue in chinuch, each insisting that their opinion is the right one. The truth is that they are probably both right to some extent though one may be more correct. But the debate between them and the argument that will come from it may be more negative than the entire issue on hand. Additionally, if the discussion is about a teacher or a method of education one may knock the educator or system of education. The child listening to the dispute will internalize the negative aspect and will not be receptive to the lessons being taught. He cannot respect the system when he heard the critical comments about it from his parents. We don't want to be right, we want to be smart. The educators can only succeed with our

children if we inspire them to comply and focus on the positive aspects of the educational body. Let's face it there are no perfect systems anywhere but there is much good everywhere.

When I was a Rav in Aventura I became aware that there was a person who mocked me to his family and friends. The day came he needed me to talk to his child who was about to do something stupid and hurtful to himself. I asked the father if in his discussions around the Friday night table, he made disparaging comments about me. Too embarrassed, he could not reply and just sat there dumbfounded. I looked him in the eye and said I would love to help you but you destroyed my authority and threw all my tools in the river.

We want gedolim in our world and want positive influences in our lives. Let us not destroy them with words of derision that may satisfy our ego but diminish their respect and authority. Though it may feel good at the moment, long term it is a bad investment. We must never remove the tools from our leaders and educators for we may need them in the future.


May we have much nachas from our children.

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משנכנס אדר מרבין בשמחה
ב-שמחה
2 = ב

Which alludes to 2 שמחות ,
1 = my own SIMCHA
2 = sharing my SIMCHA with another person!

Have a happy & deLIGHTful
Shabbos.
Avi Weinberg
Contact us at
Happinessbyaviv@gmail.com



SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON FRIDAY AFTERNOON at 12:40 & 1:30

SHABBOS NIGHT / DAY	Candle lighting	5:22pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	5:32pm		Mincha	1:45pm
	Shkiya	5:40pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	5:41pm		Daf Yomi	4:35pm
	Shachris Vasikin	6:10am - DAF YOMI SHIUR		Mincha Shalosh Seudos	5:20pm
	Shachris	8:00am - Kiddush		Shkiya	5:41 pm
	Shachris	9:15am - 18 Forshay		Maariv	6:21 & 6:26pm

WEEKDAY MINYANIM

SHACHRIS
20 Minutes before Neitz
S 6:16 | M 6:15 | T 6:13 | W 6:12 | T 6:00 | F 6:09

MINCHA & MAARIV
12 Minutes Before Pelag
S 4:21 | M 4:22 | T 4:23 | W 4:10 | T see purim chart

12 Minutes Before Shkia
S 5:30 | M 5:31 | T 5:32 | W 5:25 | T see purim chart

FEB.25 – MARCH 2
NEITZ IS 6:36 am - 6:29 am
PELAG IS 4:33 pm - 4:36 pm
SHKIA IS 5:42 pm - 5:47 pm

סוף זמן
קריאת שמע
MAGEN AVRAHAM
8:47 AM – 8:43 AM
GRA- BAAL HATANYA
9:23 AM – 9:19 AM

WEEKDAY MINYANIM WINTER '17-18 חורף תשע"ח

שחרית		מעריב	
כותרת	20 Forshay ↑ שמונה 30 min/Pradu 20 min before Neitz	AT פלג	18↓ Repeat Krias Shma after nightfall
6:15AM	18 Forshay ↓ Mon-Fri	AT שקיעה	18↓
7:00	18↓	10 MIN. AFTER שקיעה	18↑
7:30	20↑	30 MIN. AFTER שקיעה	18↓
8:00	18↓	60 MIN. AFTER שקיעה	18↓
8:30	18↑	7:30	18↓
9:00	18↓	8:00	18↓
9:30	18↑	8:30	18↑
10:00	18↓	9:00	18↑
10:30	18↑	9:30	18↑
11:00	18↓	9:45	18↓
		10:00	18↓
		10:30	18↓
		11:00	18↓
		11:30	18↓
		12:45AM	18↓

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com



Parshas Tezaveh-Parshas Zachor

To Whom Do You Give Mishloach Manos?

On Shabbos we discussed an interesting story regarding a wealthy man who was praying at the Western Wall and was being observed by a young religious man. When the wealthy person finished praying he stuck into the wall of the Kosel what looked like a few dollar bills. After he left the area the young man instinctively retrieved the money that had been put between the stones of the Wall. He justified his action by believing that in any event the money was going to be vacuumed up when they cleaned out all the notes, which they do twice a year. The young man was quite surprised to find not just a few dollars but \$800. He wasn't comfortable taking this sum of money and he decided to ask a shayla of Rav Zilbershtein who in turn went and presented the shayla to non-other than Rav Elyashiv himself.

The answer was intriguing. He said that there are two possible solutions to this person's dilemma. One possibility was that the original intention was to dedicate the money to the Temple and since today we don't have the Temple then the money technically needs to be taken to the Dead Sea. The other possibility is that the money was intended as charity to poor people and therefore the money should be distributed to the poor. Rav Elyashiv, based on the Raavad, said that the \$800 should be redeemed on a peruta like a dime and should then be taken to the Dead Sea and the \$800 distributed to the poor. The young man, who was hoping to have the money for himself ended up giving it all away. Fortunately, he had asked the question. Otherwise he probably would have kept it for himself.

During our Shabbos discussion, we pointed out that our money dealings, whether in business or for charity, needs constant scrutiny. It's so easy to lie to ourselves and free ourselves of the proper obligations that can easily vary from one person to the next.

