

BET
BRINGING EVERYONE TOGETHER

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

Email "Sign up" to
betjournal@gmail.com
to receive the
weekly BET issue.



רבי יצחק יעקבסון
SOKAVA REBBE

צקקאמא מזאען!



RABBI YY JACOBSON

**WILL NOT BE
IN TOWN FOR
SHABBOS**

קול הנערים
THE VOICE OF OUR CHILDREN
Leshon Hachaim Sara Reichen Schaller 201
לישון חיים סארא רייכען שאלער 201

**KOL HANEORIM THIS
MOTZAEI SHABBOS
STARTS AT 8:00**

 **MONSEY**
URGENT CARE
845-356-2273
77 Route 59, Monsey, NY
In front of Evergreen Shopping Center



Let's Rise

MONSEY CHALLAH BAKE

לעליו נשמת יוסף ברוך בן משה אהרן

Come Join
40 WOMEN IN
HAFRASHAS CHALLAH

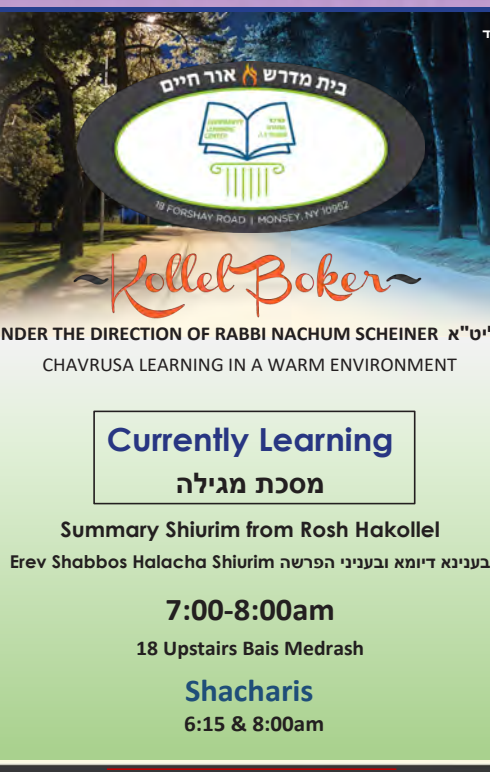
Thursday, March 31st

22 GOLDEN ROAD
MONTEBELLO, NY 10901
8:00 PM

PLEASE RSVP
917-721-0855
MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT
917-750-5523 IF YOU WOULD LIKE TO PURCHASE
DOUGH FOR \$20

HOSTED BY:
CARMIT SCHMUTTER, HENNY KLIPPER & GITTEL FOLLMAN



Kollet Boker

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

Currently Learning
מסכת מגילה

Summary Shiurim from Rosh Hakollel
Erev Shabbos Halacha Shiurim הפרשה בעניני דיומא ובעניני הפרשה

7:00-8:00am
18 Upstairs Bais Medrash

Shacharis
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLET, PLEASE CONTACT:
Rabbi Nachum Scheiner 845.372.6618 ohrchaim18@gmail.com




בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

שיחולו שייעור תורה

NEW SHIUR

TALMUD YERUSHALMI

STARTING MESACHTES CHAGIGAH

Learn the inyanim and sugyas that run parallel to the Daf Yomi of Talmud Bavli
BY MAGGID SHIUR
Rav Simcha Bunim Berger, Shlit"א
Monday through Friday

6:15am - 7am
18 Forshay
Upstairs, R' Lankry's office

לעליו נראו!



Spring 2022

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSEY, NEW YORK 10952

אדר ב' / ניסן תשפ"ב

Mincha Mariv Minyanim

18 מנחה ↓ (between 1:20 - 1:40)

1:30	At פולג *	Tent א
1:45	At שיקיבה *	Tent א
2:00	6 MIN, אפרת	Tent ב
2:15	10 MIN, אפרת *	18 ↓
2:30	20 MIN, אפרת *	Tent ד
2:45	30 MIN, אפרת *	Tent ג
3:00	40 MIN, אפרת	Tent ב
3:15	50 MIN, אפרת	Tent א
3:30	60 MIN, אפרת	18 ↓
3:45	72 MIN, אפרת	Tent ד
4:00	8:30	Tent א
4:15	8:45	Tent א
4:30	9:00	Tent א
4:45	9:15	Tent א
5:00	9:30	Tent א
5:15	9:45	18 ↓
5:30	10:00	18 ↓
5:45	10:15	18 ↓
6:00	10:30	18 ↓
6:15	10:45	18 ↓
6:30	11:00	18 ↓
6:45	11:15	18 ↓
	11:30	18 ↓
	11:45	18 ↓
	12:00am	18 ↓
	12:15	18 ↓
	12:30	18 ↓
	12:45	18 ↓

↑ Upstairs
↓ Main Floor

מעריב

12 MIN, אפרת	Tent א
12 MIN, אפרת	Tent ב
12 MIN, אפרת	Tent א
6 MIN, אפרת	Tent ב
AT שיקיבה AT	18 ↓
10 MIN, אפרת	Tent ד
20 MIN, אפרת	Tent ג
30 MIN, אפרת	Tent ב
40 MIN, אפרת	Tent א
50 MIN, אפרת	20 ↑
60 MIN, אפרת	Tent ד

FOR MORE INFO: CALL: 845-587-3462
FOR MORE INFO: www.18forshay.com // Secretary@18forshay.com



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

Weekly Thursday Night Chabura

פרשת שמיני

Enjoy a Lively discussion of relevant Torah Topics
In a warm informal atmosphere
Hot food and beverages will be served

This weeks Guest speaker
שליט"א רבי יהושע ובר
Rabbi Yehoshua Weber
Founder Ohr Tzvi Rabbi Emeritus Clanton Park Synagogue, Toronto

10:15 PM | 20 Upstairs

Looking forward to seeing you
Yudi Steinmetz Shlomo Becker

לע"נ הבחור יששכר דוב בעריש ז"ל בן ר' שלמה נ"י



Spring 2022

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI ABRAHAM LANKRY

אדר ב' / ניסן תשפ"ב

SHACHARIS MINYANIM

20 Forshay ↑

6:15AM	Tent ב
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00PM	Tent א
12:15	Tent ב
12:30	Tent ג

Brochos 30 min/Modu 20 min before Netz

18 Main Sefardi Minyan with Birchas Kohanim

Tent א - 18 Tent
Tent ב - 20 Tent
Tent ג - 22 Tent
Tent ד - New Tent

FOR MORE INFO: CALL: 845-587-3462
www.18forshay.com // Secretary@18forshay.com

So your theme is tooth decay, heart disease and diabetes.



Keren Keet

Purim killjoys

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

להקה ולעמוד על נפשם
אמירת תהילים בציבור

ביום הפורים באשמורת הבוקר
20 Forshay Rd. 5:30AM - 6:30AM
Followed by Visikin Minyan



THE
POWER
OF TEHILLIM ON PURIM DAY

**AN EXTRAORDINARY EIS RATZON
NOT TO BE MISSED**



ALL ARE INVITED TO COME SAY TEHILLIM
BETZIBUR PURIM MORNING

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

בס"ד

תענית אסתר
תהלים בציבור

Led by
Rabbi Coren שליט"א
2:45pm
20 Upstairs

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

בס"ד

זמנים לתענית אסתר תשפ"ב
Wednesday March 16

זכר למחצית השקל

פלב 5:49

שקיעה 7:04

מנחה

1:35	18 Main	5:00	18 Main
1:45	Tent א	5:15	Tent ב
2:00	18 Main	5:30	Tent א מנין פלב
2:15	Tent א	5:45	18 Main
2:30	18 Main	6:00	Tent ב
2:45	Tent א	6:15	Tent א
3:00	18 Main	6:30	18 Main
3:15	Tent א	6:45	Tent ב
3:30	18 Main	6:52	Tent א מנין שקיעה
3:45	Tent א	7:00	18 Main
4:00	18 Main	7:25	18 Main
4:15	Tent א	7:45	18 Main
4:30	18 Main		
4:45	Tent א		



ליל פורים
Wednesday Night

Maariv	Megilla	Location
7:35pm	7:45 Rabbi Coren	Tent א
7:35	7:45 (fast reading)	Tent ב
7:15 Childrens Program	7:45 See flyer for details	Tent ד
7:32	7:45	20 Upstairs
8:04 18 Main floor	8:16 ר"ת	Tent ב
8:45	9:00	18 Main floor
	10:00	18 Main floor
	11:00	18 Main floor
	12:00am	18 Main floor

Ladies Section will be open for all Megillah readings
Banging will be at the first and last Haman

מעריב מוצאי פורים

Shkia: 7:05

7:05pm	10:00
7:15	10:15
7:30	10:30
7:45	10:45
8:00	11:00
8:17 רבינו תם	11:15
8:30	11:30
8:45	11:45
9:00	12:00am
9:15	12:15
9:30	12:30
9:45	12:45

Tent א

מנחה ביום הפורים

Shkia: 7:05

מנחה גדולה	1:34pm – Tent א	5:00
	1:45	5:15
	2:00	5:30
	2:15	5:45
	2:30	6:00
	2:45	6:15
	3:00	6:30
	3:15	6:45
	3:30	7:00
	3:45	7:15
	4:00	7:30
	4:15	7:45
	4:30	8:00
	4:45	

18 Main Floor

שחרית ומגילה פורים
Thursday Morning

Shacharis	Megilla	Location
6:30 Vasikin (Netz 7:04)	7:20 (Rabbi Coren)	Tent א
6:30 Vasikin	7:20	20 Upstairs
6:30 Vasikin Sefardi Minyan	7:20	18 Main floor
6:40	7:05 (fast track)	Tent ג
7:00	7:35	Tent ב
7:30	8:05	Tent ד
8:00	8:35	Tent ג
8:15	8:50	Tent א
8:30	9:05	20 Upstairs
8:45	9:20	Tent ב
9:00	9:45	18 Main floor
9:15	9:50	Tent ד
9:30	10:05	Tent ג
10:00	10:35	20 Upstairs
10:15	10:50	Tent ב
10:30	11:05	18 Main floor
10:45	11:20	Tent א
11:00	11:35	Tent ד
11:15	11:50	Tent ג
11:30	12:05	20 Upstairs
11:45	12:20	Tent ב
12:00	12:35	18 Main floor
	1:00pm	Tent א
	2:00	Tent ב
	3:00	Tent ג
	4:00	Tent ד

Ladies Section will be open for all Megillah readings
Banging will be at the first and last Haman



קימו וקבלו

Under the direction of Rabbi Nachum Scheiner
פורים תשפ"ב

We are pleased to announce
Yeshivas Kiymu v'Kiblu

SCHEDULE

Wednesday Night

1 hour between 9-11:00pm

Thursday – Purim

1 ½ hours between 8:30-12:00

Friday – Shushan Purim

2 hours between 10am – 1pm

All learning will take place at

18 Forshay Upstairs Bais Medrash – היכל התורה

Refreshments will be served

Matan Schara B'tzida

This program caters to all over Bar Mitzva.

For more information, please contact:
845 263 7462 // kolleladministrator@18forshay.com



בס"ד

טוב לעוסק מעט בתורה קודם שיתחיל הסעודה וסמך לדבר ליהודים היתה אורה – אורה זו תורה ועל ברש"י מגילה טז: שגזר עליהן המון שלא יעסקו בתורה שיעורי דף היומי ביום פורים



Thursday Morning

6:15 - 7:00 am
(English)

Rabbi Yanky Modell

18 Upstairs - Rabbi Coren Office

8:15 – 9:00 am
(Yiddish)

Rabbi Asher Benedict

18 Upstairs - Rabbi Coren Office

For more info on the above shiurim as well as all our current learning opportunities please contact Rabbi Scheiner Rosh Kollelim & Rabbinical Director at RabbiScheiner@18forshay.com or 845 372 -6618



ישיבת קימו וקבלו
פורים תשפ"ב

Purim Night Purim Day

Name: _____

Phone #: _____

Address: _____

Kollel/Yeshiva: _____

Married: Single:

ALL ARE INVITED TO

GRAND PURIM FABRENGEN

פורים
פארברענגען



WITH RABBI
YY JACOBSON

THURSDAY, PURIM
March 17, 2022, 9:30 PM

HOT FOOD



Bais Medrash Ohr Chaim
18 Forshay Rd., Monsey

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

SECTION FOR WOMEN



Weekly *Tanya Chabura* with
The Practical Tanya

45 MINUTE CLASSES, NOW LEARNING
CHAPTER 26

MONDAY NIGHT
8:30 - 9:15PM

AT BAIS MEDRASH OHR CHAIM
18 FORSHAY - TENT DALED

*free Practical Tanya book will be given out and
Sushi and Beer will be Served

For more info text 516-668-6460



Daily Daf Yomi Shiurim

MORNINGS

6:00 - 6:55am
English

Rabbi Yanky Moddel
18 Upstairs – Rabbi Corens Office

8:00 - 8:55am
Yiddish

Rabbi Yitzchok Y. Klein
20 Upstairs

7:00 - 8:00am
English

Rabbi Yosef Chesir
20 – Downstairs

9:00 - 9:45am
English

Rabbi Shai Stern
18 Upstairs – Rabbi Corens Office

EVENINGS

7:00 - 7:45pm
Hebrew

Rabbi Usher Benedict
20 Upstairs

8:30 - 9:15pm
English

Rabbi Yanky Moddel
18 Upstairs – Rabbi Corens Office

For more info on the above shiurim as well as all our current learning opportunities
please contact Rabbi Scheiner Rosh Kollelim & Rabbinical Director at
RabbiScheiner@18forshay.com or 845 372 -6618

Seize the Moment! Join a Shiur and embark on your journey through O"ש

Stories for the Shabbos table

“HERE’S MY CREDIT CARD”

Charlie Harary told a story about a friend of his who was in a supermarket an hour before Shabbat. There was a woman who was ready to check out, and she had a full shopping cart. She handed the cashier her credit card, and the cashier said, “I’m sorry, your card is declined.” The woman looked around, embarrassed, and said, “Okay, just put it on my account, please.” The cashier pulled it up on the computer and said, “I can’t put it on the account, it’s maxed out at \$4,000.” The woman was so ashamed, she looked like she wanted to crawl into a hole. “Okay... I’m going to go put the stuff back.” Immediately, and very nonchalantly, Charlie Harary’s friend handed his credit card to the cashier and said, “No problem, please put it on my card.” This man quickly responded to a need, and without causing a scene or any further embarrassment, he took care of his fellow Jew, no questions asked! The woman looked at him with tears in her eyes and a heart full of appreciation. And she wheeled her full cart out of the store. But the story doesn’t end there. When the man standing behind the person who paid for the groceries witnessed that quick interaction, he was so inspired himself. As Charlie Harary’s friend was walking out, he overheard the gentleman that was behind him in line say, “How much was on that woman’s account?” When the cashier said, “\$4,000,” this man answered, “Do me a favor, add up my groceries and just put her account on there and wipe it clean.” And when he was done, he just pushed his cart out of the store. No fanfare, no smiling, no patting on the back, he just quietly performed this act of kindness and generosity for a complete stranger totally anonymously. Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes.

BURIAL IN JERUSALEM

The Jews of Jerusalem, 1840, were beset with troubles. They constituted only a tiny percentage of the population, which was comprised mostly of Arabs. The Jews did not live in perfect harmony with their neighbors; on the contrary, the Arabs did all they could to make life for the Jews living in their midst as difficult as possible. They particularly enjoyed Jewish funerals, for when the Hebra Kadisha left the protective gates of the ancient city, the Arabs unleashed their full fury at them, throwing stones

and shouting, until all of Jerusalem’s fine citizens trembled at the very thought of attending a burial. But as life and death go on, Jerusalem Jewry found itself all too often in confrontation with their neighbors. At each funeral, both the honor of the deceased and the fortitude of the living were severely compromised. Until R’ Hershel, a long-standing member of the community, came up with an idea. In a hurried meeting it was discussed, and decided. Tomorrow, R’ Hershel would feign to be dead, and the Hebra Kadisha would carry him out for burial. When the gangs attacked, the burial society would flee, and leave the rest to him. And so, on the morrow, the Hebra Kadisha once again wended its way down the narrow winding Jerusalem streets, to Zion Gate, and out the ancient protective walls, carrying R’ Hershel in a casket. As expected, mobs of Arabs appeared, pelting them with jeers and rocks. Apparently terrified, the Hebra Kadisha dropped the coffin and fled. The gang howled in victory. They rushed over to the coffin. Just as one Arab leaned over to pry the lid open, out jumped the corpse, fully outfitted in a white linen shroud, and looking for all the world as though he had just been aroused from his deathly rest. At the sight of the ‘corpse,’ the superstitious Arabs ululated in terror. Two fainted on the spot. R’ Hershel let out an inhuman roar, picked up a stick from the ground and began to beat the attackers. The Arabs had seen enough. Certain that their vile actions had aroused the vengeance of the spirits and awakened the dead; they dropped their stones, threw their hands up in the air, and fled, praying to Heaven to spare them. The following morning, a delegation of Arabs visited the Chief Rabbi of Jerusalem. Pleading for mercy and forgiveness, they begged the Rabbi to pray and revoke the vengeance of the souls they had aroused, & promised absolute peace and reverence to Jews both living & deceased. (Brilliant Gems) Rabbi David Bibi’s Shabbat Shalom from Cyberspace

THE KALLAH OF THE MAHARAL OF PRAGUE

By Rabbi Mordechai Levin

Rav Aharon Leib Shteinman, ZT”L, related a story that explains how the Maharal of Prague ascended to greatness. When the young Maharal became engaged to his wife, his future father-in-law promised a large dowry that would allow the budding Talmid Chacham to learn for many years. Unfortunately, he suddenly lost all his money. The Maharal’s bride wrote him a letter, explaining that as her father could no longer afford to give what he had offered, the Maharal could end the engagement. He answered that



he would never embarrass a Jewish girl by backing out of the shidduch (match). He agreed to wait until she could save up a little money to support them, and that would allow him to continue his learning. The kallah understood very well how fortunate she was to be engaged to such a Talmid Chochom! She began selling homemade baked goods in the marketplace, thus providing for her family and saving up money for her marriage. One day, a decorated soldier walked by and grabbed some bread from her basket. She chased him down and asked him why he had taken the bread without paying, as she needed the monies to support her family. The soldier explained that he had not eaten in three days! He took off his coat, handed it to her, and told her that if he did not return in three days, the coat would be hers. Three days later, when the soldier had not returned, she examined the coat and found a pouch of precious stones in one of the pockets! She was able to get married with this money, and the Maharal was able to devote his entire days to complete Torah study, subsequently becoming the great Maharal MiPrague. R’ Mendel Berlin’s Torah Sweets Weekly.

THE KOLLEL STUDENT’S EXCUSE

A Kollel fellow in Lakewood did not daven in the Yeshiva minyan as was the accepted practice at that time. He davened at a different minyan, & arrived at the study hall when he was supposed to, but was asked to explain why he broke from the norm. He said, “There’s a woman in town with 5 children & she can’t get them off to school alone. This one needs breakfast; that one needs help getting dressed, & so on. That is where I am at that time & why I need to daven at a different minyan.” Impressed, the Rabbonim asked, “Who is this woman? We’ll help too!” He replied, “The woman is my wife,” he smiled, “& thank you, but we’ll manage on our own.”

Jonathon Gewirtz’s Migdal Ohr.



ADAR- THERE IS STILL TIME TO TAKE ADVANTAGE OF THIS SPECIAL MONTH

What a wonderful month! This is a time in which we need to turn up the volume of happiness! Who doesn't want to be happier? It is also a month in which we read Parshas Zachor (last week) and are commanded to remember and hate Amalek. This seems to be a conflicting emotion to evoke in a month reserved for joy. How do we connect these two inconsistent emotions and how do we accomplish this task?

We know that a person who is sad cannot have prophecy. This is because depression comes from a bad place. It is the workings of the yetzer hara and is his greatest strategy to cause a person to be estranged from Hashem. It is when we take Hashem out of our lives that we feel overwhelmed, anxious and depressed. For good reason. The world is a complicated place filled with challenges and difficulties. If we were left to our own devices it would be impossible to cope in this world and survive. It is only with the constant protection of Hashem, and His continuous assistance that we can endure. Indeed, it is only because Hashem constantly sustains us and gives us life that we can remain alive at all. And so, if we don't keep His presence active in our hearts and minds we

can feel as if we are going through life alone. No wonder we feel anxious and depressed. It is a frightening existence.

Our vision in this world is cloudy and unclear. Hashem is not visible unless we search for Him. In Egypt Hashem revealed Himself through the great miracles of the plagues. Then when the nation left Mitzrayim they found themselves in danger with the Egyptians pursuing them and the sea in front of them. They cried in terror because they couldn't see Hashem. Yet Hashem wanted them to find Him in hidden circumstances as well. This is what shows true devotion to Hashem. When Nachshon jumped into the sea, he expressed his belief that Hashem was there and would not forsake them. That is what brought forth the greatest miracle of the splitting sea and final demise of their enemies.