It's usually the case that Parshas Tezaveh is also Parshas Zachor. I was thinking of a connection. We know that Moshe isn't mentioned in the parsha (see Baal Turim.) Moshe had an incredible middah of humility and he had no problem leaving his name out of the picture when it was the right thing to do. If it was time for his Talmid to shine than Moshe didn't need to be in the spot light. This idea is supported by the Yerushalmi that describes three people for whom the sun was delayed. One was Yehoshua, the other was Nakdimon and the third was Moshe. Yet the Gemara makes the biggest deal out of the occurrence with Yehoshua, saying that for Yehoshua the sun stood the longest, 48 hours according to one opinion. The mefarshim explain that Yehoshua needed to shine more than Moshe in order for the people to except him. Parshas Zachor is based on the war against Amalek and Yehoshua was the main fighter against Amalek as described in Parshas Beshalach which we read on Purim.

The Chovos Halevavos explains that humility is based on your belief in Hashem. Hashem gives us what we need exactly when we need it and humans cannot take any of this away. Neither can we take it away from others. Amalek represents a nation that denies Hashem, a nation that embodies doubt (his name has the numerical value of safek-doubt.) Eradicating Amalek requires strengthening ourselves in Emunah and one of the most beneficial ways to live by Emunah, as described above, is to live with humility and--as they say in Yiddish-- fargin other people successes.

Chazla in Megila tell us that the idea of giving the half shekel which is customarily done on Purim or Taanis Esther was instituted by Hashem in order to offset the future shekalim that Haman would use to try and destroy the nation of Israel. Giving the shekel represented giving of ourselves while at the same time allowing others to give and thus complete the half shekel that we bring.

This Shabbos remember what Amalek did and work to remove it from your heart. Remove the sense of doubt in Hashem and see how much you can be happy for someone else success. We can add to this endeavor by giving mishloach manos with the correct intention.

According to the Manos Halevi the purpose of mishloach manos is to increase our friendships. Rather than giving just to people you like, the idea is to go out of your comfort zone and give to someone whose relationship needs strengthening. Giving mishloach manos entails working on yourself to be a better person, a more farginning person.

Good Shabbos and happy Purim



MEGILAH OF THE MAHARASH

In the Megilla my grandfather* wrote, he did not place the ten sons of Haman in a separate column-page, nor did he begin each column-page with the word hamelech ("the king").....

====Hayom Yom Adar II 14

•The RaYatz – 6th Chabad Rebbe Writing about his grandfather, the MahaRaSH- 4th Chabad Rebbe.

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Everyone has a story but it is not always easy to tell it. Rekindling old memories can be difficult and many people hesitate to delve into their past and face experiences that have been buried for so long. By not providing glimpses into the past, we are depriving the next generations the knowledge and understanding of their inherent historical make-up.

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New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:25 to 7:25	Daf Yomi
7:30 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah



Parts of the Mishkan

By: Rabbi Berach Steinfeld

It seems puzzling that the mention of the building of the inner mizbeach is not discussed when the other vessels of the Mishkan are mentioned in Parshas Terumah. The inner mizbeach, which was used for the k'tores, is discussed in Parshas Tetzaveh when the vestments of Aharon Hakohen are mentioned. The inner mizbeach seems to be out of place there.

The Chavatzeles Hasharon brings another puzzling point to discuss. When each command is mentioned in Parshas Tetzaveh, it says that Aharon should do it following the commandment. In contrast, when commands are mentioned in Parshas Terumah, it does mention that Aharon should do it. Why is this so?

We could explain the difference by understanding the purposes of the Mishkan. The first reason for the building of the Mishkan was to build a house for Hashem so the Shechina could rest in it. The second reason is that we have a place where we could serve Hashem by bringing various sacrifices and do the Avoda.

It would seem that in Parshas Teruma we concentrate on making a dwelling for Hashem and "furnishing it," hence we see the klei Hamishkan enumerated in Parshas Teruma. In Parshas Tetzaveh we concentrate on the Avoda and the ability to bring sacrifices in the Mishkan. The Parsha therefore concentrates on the vestments of Aharon Hakohen, who was the high priest to serve Hashem in the Mishkan.

This would explain why we don't mention Aharon in Parshas Terumah; since it is a house built for Hashem with the furniture that belongs to Hashem. Parshas Tetzaveh, on the other hand, deals with the Avoda part of the Mishkan. It is therefore appropriate that when every command is mentioned, Aharon Hakohen is also mentioned. The posuk mentions the keilim again in Parshas Tetzaveh to tell us that Aharon was the one responsible to do the Avoda.

Based on the above premise we can say that the mizbeach hapnimi was not part of the furniture of the Mishkan; it was just a way to be able to bring the k'tores. A proof of this is that Shlomo Hamelech built ten shulchanos and ten Menoros in the Bais Hamikdosh, but he did not build ten Mizbechos. Shlomo Hamelech, based on the word of Hashem, was able to enhance the hashra'as haShechina by enhancing the furniture and adding more. In contrast, because the Mizbeach was not part of the furniture, Shlomo Hamelech could not add any.

To further understand the difference between the inner mizbeach and other klei hamishkan we can look at the explanation of Meshech Chochma who explains why the command of the inner Mizbeach is not written with the rest of the klei hamishkan. The Meshech Chochma explains that all the other vessels were integral as far as the Avoda is concerned. If there was no Aron, then there would be no luchos. If there was no outside mizbeach, there would be no korban tamid. If there was no Menorah, there would be no lighting of the candles. However, even if there was no mizbeach hapnimi, we would still be required to bring the k'tores since it could be brought even without a mizbeach. This proves that the mizbeach hapnimi was not part of the furniture, it was there to enhance the avoda. This explains why it is not written in Parshas Teruma with the furniture of the Mishkan, but rather in Parshas Tetzaveh with the part of the avoda that was needed for the mishkan.

May we be zoche for the Bais Hamikdosh Hashlishi that will be both a place for hashra'as hashechina and avodas hakorbanos.

Tizaveh

Hashem tell Moshe to receive from the children of Israel pure olive oil to feed the "everlasting flame" of the menorah, which Aaron is to kindle each day, "from evening till morning."

The priestly garments, to be worn by the kohanim while serving in the Sanctuary, are described. All kohanim wore: 1) the ketonet—a full-length linen tunic; 2) michnasayim—linen breeches; 3) mitznefet or migba'at—a linen turban; 4) avnet—a long sash wound above the waist.

In addition, the kohen gadol (high priest) wore: 5) the efod—an apron-like garment made of blue-, purple- and red-dyed wool, linen and gold thread; 6) the choshen—a breastplate containing twelve precious stones inscribed with the names of the twelve tribes of Israel; 7) the me'il—a cloak of blue wool, with gold bells and decorative pomegranates on its hem; 8) the tzitz—a golden plate worn on the forehead, bearing the inscription "Holy to Hashem."

Tetzaveh also includes Hashem's detailed instructions for the seven-day initiation of Aaron and his four sons—Nadav, Avihu, Elazar and Itamar—into the priesthood, and for the making of the golden Mizbeach on which the ketores was burned.

Haftorah

Shmuel Aleph , 15:1-34

Shmuel, the last of the Shoftim, Judges of Israel, appoints Shaul the 1st king of Israel. The nation of Israel was given three commandments to fulfill upon entering Eretz Yisroel: 1) Appoint for yourselves a king. 2) Kill all the Amelekites. 3) Build a Holy Temple for Hashem.

The Prophet Shmuel commands King Shaul to wipe out the Nation of Amalek, and to destroy all of its men, women, children & even all of its animals. Why the animals? Because the Amalekites knew sorcery and were able to change themselves into animals to avoid danger. Just before Saul is about to attack the Amalekites, he warns the Kainim to run for their lives. The Kainim were a tribe of semi-nomadic metalworkers. Moses' father-in-law Yitro was a Kenite. Yael, (who killed Sisera by driving a spike through his head) was a Kenite.). While killing off most of the Amelekites, Shaul does not do the job completely. The Haftorah reminds us of the mitzvah to decimate Amalek. Shaul neglects to fully execute many of the animals. And worse, he didn't kill the King of the Amelekites, Agag! This turns out to be Shaul's a mistake. That night, Hashem appears to Shmuel in a "vision" at night and informs him to dethrone Shaul. Afterwards Shmuel couldn't sleep. The next morning Shmuel asks Shaul why he didn't finish the job completely. Shaul try's to "blame shift" it on his soldiers, but Shmuel sets him straight and says that as king he was responsible to make sure the job was completed. As Shmuel turns to walk away, Shaul tears the corner of the robe of Shmuel so as not to let him go. It was symbolic of the Kingship being ripped away from Shaul. The Haftorah ends when Shmuel kills Agag, the king of Amalek himself.



פרשת תצוה

“ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתית למאור להעלות נר תמיד”

אומרת התורה שפרשת השמן למנורה יאמר לכלל ישראל דווקא דרך משה רבינו ע"ה שהוא מוסר התורה, ויש לומר שלכך נצטווה לומר גם את הלכות המנורה דווקא, שהרי כלי המקדש כמו שלמד אדוננו בעל הנפש החיים זיע"א שכל כלי המקדש זהו דברים שנעשו ליעוד של השראת השכינה ונעשה בצורה והכוננת שיהיה הכלי שרת מקום קבלה להך השראה, אבל הלמידה זה מכון לבני ישראל שהם בעצמם יתקדשו ויהיו מוכשרים וראויים ומזוככים להתקדש בהשראת השכינה עצמה, וז"ש וכן תעשו" היינו שיתקדשו בעצמם להיות הכלים להשראת השכינה, וז"ש ושכנתי בתוכו בתוך כל אחד ואחד כמוש האלשיך הקדוש.

ולכך נמסרה הך ציווי דרך משה רבינו דווקא, שהוא היה מוסר התורה ולכך יש לומר כמו שהרחיב האור החיים הקדוש שזהו ציווי בצורת הלימוד, והיינו באופן לימוד התורה מתוך זכות וכיתות רגלים והתמדה שהיא היא יסוד לימודה ואופן קנינה, וממילא כיון שמשנה היה מוסר התורה ממילא לימוד זה היינו למלמד תורה שלא רק עצם חומר וצורת הסוגיא הוא שצריך ללמד אלא אופן הנקיית וטהרת הלב המצטרפת ללימוד גם צריך ללמד, ע"כ כיון שהמנורה שהיא שורש אור התורה בבריאה כמוש ז"ל הרוצה שיחכים ידרים שהמנורה בדרום, והפשט כתב מהרש"א ברכות ו. שיכווין דעתו להך כיוון שזה מקור להארת אור התורה בבריאה, ממילא שאר הדברים היינו מעלות מצד העצם חפצא של התורה.

וזהו הגורם למכת המדינה כיום שחסר ביור ידיעת האמת שגדלים כצאן ללא רועה, שללמד צעירי הצאן יש חיוב להמחיש לא רק את התורה אלא גם אופן החזקת התורה וצורת קניניה שזהו חלק מאופן מסירת התורה, ויש ליישב מה שהעיר מרן הגר"ז זיע"א מהו שבעמלק נענשו על שבאו לכלל ישראל בדרך, והפשט כנ"ל שללא רבה שהוא רועה צאן להדריך בדרך הישרה לראות את הדרך האמת ומהלך החיים האמיתים שתורה היא כי הם חיינו לא פחות ולא יותר, אזי מלאים דאגות WORRIES בלעז או כל מיני חרדות או כל מיני ספיקות שמבטל את מנוחת נפשו וישוּב דעתו עד יאוש ח"ו, אבל למי שאדוק ברבו והולך בדרך האמת אזי לומד תורה כראוי וממילא נמצא בחיים ממש, ובזה מבטל זממת עמלק, ולא עוד אלא שהוא מוחה קיומם, ואז נמצא שרוי בשמחה עצומה ממש, בפרט בימים האלו ימי שמחה זמן של ניסים ממש, זמן של הארת אור האורות וצחצחות התורה שזוכה להבנת התורה לעומקה ולרחבה.