Adar stands for Alef-dar, Hashem (who is alouf shel olam- chief of the world) dar- lives with us. We must find Hashem in our lives each day despite the unclarity of our view. When we discover His existence and constant intervention in our lives, our tensions will subside and we will feel true happiness.

In the megillah we read of the threat of genocide the Jewish people faced and Hashem seemed hidden and distant. The Jewish people had removed Hashem from the equation when they mixed with the Persians thinking this

would afford them better relations and security. Esther risked her life by appearing without summons before the king illustrating that she understood Hashem was running the show. The name of Hashem is not written in the megillah to signify His concealment during this time. It was in the merit of Mordechai and Esther, who brought Hashem's presence into focus that earned a salvation for the Jewish nation. Megillah, according to d'rush, comes from the word "megaleh"- to reveal and Esther is Alef "seiter"-the alef who is hidden; the megillah reveals Hashem who is hidden.

Amalek personifies a totally physical world devoid of Hashem. Their ideologies cannot exist with ours. That is why, in the perfected world, they must be eradicated. We must remember what they stand for and hate it. When these philosophies begin to poison our view, happiness eludes us.

The month of Adar is a time to internalize that Hashem resides with us constantly. He is all-powerful and He has our backs. If we bring Hashem into our homes, we will create an oasis of tranquility and bliss. As women, we are skilled at relationships; let us form a trusting and loving relationship with Hashem. We can then experience increased joy and true enduring happiness. Let's take advantage of the time left in the month of Adar bring forth a transformation (v'nahapachu) in our world.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:35, 2:00, 2:30, 3:00, 3:30, 4:00

SEE PURIM SCHEDULE FOR COMPLETE TAANIS ESTHER AND PURIM SCHEDULE

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH Gabbai



SHABBOS ZMANIM

CANDLE LIGHTING	6:48 ^{PM}
MINCHA ^{18 TENT}	6:58 ^{PM}
MINCHA ^{BAIS CHABAD}	6:58 ^{PM}
SHKIYA	7:06 ^{PM}
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	6:22 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{AM}
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS ^{18 MAIN}	NEW 10:15^{AM}
MINCHA	1:45 ^{PM}
PIRCHEI	2:00 ^{PM}
MINCHA SHALOSH SEUDOS	6:45 ^{PM}
SHKIYA	7:07 ^{PM}
MARRIV	7:47 ^{PM} ^{18 TENT} , 7:52 ^{PM}

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:39 M 6:37 T 6:36 W 6:34 T 6:32 F 6:31

MINCHA & MARIV
12 MINUTES BEFORE PLAG

S 5:40 M 5:41 T 5:42 W 5:42 T 5:43

MINCHA & MARIV
12 MINUTES BEFORE SHKIA

S 6:56 M 6:57 T 6:58 W 6:59 T 7:00

MARCH 20 - MARCH 25

NEITZ IS 6:59 - 6:51
PELAG IS 5:52 - 5:55
SHKIA IS- 7:08 - 7:12

MAGEN AVRAHAM
9:26 AM -9:21
GRA- BAAL HATANYA
10:02 AM - 9:57

Spring
2022

בס"ד אדר ב' / ניסן
בית מדרש אור חיים
BAIS MESSIAS OR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | HUNTSY, NEW YORK 10982
מרכז תורה וצדקה וחינוך עם ישראל וקהילתנו

SHACHARIS MINYANIM

כותיקין	20 Forshay ↑ <small>Birchos 30 min/ Hodu 20 min</small>
כותיקין	18 Main <small>Sefardi Minyan with Birchas Kohanim</small>
6:15AM	Tent ב
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00PM	Tent א
12:15	Tent ב
12:30	Tent ג

FOR MORE INFO: CALL: 845-587-3462
www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA **5:30** PLAG **5:51**



PARHAS ZACHOR, PURIM AND TZAV

Last Shabbos was the first time in many years that I spent Shabbas Parshas Zachor in Israel. I was at the Kotel for Vasikin and was able to hear many different variations on the special reading which has become the custom in many shuls. One can find an Ashkenazi and Sefardi as well as a Yemenite all taking turns reciting the last passage of Parshas Zachor to make sure they and the listeners have properly fulfilled the obligation which, according to many, is believed to be Biblical. However, in truth, the process surrounding the recitation of the words charging us to destroy Amalek is far from simple. The command to read the words from a Torah scroll in front of 10 men is a directive from the Torah. However, it's not so much the reading from the Torah [or even from a regular Chumash which the Poskim suggest and recommend for a woman or anyone who cannot attend the reading in Shul on Shabbas.]*

Rather, the importance of the event is the recounting of the story of Amalek and what the nation of Amalek did and what this represents for us. This is described in the Ramban and other Rishonim such as the Chinuch. The basic idea that emerges from the Rishonim and even more from the Achronim like Rav Hutner Z"l is that the Jewish nation came out of Egypt with great pride and glory which really represented Hashem's glory in the world. The nation of Amalek's attack on the Jewish nation illustrated its deep hatred and lack of respect and appreciation of the Jewish people and their choice to do battle with Hashem. According to Rav Hutner, this nation unlike any other nation will have zero Tikkun in the world to come; they are the essence of evil and the lack of goodness in this world and cannot exist now or ever.

*(Another suggestion for those who missed the reading in shul is to make sure to listen to Iaining on Purim and by doing that the Magen Avraham says they are Yotze.)

One might reason that Amalek doesn't

really have much to do with us today and that we should not be concerned. After all we don't really know who are the descendants of this nation so does this really apply to us? However, besides the Halachik requirements that we discussed above there is a deeper message that very much vibrates in the inner recesses of our soul and that is the question of how important and glorious we see ourselves, the Jewish people. Do we really appreciate who we are and the potential we have both spiritually and physically?

Purim has become a time many of us get drunk. A number of reasons have been given to explain why one day a year we permit something that we usually refrain from. The most famous explanation is that we are obligated to drink enough so we can't differentiate between cursed Haman and blessed Mordechai. We designate one day each year to retell a story filled with events that only through Hashem's guidance ended up with a life-saving conclusion. We therefore celebrate this event every year and as the Rambam explains, it represents Yemos (the days of) Hamashiach. We also recognize that we don't always understand the meaning of what happens in life and we have difficulty knowing what is good or bad for us, what is the truth. We surren-

der totally to Hashem, beseeching Him to help us reach a level of understanding, a period of time when things will be clear and when we will feel Hashem's love and concern to a degree we never could have imagined.

What about Parshas Tzav? I was thinking about the Terumas Hadeshen which is an actual mitzva and as the Chovos Halevavos explains in Shaar Haknia the purpose was to basically tell the Kohen that as important as he thinks he is, he still needs to take out the garbage. Perhaps we can add a bit to this and say that ashes of the burnt offerings represent items that are turned to cinders and then discarded. However in truth the Torah is saying these ashes are special; they are a Cheftza of a mitzvah. They may not have inherent kedusha at this point but they remind us that every stage of our lives-- whether things look beautiful or burnt and ready to be thrown in the trash-- they are really both connecting us to the Creator who directs our movements towards what is right for us to experience and that the most important and successful path we can take is to be tolerant and humble and ready to accept whatever Hashem sends us.

A very happy and meaningful Purim and Shabbas



Spring 2022

Early Friday Mincha

➤ מנחה גדולה (between 1:30-1:35)

➤ 2:00

➤ 2:30

➤ 3:00

➤ 3:30

➤ 4:00

18 Main Bais Medrash



Late Maariv Motzai Shabbos

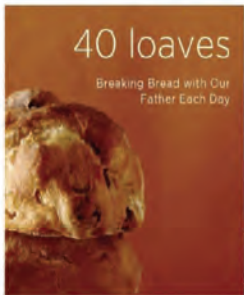
Half hour, One hour, One and Half hours, Two hours & Two and Half hours after Rabeinu Taam

18 Main Bais Medrash

צו	8:50	9:20	9:50	10:20	10:50
שמיני	9:00	9:30	10:00	10:30	11:00
תדריע	9:05	9:35	10:05	10:35	11:05
מצורע	9:10	9:40	10:10	10:40	11:10
אחרי	9:35	10:05	10:35	11:05	11:35
קדושים	9:40	10:10	10:40	11:10	11:40

PARSHAS TZAV

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

stamtora@gmail.com

Shovelful of ashes – The first avodah performed each morning in the Mishkan/Bais Hamikdash was *terumas hadeshen* – removal of the ashes from the charred ashes of the previous days korbanos. The ashes were taken from the pile atop the Mizbeiach and deposited at a designated spot next to the floor of the Mizbeiach- 6:3

No Chometz –Chometz was never offered on the Mizbeiach. The kohanim had to ensure that the *menachos* – flour offerings did not become chometz - 6:10

Seven days – During the seven days of *Melu'im* – “training”, during the last week of the month of Adar when Moshe demonstrated the avodah to Aharon and his sons, Aharon and his sons were instructed to remain at the entrance of the Mishkan the entire week – 8:33

Thank You – If one merited personal salvation, he brought a *korban Todah* – a “Thank You” offering to Hashem – 7:12

Broken Pottery (earthenware) – If the meat of a Korban is cooked in earthenware, its juices invariably become absorbed into the walls of the earthenware vessel. The meat becomes forbidden the day following when the animal was offered on the Mizbeiach, and then the absorbed juice causes the earthenware vessel to become forbidden as well. The only way to rectify the situation is to break the vessel – 6:21

Special Clothing – When the Kohain performed the avodah of removing the ashes he changed out of the priestly clothing and wore special linen clothes – 6:3

40 Loaves – When one brought a Korban Todah he accompanied the offering with 40 loaves of bread – 7:12, see Rashi

Piggol – If, while a Kohain is slaughtering a Korban, he has in mind to consume its meat after the allowed time, the korban becomes “*piggul*” – rejected. One who eats the meat of a korban that is *piggul* is liable for *kares* - 7:18

Shalsheles – One of the most unique trop (cantillation readings of the Torah) is the shalsheles. The word literally means a chain. It is lained as if there is a three part “chain” above the word. There are only 4 shalsheles in the entire Torah. Three are in Chumash Bereishis. The only other one is in parshas Tzav. There were three special korbanos offered during the seven days of “*miluim*”. Each of the three times the Torah says “*vayishchat*” – that one of the three korabnos were offered - it has a different trop. The final one is read with a shalsheles – 8:23