דוד יהודה פיירסון
שיבת יורה דעה ליברטי

Parshas Tetzaveh

Delving Deeper into Why Things Happen

כתית למאור להעלות נר תמיד

In order to bring olive oil for use in the Bais Hamikdash the specially selected fruit had to be crushed (first press), so only the finest of lights could shine from its purity.

So too we in our lives, when we go through tough times and face adversity, it only serves to make us stronger.. but in order to truly receive the full benefit of this observation, we must know and feel with every fiber of our being, that Hashem is sending us this pain- L'Maor.. in order that we can shine.. and achieve even greater heights than before..always (Tamid)

The pain is a Yerida le tzorech Aliya.. We must go down a bit so we can return ever higher.

Keeping in mind, that when Hashem sends us Nisyonos, testing our greatness, we must be careful not to fall into Yeush, not to Chas Veshalom ever give up.

As the Meor Enayim tells us, the greatest Nisoyon we can ever face is feeling that Hashem is not with us.

Feeling disconnected spiritually is the greatest test we will ever have and the one most certain to lead to yeush if we do not overcome it.

How We Deal With Adversity

Imagine a day when everything is going wrong. Our coffee maker is broken, no hot water for a shower, our car-immobilized with a flat tire.. and the spare.. flat as well!

Someone who is otherwise content, may attempt to pacify his circumstance with phrases like.. "don't worry, tomorrow will be better", or some might take another look, saying-"when it rains it pours..", "Its Murphys law- whatever bad can happen, will happen."

While these thoughts might help one get through the day with a smile- they are not spiritual reflections..

The more spiritually inclined among us may console themselves with statements of Emunah.. such as "Don't worry, its all good.." Whatever Hashem does is for our ultimate benefit..

These statements although very beneficial positive reinforcements.. may also serve to deflect our attention from why something is really happening to us.

Make no mistake about it- positivity is certainly a good thing.

The many health benefits attributed to it are indisputable. And Chazal's

statement that all that Hashem does is for the good- is a psychological blessing as well as an eternal truth.

Methods such as CBT and reframing are in vogue now, but good old-fashioned optimism has been with us for a while, it's a tool for living well.

That being said lets delve a little deeper-

We as observant Jews are Maaminim Bnei Maaminim, those of us living today represent generations upon generations of those who believed deeply in Hashem and His ways.

For us and our neshamos, these feel good statements can not be enough.

We believe that "things" do not just randomly occur.

There is a natural reason and a spiritual reason for every occurrence.

Take for instance, Anti-Semitism.. many a historian can attribute the rise of Anti-Semitism in medieval times to usury.. Jewish lending practices.. but we who are attune to a higher reason know there must have been more.

ואמרו כל הגוים על מה עשה ה' ככה לארץ הזאת, מה חרי האף הגדול הזה" ..דברים כ"ט, כ"ג

When Hashem wants to punish Bnei Yisroel and destroy the Beis Hamikdash, Moshe Rabeinu tells us, that the nations of the world, will ask- Why did G-d punish the Jews in this fashion?

We might be tempted to attribute the destruction of the Beis Hamikdash to the power and might of the Roman army- but the nations know better..

They state quantitatively, there must be some other reason for G-d's wrath!

And so we, in our own lives, should not be satisfied with merely saying such vanilla statements as "its all good.." over and over again, for these statements do not involve any self introspection, and hence no growth..

Even though it is correct that all Hashem does is for the good- if we cannot see the good right now, perhaps we should try to search our actions and improve our lives; bringing in light to repel the darkness.

May the month of Adar bring much goodness into our lives.. and may we merit to see all the goodness right here and now in the coming year.. a year of full of happiness and grace for us all.

Good Shabbos!



Exploring the “Masked” Depths of Purim

Adapted from an article by Rabbi David Gurwitz



ALLOWING US TO LEAVE THE LIGHT ON FOR HIM

By Rabbi Yissocher Frand

Introduction

Megillas (483) Esther (661) - which literally means revelation of hiddenness - has a value (483 plus 661) of 1144. The numbers 1 and 1 and 4 and 4 add up to 10, which reduces in mispar kattan to 1.

Purim's message - with so many events and thoughts occurring over a nine year time period - of Hashem's s hidden hashkacha and oneness teaches us to see differently.

In fact, when saying Shema Yisrael Hashem Elokeinu Hashem Echad (1118), we cover our eyes - just like the events of Purim seemed covered. Then, when we open them, we are hopefully more inspired to see Hashem in the hiddenness - also like Purim.

Therefore, it makes sense that the value of the Shema (1118) plus the additional mention or awareness of Hashem (26) - equals that of Megillas (483) Esther (661)! Saying Shema is a Purim lesson.

Let's look at some very deep aspects of Purim - and look for Hashem's presence there.

Purim and Archaeological Proof

In Purim and the Persian Empire - an Historical, Archaeological and Geographical Perspective, Rabbi Yehuda Landy provides overwhelming evidence of clothing, furniture and cosmetics from the megillah, and thrones of the king, golden drinking vessels, king's gate, courtyard of woman's residences, king's treasuries, the inner courtyard, and the king's gardens and entrance. There are dozens of incredible photos of artifacts and excavations. Purim really happened.

Purim and Tshuvah

We see from the book of Esther that, when a judgment cannot be changed or rescinded, a new one can supersede the previous decree - making it in effect null and void. Tshuvah mi'yireh - from fear of punishment - has the retroactive power of turning purposeful sins into inadvertent mistakes. When motivated by love - tshuvah mi'ahavah - then it can even turn past purposeful sins into merits.

This is perhaps the main secret of Purim - the power of tshuvah. Therefore, the Talmud says that Yom HaKippurim, the culmination of the ten days of tshuvah, should be read Yom (a day) K'(like) Purim - the chance to completely turn around our lives even when all seems lost.

Purim and Amaleik/Haman

It is quite fascinating to me that the combined value of Haman (95) plus Amaleik (240) equals, with the kollel, 336, the value of Purim! Haman/Amaleik represents the apparent disappearance of Divine presence and providence, which is offset by Moshe and his day of birth - Adar 7 - providing the zecus to offset the pur or lottery for our destruction.

Purim and Hashem's Name

Rav Eliezer Ashkenazi points out in his peirush Yosef Lekach on the Vilna Gaon's commentary on Megillas Esther that Hashem's name - while

not appearing anywhere directly in the Megillah - is hinted at both the highest point of Haman's rise to power, when he alone was invited to attend a private party with the king and queen, as well as at his downfall, when Esther revealed her identity as a Jew and King Achashveirosh ordered that Haman be hanged.

How do we see this?

The first letters of each of the four words of the phrase “Yavo haMelech veHaman hayom - Let the King and Haman come today [to the private party that Esther prepared - Megillah 5:4]” spell the name of Hashem. Later on in the story, when Haman fell from grace in the eyes of King Achashveirosh and realized “ki chalsah eilav hara'ah - that the [King's] evil determination against him was final” (Megillah 7:7), the last letters of each of those four words once again spell out Hashem's Name!

Purim and Mazal

We see that the failure of Haman to know that Adar had a zechus - Moshe's birth - as well as a “bad” time is a turning point for the victory over Haman on Purim. Haman did not have the clarity of mazal that he thought. It is interesting that the gematria of mazal (77) tov (17) with the kollel is the gematria of - and offset to - Haman (95)!

Purim and Today's Matzav

Rabbi Yitzhak Ginsburg writes:

“The story of Purim is alive and as relevant as ever in the world today - the same assimilation exists that led us to eat at the feast of Achashverosh, those who want to destroy us like Haman are in abundance, world leaders like Achashverosh still play a two-faced political game in regards to Israel, and then there are those like Mordecai and Esther who live and are ready to die for their Jewish identity.

“In Persia, during the era that preceded Haman's evil decree, the Jewish people lived in a schism. On the one hand, they did not deny their Judaism and there was no foreign culture threatening to invade Jewish consciousness (as there was during the miracle of Chanukah), yet, on the other hand, they chose to mingle in with foreign people to the extent that they willingly participated in King Achashverosh's improper celebration. Thus, the mindset that began the events of Purim was this attempt to live simultaneously in two very different worlds.

Purim and Masks

“Dressing up as someone else is the existential expression of a profound sense of not knowing who I really am, and of the fact that I am searching for my true Jewish identity.” May we be zoche this Purim to a great connection to Har Sinai (which is begematria Purim!), since we accepted the Torah with love on Purim.

Parshas Tetzaveh begins with the mitzvah of kindling the Menorah. There is a famous Medrash which teaches: “The Almighty states ‘It is not that I need their light for illumination. I am the Light of the World. Rather I am giving you an opportunity to provide light for Me just as I provided light for you.’” This means that when the Jewish people were in the wilderness for 40 years, there was the Pillar of Cloud which provided light for them throughout their travels. The Medrash compares this to a blind person and a person with full sight who were walking together. The person with vision told the blind person “Grab onto me and I will lead you along the way.” When they entered the house, the person with vision asked the blind person to turn on the lights for him.

The goal in both situations is so that the recipient of the favor (Klal Yisrael / the blind person) will not feel that they owe a favor to their benefactor. They were provided the opportunity to “return the favor” so to speak: “I took care of you when you could not see; now you turn on the light for me so I can see.”

Rav Yeruchem Levovitz, the Mirer Mashgiach in his sefer Daas Torah says that the Almighty is teaching us a very important and a very common lesson: When we do someone a favor and he comes to us later and tells us “You did me a tremendous favor, how can I pay you back?” our natural reaction is to respond “Think nothing of it. Do not worry about it.” Offhand, we think we are being very nice by giving such a response. However, a greater act of kindness would be to respond, “I will tell you how you can pay me back. Can you do this and that for me?”

This is a great kindness because it removes the sense of indebtedness that will be hanging over the person who received the favor. It is not good to feel beholden to someone. In truth, many people are happy when people feel indebted to them. They like the fact that they “have something on them” and that they can “lord it over on them”.

The kindest way to do a favor to someone is to let him pay you back! This is the lesson of lighting the Menorah in the Mishkan, according to the above referenced Medrash.



Parshas Zachor – to remember and not to forget

I would like to share with some of the highlights of the shiur that I will be giving this Friday morning on the timely topic of the reading of Parshas Zachor, which will be taking place this Shabbos.

This week is the second of the four special additions to the leining that take place before Purim and Pesach. This week we read the parsha of Zachor, which is found at the end of Parshas Ki Seitzei.

In the Sefer Hachinuch, as well as the Rambam, there are actually 3 distinct mitzvos that are affiliated with Amaleik. There is a negative command – “lo sishkach” – do not forget the evil that Amaleik did. This is performed with one’s mind. Additionally, there is a positive mitzvah – “zachor” – to articulate and relate verbally what they did, which is the focus of this week’s mitzvah of reading of Parshas Zachor, as we will discuss in a moment. The third mitzvah is “machoh timcheh” – obliterate and wipe out any remembrance of this wicked nation, which is performed through action. Thus, we have all 3 dimensions of performance: machshava, dibur, and maaseh – thought, speech, and action.