Rabbi Ephraim Shapiro

Coins that Changed the World

The year was 1951 on a Friday afternoon when my father, HaRav Mordechai Shapiro zt”l, was in Tel Aviv, walking on a wide boulevard, Allenby Street. He saw across the street a green wooden kiosk, and he was intrigued by the person who was working behind the desk. He appeared to be an elderly Jew and gave the impression that he was constantly learning Torah. He never stopped learning from a book in his hands or what was placed in front of him, as he swayed back and forth. If someone came over to buy something, he asked the person what he wanted, gave him the item and took the money, but never stopped learning. My father was inspired by this sight and thought about walking over to him. Eventually, he did. As he began making his way over, right then, another young man made it to the elderly storeowner and asked for a pack of cigarettes. The elderly man hesitated not one bit, and looked at his watch. It was 12:15 p.m. “I’m sorry,” the owner said, “but it’s passed chatzos (midday) and I don’t sell cigarettes after then.” That was his policy. He was concerned that if he’d sell the cigarettes close to Shabbos, his customers might smoke and thereby break Shabbos. As soon as my father saw this, he realized that this elderly Jew was someone unique. He went over to him, asked for his name, and was told – Yankel Ochsencro. He then asked my father for his name, and my father told him, adding that he was from America. “America?” said Yankel. “Many years ago, I knew a young boy by the name of Arkale Svisletzer, and I heard that he went to America. Have you heard of him? What became of him?” Immediately, my father knew. This was none other than the great Rav Aharon Kotler. My father began describing the remarkable effects Rav Aharon had already had on American Jewry. “How do you know him?” asked my father. “What made you ask me about him?” The man went on to explain. “Decades ago, I was a butcher in Minsk and I wasn’t able to learn exactly as much as I wanted to because I was busy in the butcher shop. I made up that for every kilo of meat that I sell, I would put a small coin in a jar, a coin that always seems inconsequential. And over the years, I had sold thousands upon thousands of kilos of meat, and therefore I had accumulated thousands upon thousands of coins. They were in a number of jars and I placed them in a wagon. And then I brought it through the streets to the local cheder, to the school where all the Jewish boys would study. I told the head of the cheder, ‘Here are thousands of coins. With this, I’d like you to send a couple of students to study at the great yeshiva of Slabodka.’ And one of the two boys that went was Arkale Svisletzer.”

My father stared at this elderly Jew, who was in part responsible for what became of the great Rav Aharon Kotler. His coins added up, little by little, and look how it affected the world.

Many years later, one of the other great, leading figures in America, Rav Yaakov Kamenetsky zt”l, went to visit my parents in Miami, Florida. On this particular visit, my father recounted this story about Arkale Svisletzer to Rav Yaakov.

“Yes, yes,” said Rav Yaakov, “that’s exactly how the story goes. And I know ... because I was the other boy.”

Rav Aharon and Rav Yaakov. World Jewry was changed because of Yankel Ochsencro and the coins he gave.

We must too believe that the small handful of actions we do can accomplish just the same – effect world Jewry. Forever.





EXPLAINING THE EXTRA CHUMROS (STRINGENCIES) WE ADOPT FOR PESACH

There is a beautiful Chasam Soifer on the beginning of the Parshah that discusses the Terumas Hadeshen. Rashi says Tzav means a Zirus. The Chasam Soifer who was a Poisek, looks at it like a Halacha and says in the Bais Hamikdash there was a Goirel for who would do the AVOIDAH. Terumas Hadeshen was different in that whoever ran up would get the Z'chus. He goes on to explain why an AVOIDAH that seems to be the least significant like taking ash off the Mizbaich and the fact that not the whole AVOIDAH was done in Bigdei Kehuna is the one that has a Zirus that is a part of it.

He is Makdim by explaining that Avraham Avinu introduced Shacharis, Yitzchak Avinu introduced Minchah and Yaakov Avinu introduced Maariv. Yaakov is also considered the chosen of the Avos. Yet we find that Maariv is a Rishus.

The Chovos Halevavois brings from Maseches Yevamos Daf Kuf Tes, The Gemara says someone who is only going to keep the Torah, meaning only what he is obligated to do, is missing the whole message of being someone who does Ratzoin Hashem. The Nikuda is that there has to be something more. From this the Chasam Soifer explains, that the burning of the Aivarim overnight in the Bais Hamikdash was not an AVOIDAH, no one had to do anything. However, the Kohanim who weren't even required to be there as they could have gone to sleep, would make sure that the meat was turned over with pitchforks, in order that it would be burned thru and thru. The whole night was an opportunity to do something that they were not obligated to do. That has a special Chavivus because they went beyond their obligation. So in the morning the Deshen (ash) is taken away, that the Torah is saying, should be done B'derech Z'rizus.

Maariv is a rishus, as it is K'neged the Aivarim that were burned overnight. It is a Klal Gadol, that you can never show love by doing something you must do. You have to do something that is above what you must or have to do.

This is the Vort of V'chol Hamarbeh L'sapeir Harei Zeh Meshubach. If you go beyond what you are obligated to do than you get praise.

With this we can explain something else. It says that when the Terumas Hadeshen was taken to the side of the Mizbaich and dropped down that it miraculously disappeared into the floor of the Mishkan or the Bais Hamikdash. This is a Nais that seems to be purposeless. Yet we see that it occurred in the Bayis Sheini when a lot of the other miracles had stopped.

If Terumas Hadeshen is performed to show Ahava, to show a love, Hakadoish Baruch Hu reciprocated. Those ashes that came with this AVOIDAH of love, became part of the floor of the Mishkan and part of the floor of the Bais Hamikdash and became Koidesh. That miracle was also something that was not needed Mitzad the Ribboinoi Shel Oilam to Klal Yisrael, but nevertheless this accepting of the Ashes shows the love that Hakadoish Baruch Hu was Mekabeil this small offering of Terumas Hadeshen and that is where the Chashivus comes from.

Pesach is a time of Hiskarvus to Hakadoish Baruch Hu. All the different so called Chumras that we take on are all a sign of us wanting to do more than one is obligated to do and showing Ahavah. That is really what Pesach is all about.

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised



GOOD MORNING SOUL

THE ONLY JOB WHERE YOU START AT THE TOP IS DIGGING A HOLE

And then the fight started ...

"My wife sat down on the couch next to me as I was flipping channels. She asked, 'What's on TV?'

I said, 'Dust.'

"And then the fight started...

"When I got home last night, my wife demanded that I take her someplace expensive... so, I took her to a gas station.

"And then the fight started...

"My wife and I were sitting at a table at my high school reunion, and I kept staring at a drunken lady swigging her drink as she sat alone at a nearby table.

"My wife asked, 'Do you know her?' 'Yes,' I sighed, 'She's an old friend. I understand she took to drinking right after we split up many years ago, and I hear she hasn't been sober since.'

"My God!' says my wife, 'who would think a person could go on celebrating that long?'

"And then the fight started..."

THE FIRE

"The fire on the altar shall remain aflame on it, it shall not be extinguished; and the Priest shall kindle wood upon it morning after morning... A constant fire shall burn upon the Altar; it shall never go out." (Leviticus 6:5-6).

With these words the Bible describes, in this weeks Torah portion (Tzav), the instruction to continuously maintain a flame on the altar which stood in the Tabernacle (a mobile sanctuary the Jewish people built in the desert to house the divine presence), and then later in the Holy Temple in Jerusalem. For this purpose, the priest was required to place new firewood on the altar each morning, in order to feed a flame which must never go out.

As the biblical commentators and the Jewish mystics acutely grasped, each mitzvah (commandment) in the Hebrew Bible contained, in addition to its concrete and simple meaning, many symbolisms relating to the inner psyche of the human being. This

mitzvah is no exception, and it captures a simple but profound truth about our daily patterns.

"A constant fire shall burn upon the altar" - the altar, in the writings of Jewish mysticism, is symbolic of the human heart, the space in each of us most capable of sacrifice. The heart however needs a continuous fire burning in it. For the human heart to live deeply, for it to feel empathy and experience the depth of love, it needs to be on fire, passionate, aflame.

But how? There are times when our hearts and souls are inspired and aflame; but often we feel numb and apathetic. Sometimes we get cynical and detached (as in the above anecdotes.) How do we maintain the flame and the inspiration in our own inner altar?

There is only one way: "The Priest shall kindle wood upon it morning after morning." Each and every morning we must place "wood" on our altar, in order to feed its potential flame. Fire cannot exist in a vacuum; the fire in our heart and soul, too, requires "wood" to sustain it.

What is the "wood" that is capable of feeding the soul's flames each morning? Study, prayer and charity. They are the morning encounters with the living G-d that allow the fire of the soul to hold on to something and take root into the human psyche.

A delicious piece of cheesecake, reading and answering your e-mails, listening to the news - they don't do the trick of turning on your soul, your inner depth. They lack the properties to bring out the flame of the soul. In the morning, before you do anything else, you need to engage in a labor that will let the flame of your soul emerge. Good Morning Soul must precede Good Morning America. Then you're set for the day, because as Goethe said, a man sees in the world what he carries in his heart. If your heart is aflame, your world that day will be on fire.

And you must place the wood on your altar each morning, no exceptions. Consistency is the key to a meaningful and inspiring day. There are no shortcuts to inspiration; everything comes with a price. The only job where you start at the top is digging a hole. Bur life is about climbing mountains, not digging holes. And in climbing mountains you must begin on the bottom.

GAN HATORAH

Rabbi Yakov Yosef Schechter

PARSHAS TZAV THOUGHTS DO COUNT

צו את אהרן ואת בניו לאמר זאת תורת ה' העלה הוא העלה על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו

Command Aharon and his sons saying: This is the law of the elevation-offering: It is the elevation-offering that stays on the flame, on the Mizbe'ach all night until the morning, and the fire of the Mizbe'ach should be kept aflame on it." In the entire Parshas Vayikra, there is not even one command that Hakodosh Boruch Hu gives to Aharon Hakohen, rather they are all to his sons. Why is this so? Additionally, why is the Korbon Olah the first Korbon mentioned?