There is a discussion in the Rishonim if this mitzvah needs to be performed daily or yearly, or just on occasion. Some do have the custom to mention it at the end of davening every day. The Sefer Hachinuch, however, maintains that it will suffice just to mention it occasionally, which can be accomplished when we read the parsha of Ki Setei. He adds that this can be the reason for the reading of the Parshas Zachor right before Purim, to fulfill this mitzvah at the time that we

celebrate the downfall of Haman – who was from the descendants of Amaleik.

There is also a discussion in the Rishonim if this mitzvah needs to be done by reading it from a sefer Torah or just any mentioning of the story will suffice. This is based on the Gemara in Megilah that maintains that the reading of the Megilah must be from a kosher megilah and not just by saying the words from memory. The Gemara there quotes the words of Torah in Parshas Beshalach – after the Jewish nation suffered from the attack of Amaleik: k’sov zos zikaron basefer, write this down as a remembrance in a sefer.” The Gemara learns from these words that the correct manner to perform the verbal remembrance is by reading it from a sefer. In regards to the reading of the megilah, this is the source to require reading from a kosher megilah. Based on this, some Rishonim deduce that the same should apply for the reading of Parshas Zachor and it must be read from a kosher sefer torah.

The Shulchan Aruch also writes that some say that Parshas Zachor must be read from a kosher sefer torah. The Chasam Sofer, similarly, writes that most are of the opinion that part of the Scriptural mandate is to read it from a sefer torah.

The Shaar Efraim adds that one should take care to ensure that the sefer torah used is, indeed, undoubtedly a kosher sefer torah. He adds that all should be

careful to ensure that it is quiet and everyone should listen carefully, to make sure that they hear every word.

The poskim point out that one must be careful – as with all mitzvos, especially those that are Min Hatorah, as we discussed many times – to have in mind to fulfill the mitzvah of remembering the evil actions of Amalek. In addition, the ball korei must have in mind to be motzi the tzibur in the reading.

It is interesting to note that the Chasam Sofer maintained that the reason why we read it once a year is to ensure that one does not forget the story and the amount of time that is considered “forgetting” is 12 months. (That is why we assume that a deceased relative is still on someone’s mind for the first 12 months and then the memories start to fade away, at least to some extent.) Consequently, when there was a leap year – and there are actually 13 months in between one year’s reading and the following year – the Chasam Sofer would listen carefully to the reading of these pesukim, when they read it on Parshas Ki Setzei, and have in mind to fulfill the mitzvah at that time.

Comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com. In case you can’t make it personally, the shiur will be available on the shul’s website 18Forshay.com, Torahanytime.com, and on MP3 in the shul.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

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פרשת זכור

Parshas Zachar will be read at the following times and locations

- | | |
|---|---------------------------|
| 20 Forshay Rd Vasikin | Not earlier then 7:00 AM |
| 18 Forshay (Bais Medrash) | Not earlier then 8:45 AM |
| 18 Forshay Tent | Not earlier then 10:30 AM |
| Bais Chabad 20 Forshay | Not Earlier then 11:45 |
| 18 Forshay Tent After Davening in 18 Tent | 11:45 AM Sharp |

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בס"ד

זמנים לתענית אסתר

מנחה 18 Main Floor

- 12:40
- 1:00
- 1:30
- 2:00
- 2:30
- 3:00
- 3:30

מחצית השקל
4:35 פלג:
5:46 שקיעה:

מעריב by מנחה:

- 4:10 18 פלג מנין ↓
- 5:25 18 שקיעה מנין ↓
- 5:45 18 Upstairs
- 6:00 18 ↓

מעריב:

- 4:35 18 ↓
- 5:45 18 ↓
- 6:05 18 back room
- 6:20 18 tent

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at 5:11 AM dawn degrees
or at 5:20 AM dawn fixed minutes

Fast Ends

3 Stars 6:17 PM
R'Moshe 6:20 (if fasting is difficult)
R'Moshe 6:28

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PURIM 5778-2018

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Shushan Purim

2 hours between 10am-1pm

Breakfast 9:15-10am - 20 Tent

Lunch 1-1:30pm - 20 Tent

All learning will take place 18 Upstairs

This program caters to all over Bar Mitzva.

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פורים ע"ח

Maariv

6:20
Childrens program
With megillah
6:14 **Chabad**

Megilla

6:30
6:00
6:25pm
9:00
11:00

Location

18 Tent
18 Upstairs
20 Upstairs
18 Upstairs
18 Upstairs

Simchas Purim / Live Music & Dancing
20 Forshay, Tent 8:30 – 10:00 pm

Shacharis

6:00 Vasikin
6:15am
7:00
7:30
8:00
8:30
9:00 **Chabad**
9:30
10:00
10:30

Megilla

6:45
6:45
7:35
8:05
8:35
9:05
9:35
10:05
10:35
11:00
1:00pm
3:45

Location

18 Tent
18 Main Floor
20 Upstairs
20 Tent
18 Main floor
18 Tent
20 Upstairs
20 Downstairs
18 Main floor
18 Tent
18 Upstairs
18 Upstairs

Mincha 18 Main Floor

12:40pm
1:00
1:30
2:00
2:30
3:00
3:30
4:00
4:30
5:00

Maariv 18 Main Floor

9:00
9:30
10:00
10:30
11:00



פורים שמחה

בית מדרש אור חיים
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THERE ARE UNCANNY PARALLELS BETWEEN THE HANGING OF HAMAN'S 10 SONS IN THE STORY OF PURIM AND THE HANGING OF 10 NAZIS AFTER THE NUREMBERG TRIALS FOR CRIMES AGAINST HUMANITY.

The haunting connection between these two eras in Jewish history begins with a story from the Talmud in which it is explained that in the Purim story Haman's daughter committed suicide and thus didn't need to be hung. Similarly, following the Nuremberg Trials, Hermann Göring, a well known Nazi menuvel, also committed suicide and thus was not hung. In fact, Julius Streicher, the Nazi editor of the anti-Semitic Der Stürmer newspaper, even proclaimed before he was hung, "Purim Fest 1946."