The Medrash connects this Posuk to the שנהא תעורר מדינים, Mishlei 10:12 "ועל כל פשעים אהבה" – "Hatred stirs up strife, but love covers up all faults." We can explain the connection that the reason that Aharon Hakohen was not mentioned at all in Parshas Vayikra, and is mentioned here the first time, is because of the Chet of the Eigel. The Medrash in Parshas Tetzaveh, Shemos Rabbah 37:2 tells us that while Aharon Hakohen did actually have a part in the making of the Eigel, in his heart, he only meant for good, and he received reward for those good thoughts. (He agreed to do it, and thought that he would stall to give Moshe enough time to return, and thus the Eigel would not have come to fruition – however his plan did not work). We see from here that if we go according to action, Aharon sinned with the Eigel. However, if we go according to Machshavah, thoughts, then not only did Aharon not sin, but he received reward for his good thoughts. Being that until here Aharon Hakohen was not mentioned, it must be that Hakodosh Boruch Hu was saying that thoughts do not count, only actions, and being that Aharon made the Eigel his service was not desired. However, here that Aharon's name is mentioned, it shows that Hakodosh Boruch Hu was judging according to thoughts. The question is, where do we see that thoughts in fact count, have substance? What could Aharon say to be redeemed for his evil act by virtue of his good thoughts?

Hakodosh Boruch Hu always leads the way, as it says in Tehillim 25:8 טוב וישר ד', "על" – "Hashem is good and upright, therefore, He guides sinners on the way." The answer that was given to Aharon was, "זאת תורת העולה" – as it says in Vayikra Rabbah 7:3 that the Korbon Olah comes to rectify the thoughts of one's heart, as it says in Yechezkel 20:32 "ועל רוחכם" We see from the Korbon Olah that thoughts do matter and are counted, for if one needs to bring a Korbon Olah for bad thoughts which he had, means that bad thoughts count, then certainly good thoughts count and have meaning. Thus, the Torah begins here with the Korbon Olah, "צו את אהרן", – command Aharon, "לאמר" – that this is what he should say – just as the Korbon Olah comes to atone

for evil thoughts, so too Aharon's positive thoughts during the making of the Eigel count, and he can achieve an atonement for his actions, and would receive reward for his thoughts. (חכמת התורה)

The Gemara in Ta'anis 7a tells us that the Torah Hakdosha is compared to fire, as it says in Yirmiyah 23:29 "דברי כאש נאום ד" – "My word is like fire, declares the Lord". It says in Yehoshua 1:8 והגית בו יומם" – "that one is to toil in Torah day and night. Menochos 99b – Rebbe Yishmael's nephew asked him if he is allowed to learn the Greek wisdom, being that he completed learning the entire Torah. Rebbe Yishmael answered him that he could learn Greek wisdom if he can find a time that is not the day or the night, for during those times it is incumbent upon him to learn Torah, as the Posuk says that one must learn Torah day and night. Thus, there is no time that one is allowed to be Mevatel from Limud Hatorah, and to learn Greek wisdom. The Torah sends this message here: "אש" – the Torah, "תמיד תוקד על המזבח" – must always be on the Mizbe'ach, which refers to the mouth – meaning that the words of the Torah Hakdosha must never leave the mouth of a Yid, for there is no time that is not day or night. (ברכת הרי"ח)

Now we can understand why the Torah gives a command here for the first time to Aharon Hakohen in Sefer Vayikra, and why the Olah is the first Korbon mentioned here. Aharon Hakohen meant well when he agreed to be a part of the terrible sin of the Eigel. Aharon Hakohen figured that he would use some stall tactics as they were relying on him to make the Eigel, with the hopes that before the Eigel would come to be, Moshe would return, and they would all abandon their pursuit of the Eigel. It didn't work out the way Aharon Hakohen wanted, and the result was that Aharon Hakohen made the Eigel. He needed to do a major Teshuva for his sin that he performed with his hands, with action.

We know that Aharon Hakohen was a great individual and a true Tzaddik. In his heart, at all times, his only goal was to create a Kiddush Hashem, and not Chas V'sholom, as it turned out, a Chillul Hashem. The Torah comes to tell us that we must know this crucial point. A Yid is to always seek to have all his actions and thoughts for the sake of Hashem. The Korbon Olah is the first Korbon mentioned, for it is a Korbon for Machshavah, for thought. Before one performs an action, there is Machshavah, which has great value. While Aharon did indeed need to do Teshuva, and did so, he is taught here that his thoughts did count. This is a lesson for us all, in that we must seek to have pure and positive thoughts. Limud Hatorah is that which is most precious and must be done constantly. Even when we cannot sit in front a Sefer and learn Torah, we should seek to have Torah going through our thoughts, and connect everything in our lives to the Torah Hakdosha. May we be Zoche to have pure and proper thoughts, and be Zoche to be able to bring a Korbon Olah, with the rebuilding of the Bais Hamikdash, אמנ, בימינו!

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

PARSHAS TZAV

BUNDLES OF MIRACLES

In a week where we went all out celebrating a miracle, let's take a moment to become acquainted with the workings of the supernatural.

A miracle is a sign from Heaven, a divine smile. It could be masked in teva, in the world of perfectly normal occurrences- or it could be a direct act of the divine that shakes our world with its significance.

But in every case we are required to give thanks and praise to our Creator for His intervention in our daily lives.

At the biblical level, a Korban Todah is the vehicle. Giving thanks is our credo (we are call Yehudim- because we give thanks). How much more so- when we survive a dangerous incident should it behoove us to show our appreciation.

The Chasam Sofer questions the context of where the Torah chooses to mention this expression of gratefulness. Why was the mitzvah of Korban Todah taken from its rightful place in Parshas Vayikrah where all the other sacrifices are enumerated to be talked about in Parshas Tzav where the special sacrifices of the Kohanim are detailed?

Let's explain with a story..

The table was laden with all good things. It was after Shachris and Reuven was hosting a special meal in honor of a miracle which had occurred the day before. While crossing the street of a busy intersection, a wayward car traveling at top speed had gone out of control, setting off a series of consecutive collisions, each one narrowly avoiding him. Shaken up, but realizing that the hand of G-d had intervened, Reuven was overflowing with emotion..overcome with

thankfulness.

The very next day, Reuven's friend, Shimon set forth an equally beautiful spread. The congregants looked on with wonder. Shimon explained.. "Yesterday I walked through that very same intersection, a road that I have traversed daily for the past 20 years. I crossed the same huge street safely and without any mishap. I now realize that Hashem has saved me from danger every single day.. every single minute."

The Chasam Sofer explains, the concept of thankfulness, of appreciation, of heavenly protection..Hashgocha Pratis- is a distinction which supersedes the mundane. One needs to interject thought, trust and faith into our daily life to realize Hashem does miracles for us every moment by keeping us alive and safe.. As we say in Modim (Shemonah Esrei) every day.. Al Nisecha SheBechol Yom Eemonu.. We are thankful for the miracles you do for us everyday, Hashem!

There are two types of thankfulness...two different levels.

Of course being thankful when you are openly saved from danger.. Is so very important. But higher than that is the realization that Hashem protects us each minute from harm, staying close by our side and watching over us with love.

The Torah is teaching us the importance of this higher level of appreciation by grouping its teachings together with that of the priestly duties.

May the lesson of Purim- an open miracle, yet clothed in seemingly plausible occurrences recharge our faith for another year of appreciating our close relationship with Hashem and all the daily miracles it entails!

Good Shabbos!



AHARON WAS HESITANT TO SPEND MONEY ON KORBAN OLAH, SO HASH-EM CHARGED IT

RABBI FRAND

The parsha begins with the instruction: "Command Aharon (Tzav es Aharon) and his sons saying: This is the law of the olah-offering: It is the olah-offering [that stays] on the flame, on the Altar all night until the morning, and the fire of the Altar shall be kept aflame on it." [Vayikra 6:2] The Olah offering is a sacrifice that was totally burnt. With most sacrifices someone eats something. Most of a peace offering (Korban Shelamim) is eaten by the person who brings the sacrifice; the sin offering is eaten by the Kohanim. However, the Korban Olah is consumed entirely by the fire of the Mizbayach.

Rashi says that the connotation of the word "Command" (Tzav) is "charge" (lashon zeerus). Why was it necessary to "charge" Aharon? He certainly does not need any special kind of motivation lecture? R. Shimeon states that it is necessary for the Torah to emphasize a command through "charging" when monetary loss is involved. [Kiddushin 29a] People do not like to waste money or lose money. When a mitzvah involves cost with no apparent "payback," the Torah finds it necessary to "charge" those commanded to more fully motivate them and help them overcome their hesitancy.

People find it hard to take an animal, which may have cost them a thousand dollars, and merely have it "go up in smoke" without anyone getting any physical benefit from it. Therefore, by the Olah offering, the Torah says "Tzav es Aharon" – encourage him, give him a Tzav – because a monetary loss is involved.

Why is that? I saw an interesting observation from Rav Moshe Shmuel Shapiro. The world says "Time is money" but the way it should really be stated is "Money is time" – meaning in order to make money, a person needs to spend time on it and time is the most precious commodity in the world. Almost anything else can be replaced, but time can never be replaced.

Our Sages tell us a strange thing: "For righteous people, their money is more precious to them than their bodies". This is counter-intuitive. We would think: Tzadikim? They don't care about their money.

The reason that "for righteous, money is more precious than their bodies" is because Tzadikim realize that in order to gain money, they somehow need to invest time. Therefore their money is precious to them because "my time

was invested in acquiring this." This is why "in a place where monetary loss is involved" even people of the highest stature (like Aharon the High Priest) need to be charged and encouraged to nevertheless diligently proceed with the mandated expenditure.

Rav Moshe Shmuel Shapiro was a disciple of Rav Yitzchak Zeev Soloveitchik (the Brisker Rav) and was himself a Rosh Yeshiva in Israel. He writes as follows:

It is known that the people of America have been blessed with affluence and no doubt G-d rewarded them in this fashion due to the merit of their generosity and the merit of the charities they occupy themselves with. However, I believe, there is also another factor here. I have noticed two significant attributes which certainly also merit the bestowal of riches upon them: First of all, they are diligent in their businesses (zerizusam b'iskeihem). From the time they start their task at work until they finish, they do not allow anything to disturb them. This is different than the workers in our country who take coffee breaks every half hour. Americans appreciate their time and in that merit they have been successful financially.

Rav Moshe Shmuel Shapiro then mentions the following very interesting incident. The Ponnivitzer Rav and Rav Elchanon Wasserman learned together as study partners (b'chavrusa) in the Kollel in Radin. They wanted to look up something in a certain book quoted by the Chofetz Chaim in his Shaar HaTziyon commentary to Mishneh Berura. The sefer was not available in the Beis HaMidrash so they went to the Chofetz Chaim's house, knocked on his door, and asked "Can we see that sefer you quote in the Shaar HaTziyon?"

The Chofetz Chaim told them he did not have the Sefer. They were surprised inasmuch as he quoted it in his commentary. He told them that when he needed to look up something in a sefer he borrowed it from someone and then returned it. The Chofetz Chaim told them "I did not want to buy the sefer because I only buy sefarim I actually need! If I don't need a sefer I don't buy it."

At that point, the Chofetz Chaim turned to his bookshelf and let out a sigh. They thought he let out the sigh because he had so few volumes in his personal library. He corrected them: "No. What bothers me is that maybe I bought a sefer amongst my collection that I don't use enough and therefore I really shouldn't have purchased it – I gave out my money for something I didn't really need."

This is a very interesting story and it is contrary to conventional wisdom. Conventional wisdom is that people like to have large libraries. The Chofetz Chaim's opinion was if you do not absolutely need something you do not buy it, because money was very precious to him – because time was very precious to him. This is in line with the idea that "in a place where there is monetary loss encouragement and 'Tzav' is necessary.

NATHAN SHARANSKY'S INTERESTING TAKE ON THE RUSSIAN-UKRAINE CONFLICT



Natan Sharansky spoke at a Sheva Brachot gathering in honor of the wedding of Benaya and Neta Dickstein. Benaya's parents, Yossi and Chanah, were murdered in a terrorist attack when he was seven years old. It's too bad that only those in attendance heard Sharansky, the famous prisoner of Zion, speak as follows:

"When I was growing up in Ukraine, in Donetsk, there were many nations and nationalities. There were those with identity papers that read 'Russian,' 'Ukrainian,' 'Georgian,' or 'Kozak.' This was not so important since there was not much difference between them. The single designation that stood out was 'Jew.' If that was written as your identity, it was as if you had a disease.

"We knew nothing about Judaism. There was nothing significant about our Jewish identity other than the anti-Semitism, hatred, and discriminatory treatment we experienced because of it. When it came to a university application, for example, no one tried to change his designation from 'Russian' to 'Ukrainian' because it did not matter. However, if you could change your designation of 'Jew,' it substantially improved your chances of university admission.

"This week, I was reminded of those days when I saw thousands of people standing at the borders of Ukraine trying to escape. They are standing there day and night and there is only one word that can help them get out: 'Jew.' If you are a Jew, there are Jews outside who care about and are waiting for you. There is someone on the other side of the border who is searching for you. Your chances of leaving are excellent.

"The world has changed. When I was a child, 'Jew' was an unfortunate designation. No one envied us. But today on the Ukrainian border, identifying as a Jew is a most fortunate circumstance. It describes those who have a place to go, where their family, an entire nation, is waiting for them on the other side."



ASSIMILATION IS NOT THE ANSWER TO ANTISEMITISM: BE AN ISH YEHUDI, A PROUD JEW!

In its "Audit of Antisemitic Incidents," the ADL recorded over 2100 acts of assault, vandalism and harassment against Jews last year, a 12% increase from the previous year and the highest total since tracking began in 1979. An AJC survey found that 90% of Jewish Americans believe antisemitism is either somewhat or a very serious problem. So, antisemitism is rising and overwhelmingly we claim to be concerned about it. But what are we willing to do about it?

When Haman approached Achashveirosh with his diabolical, genocidal plan to exterminate the Jews, he said, "there is a nation scattered abroad and dispersed among the nations." The Talmud (Megillah 13b) expands on this conversation.

When Haman targeted the Jews for annihilation, he said to Achashveirosh, "Let's destroy the Jews." Achashveirosh replied, "Not so fast. I am afraid of their God, lest He do to me what He did to my predecessors."

Haman relieved the King of that fear when he said, "Yeshno am echad," which translates literally as "there is a certain nation." The Talmud quotes Rava, who explains that Haman was telling the King something much more strategic and insightful. Not yeshno am echad, there is a certain nation, but rather yoshnu am echad, there is a sleeping nation. Said Haman, "They have been negligent of mitzvos, they are divided, fighting with one another. They are arguing amongst themselves but at the same time they are fast asleep as to what we want to do and how we threaten them."

We were on the brink of extinction as a people because we were asleep.

We were vulnerable and literally on the brink of elimination and extinction as a people because we were asleep. Our eyes were closed to what was happening around us. We didn't take the threats seriously and we didn't stand up for our right to simply exist.

Haman recognized and took advantage that there is a nation that is sleeping. All he had to do was continue to lull the Jewish people into a false sense of security, to breed complacency and apathy, and at that

moment he could accomplish his goal of ridding the world of our people.

Indeed, Rabbi Soloveitchik suggested that the true miracle of Purim is that an anti-Semite rose, threatened us, and we believed him. We didn't excuse him, accept his bogus apologies or say he didn't really understand what he was saying. We didn't just reject his tropes, we confronted him, we took him at face value, and we were determined not to let him threaten our people.

Identifying an anti-Semite, taking him or her seriously and doing something about it is nothing short of a miracle.

So how did we survive? What spoiled Haman's plan? Why did we ultimately triumph over Haman such that we are here today and he is a distant memory? The answer is simple: Mordechai and Esther.

We understand Esther's heroism. She risked everything: her life, her family, her people, to go out on a limb and confront the king without permission. But what made Mordechai a hero? If you think about it, Mordechai may actually be a villain, a perpetrator in the story, responsible for initiating the decree to exterminate the Jews of Shushan and beyond.

Would it have been so terrible for him to just bow down? Just once? Not only does Mordechai refuse to bow down to Haman, he insists on antagonizing him by camping out on Haman's route so that Haman would see him every day and be bothered by the one Jew who refuses to show him honor. Mordechai's behavior provokes Haman and he responds by declaring his intention to destroy not only Mordechai, but all of Mordechai's people, the Jews. Even after Haman's plan has been pronounced, Mordechai continues to snub him.

When Achashveirosh remembers what Mordechai had done to save his life and sends Haman to reward him by parading around publicly, Mordechai could have declined the honor. Instead, he accepts, humiliates Haman and infuriates him further!

And this is the person we consider a hero of Purim? Why? A closer look seems to indicate that Mordechai's ego put the Jewish people at risk. What was the source of Mordechai's intransigence?

You might think it's simple - bowing down was idolatry, one of the three cardinal sins for which we must give up our lives rather than violate. Indeed, the Ibn Ezra suggests that Haman was wearing idolatrous symbols. Rashi comments that Haman had declared himself a deity. Either way, it would seem Mordechai was right

not to bow down, he was simply following Jewish law and it was his peers who were wrong for bowing, even if not doing so would mean risking their lives.

But that's not the whole story. The Talmud (Sanhedrin 61b) says that the law of sacrificing your life rather than engaging in idolatry applies if in fact one is buying into the divine nature of the idol. If one is bowing simply out of fear, one is not liable.

So why didn't Mordechai simply bow down in an effort to save the Jewish people?

Yes, Mordechai would have been entitled to bow down. To save his life, he could have been apologetic for his Jewishness and submitted to a virulent anti-Semite, bowing down to Haman and his worldview that wants a world without Jews. But Mordechai understood what was at stake.

Mordechai understood the antidote: To stand firm, to stand strong, and to stand as a proud Jew, a Torah Jew.

Mordechai, a humble scholar and righteous sage witnessed the growing antisemitism of Haman and his desire to see Jews and Judaism erased and he understood the antidote. If Jews were fast asleep, excusing away even the anti-Semitic "tropes" of their time, the answer was not to bow down, even if it was technically allowed. The answer was exactly the opposite. To stand firm, to stand strong, and to stand as a proud Jew, a Torah Jew.

The answer was to not apologize for being a Jew, but rather to be the proudest and most tenacious Jew, and that is exactly what he did. And this is how is Mordechai known in the Megillah: "Ish Yehudi haya b'Shushan ha'bira - There was a Jewish man in Shushan the capital." What do you mean a Jewish man; there was only one? There was a large Jewish population in Shushan!

The Megillah is telling us that true, there were many Jews, but some were abandoning their Judaism and others were failing to stand up for it. The Jewish community was asleep; there was only one Ish Yehudi, an unashamed, unembarrassed, unapologetic Jew.

What happens when Jews stand up for ourselves, when we call out and confront anti-Semitic song lyrics, tropes and yes, call out antisemites themselves? By the end of the story, the Megillah tells "fear of the Jew had fallen on them and so no man could stand up against them." Why? "Because Mordechai, the proud, unashamed, unapologetic and fearless Jew earned the respect of his multitude of

brothers, he sought the good of his people and spoke for the welfare of the next generation.”

One of the critical, but too often neglected, lessons of Purim is that the answer to our enemies is not to hide, apologize, or erase our Jewishness. To the contrary, it is to swell with and share our Jewish pride. When we act with confidence and pride, we gain respect. It is no coincidence that Mordechai emerges as a leader not only of the Jewish people, but a dignitary in the Persian government.

The mitzvah of Purim is to get to a point that we can't tell between cursed is Haman and blessed is Mordechai. We are very good at the blessed is Mordechai. We look to explain, excuse, justify and see everyone as a blessing. But we need to get to a point of remembering that identifying a Haman and cursing him is as important as blessing a Mordechai. We have to call out an anti-Semite, hold them accountable, hold those whose silence makes them accomplices accountable.

This Purim, don't just dress up like Mordechai; act like Mordechai.

If you share concern about growing antisemitism, the question is: what will you do about it? Certainly we have to write letters, make phone calls, attend rallies and hold antisemites and those who fail to condemn them accountable. But there is something else we must do. I can't help but notice that assimilation and intermarriage are at record highs, even as antisemitism is as well. Clearly blending in entirely and erasing our differences altogether is not only dangerously wrong theologically, it has no correlation to being safer and more secure. It is as if just when Jews try to downplay their Jewishness, our enemies will not let us forget.

We must appeal directly to the American people, to carry ourselves with pride, but also with dignity, honesty, integrity and righteousness. If like Mordechai our neighbors come to know and respect us, they will be intolerant of leaders who dare promote anti-Semitic rhetoric or tropes. If we carry ourselves properly, those we work with, work out with, shop with, or live near will speak out and stand up to demand resolutions of condemnation and removal of voices of hate from critical committees.

This Purim, don't just dress up like Mordechai; act like Mordechai.

Be an Ish Yehudi.

Three things to know about Purim:

- 1- It is greater than Yom Kippur. Therefore, Yom Kippur is called Yom KiPurim – like Purim. Purim is the real thing.
 - 2- The Simcha is greater than Yom Tov. On Yom Tov, Bes Din would send out police, so thing don't get too wild. On Purim they did not send anybody because it is supposed to be Simcha without any boundaries.
 - 3 – The greatness of Purim. Chazal say that in the future the festivals will be canceled but Purim will not end, even after the coming of Moshiach. Chassidus explains that the weekdays will be at a high spiritual level so you will not see the contrast of a Yom Tov day. However, Purim will still be celebrated as a great day.
- ==== Chassidic concepts.