Indeed, given these facts, it appears as if there is merit to the claim that there is a connection between the Purim story and the Nuremberg Trials.

The talmud specifically states that Haman, the evil Persian Prime Minister who sought to annihilate the Jewish people, was an Agagite. Agag was the King of the Amalekites, implying that all ten sons of Haman were also part of the nation of Amalek. Interestingly, one of the greatest Torah sages, the Vilna Gaon explained that the Germans are also descendants of the nation of Amelek. There are specific references that mention a nation called Germania during the Roman Diaspora that seem prophetic in retrospect.

The numbers of people executed in both instances and the fact both the Nazis and Haman's family were purportedly Amalekites are not the only similarities between the Purim story and the Nuremberg Trials.

According to Dr. Moshe Katz of the Hebrew University, "The ten sons of Haman had already been killed, why bother to hang them? In the writings of the Sages and the commentators, we find several ideas that could clarify this: On the word 'tomorrow,' in Esther's request, the Sages comment: 'There is a tomorrow that is now, and a tomorrow which is later.' In other words, Esther was asking that the hanging of Haman's ten sons not remain an isolated episode in history, but should recur in the future, as well."

Esther 9:7

וְאֵת	פְּרַשְׁנֵהֶּא
וְאֵת	דִּלְפוֹן
וְאֵת	אֶסְפֵּתָא
וְאֵת	פּוֹרְתָא
וְאֵת	אֲדִלְיָא
וְאֵת	אֲרִידְתָּא
וְאֵת	פְּרִנְשֵׁתָא
וְאֵת	אֲרִיסִי
וְאֵת	אֲרִדִי
וְאֵת	וִיָּתָא

Names of Haman's 10 sons who were hanged.

Fascinatingly, one finds in the Book of Esther that four of the Hebrew letters in Haman's sons names utilize small instead of big characters. Jewish sages have taught throughout the generations that whenever there is a variation in the size of a letter or spelling of a word, it has a specific meaning. Thus, if these four small Hebrew letters are used to represent the Jewish number for recording years, it states the year 5707 on the Jewish calendar. 5707 was the year on the Jewish calendar that the 10 Nazi war criminals were hung for committing genocide against the Jewish people.

As Dr. Moshe Katz proclaimed, "Since the trial was conducted by a military tribunal, the sentence handed down should have been death by firing squad, or by electric chair as practiced in the U.S.A. However, the court specifically prescribed hanging, exactly as in Esther's original request: '...let Haman's ten sons be hanged.' Though doubts may linger about the connection between the Book of Esther and the Nazi war criminals, the condemned Julius Streicher certainly had none. Through some insight, Streicher appears to have grasped this link to Purim, as revealed by his final shout, with the noose about his neck, mere seconds before he was hanged.

Spiritual Advice Pays Off

A businessman was in a great deal of trouble. His business was failing, he had put everything he had into the business, he owed everybody—it was so bad he was even contemplating the worst. As a last resort he went to a rabbi and poured out his story of tears and woe.

When he had finished, the rabbi said, "Here's what I want you to do: Put a folding chair and your Bible in your car and drive down to the beach. Take the chair and the Bible to the water's edge, sit down in the chair, and put the Bible in your lap. Open the Bible; the wind will riffle the pages, but finally the open Bible will come to rest on a page. Look down at the page and read the first thing you see. That will be your answer that will tell you what to do."

A year later the businessman went back to the rabbi, bringing his wife and children with him. The man was in a new custom-tailored suit, his wife in a mink coat, the children shining. The businessman pulled an envelope stuffed with money out of his pocket, gave it to the rabbi as a donation in thanks for his advice.

The rabbi, recognizing the benefactor, was curious. "You did as I suggested?" he asked.

"Absolutely," replied the businessman.

"You went to the beach?"

"Absolutely."

"You sat in a chair with the Bible in your lap?"

"Absolutely."

"You let the pages riffle until they stopped?"

"Absolutely."

"And what were the first words you saw?"

"Chapter 11."

Chaim: "Doctor, doctor I think I'm shrinking!"

Doctor: "Well, you'll just have to be a little patient!!"

Jokes to think about

Pavlov is sitting at the bar having a drink, when all of the sudden the phone rings. Pavlov gasps, "Oh no, I forgot to feed the dogs!"

What does DNA stand for?

National Dyslexic Association.

Two communists are sitting on their porch. One says to the other 'Comrade, have you read Marx?' The other replies 'Yes, I think it's from these wicker chairs.'



JOKE OF THE WEEK



WHAT IS CHUPA?

There are many opinions as to the exact halachic definition of nisui'in, which is also called chupa. In this article we will discuss one of the opinions.

YICHUD

Some Rishonim hold that chupa is not what we call chupa; it requires that the choson and kalah be secluded in a private room. The source for this is based on the following Gemara:

As discussed previously, in the times of the Gemara they would have the kiddushin and nisui'in done separately. There was time allowed between the kidushin and the nisui'in for the choson and kalah to prepare whatever they needed to get married. There could be a long time until they were ready for the nisui'in. In fact, the Mishana (Kesuvos 57a) tells us that some time after the kidushin took place, the choson would tell the kalah that he is almost ready and she should finish her preparations for their upcoming marriage. They would then set the chasuna date for 12 months from that time.

The Mishna continues by stating that once the time of 12 months has elapsed, the choson can no longer delay the marriage and if he does delay the chasuna, he will be required to provide her with food. The first sugya in Kesuvos (2a) makes an exception to this if one of them is sick or if she is a nida. Since he is an ohn'es, victim of circumstances beyond his control, which caused the wedding to be delayed, he is not required to pay for her food.

This needs further explanation. If one of them is sick, we can understand the need to delay the chasuna, but why is her being a nida a basis for delay. Although they cannot live together as husband and wife, why can't the chasuna take place?