UFARATZTA



DR. SIMCHA

Days of “ increasing happiness big time “ are upon us !!!!! these give us a chance to step out of the insanity , Taking a break out of it to get rejuvenated & to develop a strong awareness of how much HASHEM, REALLY loves us unconditionally (& how much we love HASHEM ☐). Why be happy when Adar comes IN , when the winning only started on the 13th ?! Answer ; to teach us that when life seems all bleak terrible & awful , put the pedal to the metal with SIMCHA & we'll see the yeshua BIG TIME !



מילתא דבדיחותא

AS SEEN IS THE CHELMER BAIS MEDRASH THE LAWS OF PREPARING COFFEE IN SHUL

(Do not try this at home)

Note: These rules apply to Tea where applicable. There is one exception. Your used tea bag should never be thrown out. It should be place near the hot water in case someone does not want a new tea bag and is only happy with a used one.

When one goes to the coffee area, one should be careful to push 2 or 3 people and be very careful that the coffee they are holding pours out onto their hands and clothing.

One will remove from the cup holder three or four cups and only use one of them and make sure the rest of them fall and become dirty.

One should fill boiling water up to the top of their cup and then pour out a third of the cup

Take the spoon and put it in the jar of coffee and take out a spoonful of granules and be sure that on the way to his cup half of them will be poured on the counter and half on the floor ...

There is a custom to close the jar of coffee, and that custom is foolish, and in our country we do not do so.

There is a custom to take a used spoon or stirrer and stick it in the coffee again and that is the proper custom

One should be very careful to stick their nose into the milk as far as it will go and smell well. This is for health purposes in case the milk became spoiled between the one who just used it a second ago and when you use it.

If one found that the milk is good to drink they should pour it into their cup and even pour it outside the cup as it is said “what is good for a tsaddik is good for his neighbor” ...

It is customary to drink about half of the cup, and the cup with the rest is left on a table until it pours on the floor or on a table with seforim or until someone volunteers to remove it. Whichever comes first.

Be sure to be on your cell phone when making and drinking coffee as it is always better to drink coffee with friends..

If one is not sure if they have waited too long to make a Brocha Achrona they should wait by the coffee arear until someone else makes one for him



SCHOOL COLLECTION

A MATH JOKE

If there are ten cats in a boat and one jumps out, how many are left?

None, they were all copycats!

A HISTORY JOKE

What does the 1286BC inscribed on the mummy's tomb indicate?

The license plate of the car that ran him over!

A HISTORY JOKE

Who succeeded the first President of the USA?

The second one!

A MATH JOKE

Teacher: Now class, whatever I ask, I want you to all answer at once. How much is six plus 4?

Class: At once!

EARLY CALL

One morning the phone rang at 3:00 a.m. in Jeff's house. He picked up the phone and a woman asked, "Is this 555-1111?"

"No, this is 555-1112." Jeff replied.

"Oh, I'm so sorry for disturbing you." The woman said.

"That's alright," Jeff said. "I had to get up to answer the phone anyway."

ONLINE DETECTIVE

I went online to become a private

detective. It was a private detective school online, and I paid online. But then I never heard from them again. I thought to myself, I either got ripped off or this is my first case.

SHOULD HAVE GLASSES

A policeman stops a lady and asks for her license. He says "Lady, it says here that you should be wearing glasses."

The woman answered "Well, I have contacts."

The policeman replied "I don't care who you know! You're getting a ticket!"

HEAR ABOUT THE CHELMER

Hear about the Chelmer that bought an AM radio? It took him a month to figure out he could play it at night too.

MOTHERS

Abe was 75 years old and had a medical problem that needed complicated surgery. Because his son Jacob was a renowned surgeon, Abe insisted that Jacob perform the operation. On the day of his operation, as he lay on the operating table waiting for the anesthetic, Abe asked to speak to his son.

"Yes dad, what is it?"

"Don't be nervous, Jacob, do your best and just remember, if it doesn't go well, if Heaven forbid something should happen to me, your mother is going to come and live with you and your wife."

THE SERMON

A Rabbi told his congregation, "Next week I plan to speak about the sin of lying. To help you understand my speech, I want you all to read Perek 37 in

Chumash Bamidbor."

The following Shabbos, as he prepared to deliver his sermon, the Rabbi asked for a show of hands. He wanted to know how many had read Chapter 37 in Bamidbor. Every hand in the shul flew up. The Rabbi smiled and said, "Bamidbor has only 36 chapters I will now proceed with my sermon on the sin of lying."

THE MILKMAN

Yankel Pfeferkorn had never been a successful businessman until he went into the business of dairy farming. His business took off like a rocket and very soon his milk was the talk of the town. It was smooth, sweet and creamy and flew off the refrigerator shelves.

Yankel's good friend Feivel Gezuntheit goes to visit Yankel's dairy farm and asks him for the secret to his incredible milk.

Yankel (after making him sign a non-disclosure) tells him that most farmers feed their animals a mix of hay, grain and soy combined with pasture feeding and lots of water. What he does is, he substitutes the water with milk.

Feivel says "so, you don't give them water, you only give them milk?"

"That's right" says Yankel

"About how much milk do they drink a day?" asks Feivel

"10 quarts" says Yankel

"And how much milk do they produce a day?" query's Feivel

"10 quarts" says Yankel

Feivel is flabbergasted, "So how do you make money?"

"That's the secret" says Yankel " what goes in is cholov stam and what comes

out is cholov yisroel

THE HUMOROUS TALE OF THE MATCHMAKER & THE STUDENT

A shadchan corners a bochur and says, "Do I have a girl for you!"

"Not interested", replies the bochur.

"But she's beautiful!", says the shaddchan

"Looks aren't everything" says the bochur.

"Yes. And she's very rich too."

"Really?"

"And she has great yichus, From a very fine and well known family."

"Sounds great." says the bochur. "But why would a girl like that want to marry me? She'd have to be crazy."

Replies the shaddchan "Well, you can't have everything!"

BARBER BARGAINS

One barbershop in town put up a sign attacking the fancy salon down the block. The sign said, "Why pay twenty dollars? We give haircuts for ten dollars." The salon got even by putting up a sign of its own stating, "We repair ten-dollar haircuts!"

EXPENSIVE HAIRCUTS

Almost bald man : Why do u always charge me double? You ought to charge me cheaper as I don't have much hair!

Barber : No, no! We don't charge for cutting the hair! We charge for having to search for it!

Mystery of the Megillah

BY RABBI PINCHOS HOFFMAN

One of the biggest mysteries of the Megillah is the actions of Queen Esther.

How come no one knew her true identity? She grew up in a Jewish environment in Mordechai's home. He was a famous person. Yet when they took Esther to be in the contest to become queen, no one had any idea who she was. That meant, it was a well-kept secret – even in the Jewish community. This is hard to fathom.

Why did Mordechai instruct Esther not to divulge her Jewish identity? This was just asking for trouble. Much of the hatred of the Jews would have gone away if Achashversoh had known her background.

The Yaaros Dvash brings in his sefer the reason why Achashversoh hated the Jews so much was because he saw in a dream that the next king of Persia would be a Jew. Of course, he never dreamed that he would marry a Jewess and have a son who would be Jewish to take over his throne. So he just

assumed that there would be a Jewish revolt and he would be overthrown and out of power. Had he known that Esther was Jewish and his son Darius II would be Jewish, he surely would not have conspired with Haman to kill all the Jews.

To prove this thought, at the party thrown by Esther in the palace with Haman in attendance, the king asked Esther who and which person would dare to harm his queen and her people. This showed that he truly loved her and would never have agreed to commit genocide against her people.

However, the Hand of Hashem was evident and there was another plan. Hashem used Mordechai and Esther to execute His plan.

Until this time in history, the Jewish people never fully accepted the Torah – even on Mt. Sinai. Chazal tell us that the Jews said "Naas-eh Vnishma" but it was forced. As a matter of fact, Hashem had to hang a mountain over their heads (כפה עליהם הר כגיגית) in order to force them to accept the Torah, but it was not a whole-hearted acceptance.

On Purim, though, the Jews did teshuvah and now accepted the Torah fully. Just as Hashem had to put the Jews through the Golus Mitzraim in order for them to want to

leave Egypt and receive the Rechush Gadol – which was the Torah – so too, they had to suffer the threat of Haman and eventually the victory over Amalaek, in order to finally come to the level of קימו וקיבלו and to fully accept the Torah.

Mordechai and Esther were messengers to bring this about. Hashem made Mordechai instruct Esther to hide her identity in order to build up Haman's intrigue. The Chasam Sofer suggests that Esther had such beauty as the Gemara elaborates and says that she looked to each and every person like she belonged to their nationality. She was dark, Oriental, Persian, etc. She was a beauty to all who saw her because they saw her like one of their own.

Mordechai recognized this attribute and believed it to be a message from Hashem that she remain incognito so that Haman would never suspect that she was Jewish. Then, he could try to put through his plan to kill out the Jews. In the end, though, the Jews were victorious and because they were made to go through this entire episode, they now accepted Hashem and His Torah in full.

This is the great miracle of Purim.



- *Chaim's Mobile Detailing* -

Contact Chaim @8455376868

Servicing Monsey and the greater Rockland area

AVAILABLE FOR WEEKENDS.

4 BEDROOM SLEEPS 8+ 3 BATH

STUNNING KITCHEN, LARGE DINING ROOM

ON FORSHAY ROAD

PLEASE CALL 845-548-4787

PATCH PLASTER PAINT

THISPATCH
Call or WhatsApp **845.729.4545**

PRIVATE UPDATED HOUSE
AVAILABLE FOR WEEKENDS.

5 BEDROOMS, 3 FULL BATHROOMS,

1 MIN. WALK TO 18 FORSHAY.

PLEASE CALL 845-204-8283 AND LEAVE A MESSAGE.

35⁺ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

RAMAPOST.COM

Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952



Join Our
Annual Purim
Drinking Game



Rules To Enter

1. Email support@smithsystemhealth.com to receive your tracking form
2. Drink 1 cup of Water for every 1 cup of Wine
3. Submit your tracking form
4. Be on the lookout next week for the winner!

Enter the
competition where
everyone's a winner!



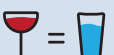
Email

support@smithsystemhealth.com

WIN A 1-MONTH PERSONALIZED WORKOUT PLAN



ENTER TODAY!