Based on this Gemara, the Ran quotes some Rishonim, who prove that chupa includes yichud, which is not allowed when she is a nida; hence, the need for the chupa to be delayed. This seems to be the opinion of the Rambam (Ishus 10:1-2), who writes, that the chupa which is to bring her into his quarters, also includes yichud, that they are secluded. The Ramabm adds that if she is a nida, even if they were secluded, the chupa is invalid. As the commentators point out, the Rambam requires chupa harau'i libiah, yichud that can lead to marital relations, which is not possible when she is a nida, thus disqualifying such a chupa.

This is the first opinion, considering yichus to be the halachic definition of chupa. In a future article, we will discuss other opinions.

COMMUNITY KOLLEL NEWS:

Special for the month of Adar: As the night kollel is wrapping up the zman, and reviewing the laws of Kiddushin and Nisuin – the rules and regulations of the Jewish wedding. Even if you missed the first round, you can still join us and get to know the “ins and outs” of what goes on at a chasuna.

I will be giving a shiur this Friday Morning at 7:30, in regards to the rules and regulations of Parshas Zachor. See Halacha Corner for more details.

The Night Kollel Daf Hashavua Program is wrapping up Meseches Rosh Hashana before Purim and will be starting Meseches Tannin after Purim. Come join this new and exciting mesechta. The shiur takes place on Monday – Thursday evenings from 8:15 – 8:45.

The Night Kollel hosted another shiur from Rav Yitzchok Lichtenstein, on Sunday evening, Feb. 18, in continuation of the topic: “Seder Kidushin and Nissuin – Halachah L'maaseh.” He discussed some of the halachos the chupa and the sheva brochos under the chupa. He mentioned that in the Brisker dynasty they do not split the sheva brochos between different people, because the brochos are supposed to be interconnected, as a brocha ha'smucha lachavertah, which some opine is only applicable if it is the same person reciting both brochos. He also mentioned that in Brisk they are careful that the mesader kiddushin also drink some of the wine, since he is the one that recited the brocha.

There will be an MP3 available in the shul of all of the shiurim given on the topic of “Seder Kidushin and Nissuin.”

Yeshivas Kiymu v'Kiblu: Once again, we are pleased to announce an exciting learning program for the auspicious days of Purim, with Matan Schara B'tzida. All learning will take place in 18 Forshay Upstairs.

The schedule is as follows: Purim Night: at least 1 hour between 9-11:00pm. Purim Day: at least 1 1/2 hours between 9am-1:30pm. Refreshments will be served.

Shushan Purim: at least 2 hours between 10am-1pm. Breakfast 9:15-10am and Lunch 1-1:30pm 20 in the Tent.

For more information, please contact: 845 293 0670 // BMOCNK@gmail.com

Spotlight on the Shovavim Initiative: Here at Ohr Chaim we can take great pride, as we look back at the beautiful recollections of our Shovavim program, where the young and old – both bochorim and married men, from across the spectrum of the entire community – joined forces in the wee hours of the morning of these auspicious weeks of Shovavim.

We had a packed house, with approximately 100 participants each week – for 3 hours each morning – of the six week program. This brings us to a total of around 2000 hours of learning!

Many participants expressed their great enthusiasm for the beautiful and uplifting experience and conveyed their hope to be back next year!

Wishing you a Good Shabbos and a Happy Adar,

Rabbi Nachum Scheiner

Segulos for Zachor, Purim & Parnossa

Shabbos Zachor

Segula for barren woman to be remembered for children

Reb Avraham of Slonim says Shabbos Zachor is a time that is very auspicious for the remembrance of barren women to have healthy living children. The reason is because it is written in Bereishis 30:22 וַיִּזְכֹּר אֱלֹהִים אֶת-רָחֵל “and the Lord remembered Rachel” (who was barren) and it is written in Bereishis 21:1 וַיִּזְכֹּר אֱת-רָחֵל “and Hashem remembered Sarah. (who was barren). There, we had two different words of remembrance for barren woman, זָכַר and פָּקַד. Now, we again have the same two words used on Shabbos Zachor. We read the maftir from Devarim 25:17 זָכוֹר אֶת-אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק “remember what Amalek did to you” and right after we read the Haftorah of Shmuel-1 15:1 פָּקַדְתִּי אֶת אֲשֶׁר-לִישְׂרָאֵל עָשָׂה עַמְלֵק לְיִשְׂרָאֵל “I remember what Amalek did to Israel”.

Purim

The following are from Segulas Yisrael quoted by Segulas HaBeShT V'Talmidov.

The Baal Shem Tov says one should get up early Purim morning and say many prayers and entreaties before Hashem for anything he or his relatives need, because the day is a very special time and all the “worlds” are happy and biratzon, and whoever sticks out his hand we give”. This refers to those collecting money, though here it refers to us sticking our hand out to Hashem asking for His help.

Some additional Segulos for the Sefer Segulos HaSofer and it is published by a machon associated with London's Etz Chaim Yeshiva.

Parnassah

In need of a segulah for parnassah? The Chasam Sofer recommends a simple one—making minyan . Also, do not eat until you have learned Torah that day. Need a constant flow of abundance? Learn Hilchos Shabbos in depth and daven in a shul . The best days to pursue parnassah? Tuesdays and Wednesdays .

Want a general segulah for success? Recite Tehillim kapitlach 36, 121, and 144 .

ALL ARE INVITED TO

GRAND PURIM FABRENGEN

פורים פאר ברענגען



WITH RABBI YY JACOBSON

THURSDAY, PURIM

March 1, 2018, 8:30 PM

VILCHOVITZ HALL

230 Maple Ave, Monsey



HOT
food

AdTnak 1/26/17 4:42:01PM

Special section for women with mechitza

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