RABBI NACHUM SCHEINER

ROSH KOLLEL

HILCHOS CHALLAH FOR PURIM

In honor of this year's yom tov of Purim, which falls on Thursday and Friday, with Purim so close to Shabbos, many people give challos and cake for shaloch manos. I would therefore like to share with you a shiur on hilchos challah that was given when the Night Kollel learned hilchos challah, and is relevant to Purim.

The following are some common questions that come up in regards to the halachos of challah that are relevant to Shalach Manos:

- *How do we apply the rules of tziruf sal – combining all one's shaloch monos in one place – will that require one to now take off challah?*
- *Do chocolate cake and sponge cake require hafrashas challah ?*

TZIRUF SAL – COMBINING ALL ONE'S SHALOCH MONOS IN ONE PLACE:

In regards to challah there is a special halachah called tziruf sal, the combining all one's dough or bread in one "basket." In a nutshell, this regulation is that if one baked less than the amount required to separate challah and subsequently put all of the baked goods together in one box or basket, he will then become required to separate challah.

This is the procedure

used when baking matzos: although each batch is not large enough to require taking challah, once they put it all together in one big box or container, the requirement of challah kicks in.

This question is very applicable to shalach manos – both on the giver's end as well as for the recipient. Often, a person will bake a little at a time and then put all the baked items together in a big box or the freezer. Similarly, one may receive a variety of shalach manos from people who did not have the sufficient amount to require the separating of challah and then puts them all together in a big box or the freezer. In these cases, does one become required to separate challah, now that he has the proper amount in one "basket"?

This question is a source of great discussion among the contemporary poskim. Rav Shlomo Zalman Auerbach zt"l raises the question whether a freezer will have the halachic status of a "basket," since it is plugged-in to the wall and attached to the house. Additionally, he points out that, often the various batches of shalach manos are individually wrapped and are considered separate entities and are not associated one with the other, even when they are placed in the freezer or one big container. One more factor will be when a person puts the various shalach manos into the

freezer and wants them to be kept separate, the regulation of being in one basket also does not apply, since he wants them to stay as separate entities and they are therefore not associated one with the other.

SPONGE CAKE AND CHOCOLATE CAKE:

Although these cakes are made with a batter and not dough, the consensus of the poskim is that sponge cake and chocolate cake do, in fact, require separating challah and should be separated after it is baked.

Throughout the year, people do not usually separate challah, when baking cakes, because in general, people do not bake cakes in large quantities and do not use the amount that requires separating challah. However, before Purim, with people baking up a storm, in quantities that do require separating challah, they should be separating challah

Wishing you a Freilechin Purim and a Wonderful Shabbos,

Rabbi Nachum Scheiner



CHABURAH AT THE NIGHT KOLLEL



THURSDAY NIGHT CHABURAH

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
Currently: מסכת מגילה

Friday - Shuirim
Beinyonei Dyoma and relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING
- HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

• Daf Hashovua
8:15-8:45

• ZERA SHIMSHON SHIUR
8:15-9:00 Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

• Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers
• Yeshivas Bein Hazmanim

• Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim

• Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

CLOTH BELLS TEACH HUMILITY IN KODESH; A PURIM LESSON FROM CHARVONA

RABBI YISSOCHER FRAND

RINGING CLOTH BELLS TEACH US TO PERFORM KODESH HUMBLY

The pasuk in Parshas Tezaveh says “You shall make the Robe of the Ephod entirely of turquoise wool.” [Shmos 28:31] One of the garments of the Kohen Gadol was the Meil, a kind of robe. The Torah describes how the Meil is to be made and then it says “You shall make on its hem pomegranates of turquoise, purple, and scarlet wool, on its hem all around, and gold bells between them, all around.” [Shmos 28:33] On the hem of the robe, there were little balls in the form of multi-colored pomegranates. Additionally, there were golden bells which alternated with the pomegranates around the hem of the garment. The Torah emphasizes that the sound of these bells would be heard whenever Aharon would come into or leave the Sanctuary. [Shmos 28:35]

This is the simple reading of the pesukim and this is how Rashi interprets the reason for the alternating bells and pomegranates. The Ramban argues with Rashi’s interpretation that between every two bells there was a pomegranate. If the configuration were as Rashi suggested, there would seem to be no point to the pomegranates. The Ramban understands that there were cloth pomegranates and inside each pomegranate was this pseudo bell, made also out of material in the shape of a bell. It was simply cloth against cloth and it did not ring!

Rav Chavel in his commentary on the Ramban notes that according to this interpretation it is hard to understand what kind of sound the “bells” made. What does the pasuk then mean when it writes “And the sound of him will be heard when he comes into the Holy”? Cloth hitting cloth does not make noise! Rav Chavel suggests an answer based on the Pesikta: It was a miracle that sound emanated from these cloth bells as if they were made of gold. Even though based on physics and acoustics the sound of cloth against cloth should have been inaudible, miraculously a sound was heard.

Still, we must ask: Why? Why did HaKadosh Baruch Hu need to make such a miracle in the Beis HaMikdash? Of course, miracles occurred in the Beis HaMikdash on a daily basis – but they all served an understandable purpose. For example, there were never flies around the slaughtered animal meat and the smoke from

the Mizbeach ascended directly to Heaven. But, if there was a need to have a sound announcing the Kohen Gadol’s entry into the Beis HaMikdash, why not use a real bell? Why use a miraculous sound that emerged from “cloth banging against cloth”?

My son, Reb Yakov, told me a very nice explanation in the name of Rav Yosef Flamm. There is a message here: When someone enters the Kodesh – the Holy – he should not be the party that is making the noise! In Avodas HaKodesh, do not look to make a lot of noise: Do it quietly, do it humbly, do it without a lot of bells and whistles. But the result will nevertheless be “and the sound of him shall be heard when he enters into the Holy.” The Ribono shel Olam will make it known. He will publicize the matter. You do not need to make the noise yourself.

When you come into the Kodesh, do not look to make a lot of headlines. “Hatzneah leches...” [Michah 6:8] – Walk quietly! Do not worry that you are not making a strong enough impression in your spiritual activities. The Ribono shel Olam will make sure it gets known: “V’Nishma Kolo b’vo’oh el haKodesh” (And his sound will be heard when he enters the Kodesh.) This is the message, according to the Ramban of the cloth bells on the Robe of the Kohen Gadol.

Like Charvona – Always Diber tov al haMelech!

How many times is Charvona mentioned in the Megillah?

He is mentioned twice: Once in the beginning of the first chapter. He was one of the “kitchen cabinet” – namely one of the seven advisors of Achashverosh listed in the pasuk [Esther 1:10]. The second time Charvona is mentioned is when Haman finally met his downfall. “Then Charvona, one of the chamberlains in attendance before the king, said ‘Furthermore, the gallows which Haman made for Mordechai – who spoke beneficially about the king – is standing in Haman’s house; it is fifty cubits high.’ And the king said ‘Hang him on it.’” [Esther 7:9]

Charvona is mentioned a third time in the poem “Shoshanas Yakov” that we recite after the conclusion of the Megillah reading. We say there “And also Charvona, let him be remembered for good.” (V’Gam Charvonah zachur l’tov).

Pirkei D’Rabi Eliezer notes that the first time he appears in the Megillah, Charvona’s name is spelled with an Aleph at the end and the second time he appears his name is spelled with a Hay at the end. Therefore, Pirkei D’Rabi Eliezer claims they are not the same person! The real Charvona is the one mentioned in the first Perek. The “second Charvona” was really Eliyahu haNavi impersonating Charvona! Interestingly, the

name Charvona in the Shoshanas Yakov poem is immediately followed by the expression “Zachur L’Tov” (let him be remembered for good). About whom else do we find this expression “Zachur L’Tov”? It is none other than Eliyahu haNavi.

Rav Zalman Mintz told me that he once heard over a beautiful explanation of this from Rav Ephraim Waxman: The message emphasizes how and why the redemption occurred. The pasuk states “And Charvona, one of the officers before the king, said ‘Also, behold here is the gallows that Haman made for **Mordechai who spoke beneficially about the King** standing in Haman’s courtyard 50 cubits high.’ The Geulah came because Mordechai never spoke ill of the **Ribono shel Olam**. Chazal say that every time it says the word “HaMelech” in the Megillah it is referring to the King of Kings. So too, in the expression Mordechai asher diber tov al **haMelech** – it is referring to the Ribono shel Olam!

The Jews of that time, could very well have fallen into the trap of saying “What is the Almighty doing to us!” Haman came close to executing his plan to exterminate all the Jews – men, women, and children. The Jews could very well have despaired and begin questioning the Justice of Heaven. “Excuse me! What did we do? Why do we deserve this?” Complaints against G-d were very likely being murmured. But Mordechai – who spoke good about the **King** – never complained and never questioned G-d’s Justice. He never doubted that what was happening was fair and just. He was always “Diber tov al haMelech”. He accepted the Talmudic principle that whatever G-d does is for the best (Kol mai d’Avid Rachmana, l’Tav avid) [Berachos 60b].

The message is that Purim, which is the paradigm of our hope for redemption, foreshadows the way it is going to happen for us again. To ensure the speedy coming of this redemption, we must remember to always be “Diber tov al **haMelech**”. After thousands of years of Jewish history and thousands of years of suffering – both on a national scale and on a personal scale – the key is to speak positively about the King and not to question and not to complain “Why is G-d doing this to us!”

This is sometimes very difficult, especially for people that lived through national trials and tribulations, lived through the Holocaust, lo aleinu. It is very hard for people who unfortunately have suffered tragedy and tzoros. It is a difficult nisayon. But Pirkei D’Rabi Eliezer is telling us, Charvona is telling us, and Eliyahu haNavi – who is going to usher in and announce the future redemption – is telling us: The key is to act like Mordechai “asher diber tov al **haMelech**”. If we continue to do that, then just as they merited “For the Jews there was Light, Gladness, Joy and Honor” [Esther 8:16]– so too will it be for us, Im Yirtzeh Hashem.



TOMCHE SHABBOS OF ROCKLAND COUNTY

תומכי שבת ד'ראקלנד קאנטי

In memory of Chaim Munzer z"l • לז"נ ר' חיים בן ר' שמואל צבי



This week has been sponsored

לרפואה שלמה
יחיאל מאיר בן בעלא
פרבנה בת נוסרת

לזכר נשמת
פנחס בן אברהם ע"ה
מלכה בת זאב ע"ה
אליהו בן שלמה הלוי ע"ה
צפורה בת ברוך הלוי ע"ה
געצעל בן שלמה הלוי ע"ה

To sponsor a Shabbos for any occasion,
please call, **845.356.0202 x310**
or email ads@tomcheshabbos.org

בס"ד

בס"ד

184 DAYS UNTIL UMAN

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com

