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PARSHAS ZACHOR

SEE PARSHAS ZACHOR LAYNING TIMES
ON PAGE 4



RABBI YY JACOBSON

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מסכת מגילה

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

Shacharis
6:15 & 8:00am

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שחרית	פרשת זכור Not before	Location
Viskin Neitz: 6:12	6:40am	20 Upstairs
8:00	8:50	18 Main
9:15	10:45	Tent א
10:00	11:35	20 Upstairs
10:45	12:00pm	18 Main

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THE POWER

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ALL ARE INVITED TO COME SAY TEHILLIM
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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

בס"ד

תענית אסתר תהלים בציבור

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



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18 FORSHAY ROAD, MONKEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

בס"ד

זמנים לתענית אסתר תשפ"ב Wednesday March 16

זכר למחצית השקל

פלג 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 פלג Followed by Maariv
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 Followed by Maariv
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

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בס"ד

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Thursday Morning

6:15 -7:00 am
(English)

Rabbi Yanky Moddel

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
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ישבת קימו וקבלו
פורים תשפ"ב

Purim Night Purim Day

Name: _____

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Night Kollolel

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8:15-9:45pm

18 Forshay – Main Bais Medrash

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ZERA SHIMSHON 8:15-9:00pm Thursday	MAHARAL ON THE PARSHA 9:45-10:15pm Thursday	Thursday Night Chaburah 10:15-10:45pm With Guest Speakers

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:
Rabbi Nachum Scheiner | 845.372.6618 | RabbiScheiner@18forshay.com



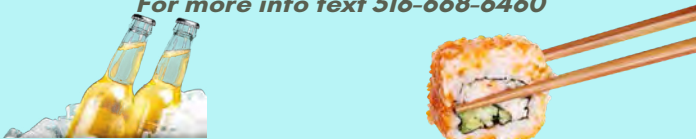
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Night Kollolel

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R' Mosha Rabinowitz

Topic:

Purim –

Revealing The Depth of Our Inner Joy

Sunday March 13

יום א' פרשת צו

8:30 pm

18 Forshay – Main Bais Medrash

FOR MORE INFORMATION OR TO JOIN THE KOLLEL, PLEASE CONTACT:
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com





PARSHAS VAYIKAR, PARSHAS ZACHOR AND THE PURIM CHALLENGE

A question posed quite frequently during this time of year is why are we so against the nation of Amalek to the degree that Rav Hutner in his beautiful Sefer on Purim posits that there will be no trace of Amalek in the future and that his demise is part and parcel of the days of Mashiach.

Purim is a day which the holy books tell us offers us great potentials. It's the Yom Tov of the future as the Gemara and the Rambam write. And it's the day that according to the Arizal is greater than Yom Kippur.

Parshas Vayikra introduces us to the concept of Korbanos which is usually translated as sacrifices but perhaps a more exact translation would be 'closeness through sacrifices' as the root of the word itself implies closeness-- קרב --with the additional letter Nun.

It is interesting to note that nun which is numerically 50, also plays a role in the Megillah. Haman puts up a tree that is 50 Amah high in order to hang Mordechai only to end up being hanged on the tree himself.

In our daily videos on Tefilah we are learning about the mitzva of Krias Shema. There are 245 letters plus 3 that make up the entire three sections of Shema.

I think we can begin to understand the above based on the Pasuk in Koheles זה לעומת זה עשה האלוקים Hashem created an

equilibrium in the world; the balance between good and bad is the choice between reaching the highest level of insight which is the 50th gate verses the 50th level of Gehenom. It's the selection between being a Mordechai or a Haman which is the choice between ending up in the 50th gate of Binah which is what a Korban represents (combining the word קרב with נ to equal Korban) or ending up hanging on a tree 50 Amah high.

The answer lies in the last letter of the first word in our Parsha ויקרא. The alef is small which the Mefarshim teach us is the key to Moshe Rabbeinu's success. Being humble, small, doesn't mean you're nothing; it means you're something extraordinary because you appreciate the munificence Hashem gave you and recognize that ultimately everything in this world is a gift.

Rav Hutner explains based on Chazal that the poison of Amalek was not just that the nation attacked us first. All nations were scared of us when we came out of Mitzrayim. But rather it's Amalek's innate nature of being what Chazal call ליצנות which is best translated as 'a scoffer' a person who takes what is important and makes light of it.

This is why Purim is so special. It's a day where we are engaged in imbibing a powerful drink called wine and we are given the opportunity to elevate every drop and use it to come closer to Hashem.

This is what we need to remember this Shabbas and use to prepare ourselves for the great day of Purim. Shabbat Shalom

Spring 2022



אדר ב' / ניסן תשפ"ב

Mincha Mariv Minyanim

18 מנחה ↓

Table with 2 columns: Time (1:30 to 6:45) and Description (e.g., מנחה גדולה, 1:30, 1:45, etc.)

מעריב

Table with 2 columns: Time (8:30 to 12:45) and Description (e.g., At פליג, At שקיעה, 6 MIN, etc.)

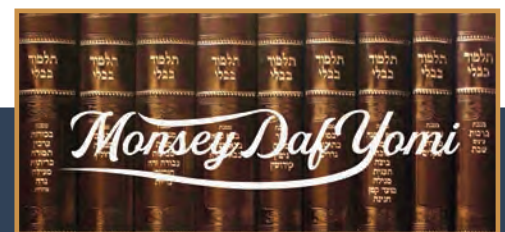
*Repeat Krias Shema after nightfall

↑ Upstairs ↓ Main Floor

מנחה ומעריב

Table with 2 columns: Time (12 MIN, 6 MIN, AT, 10 MIN, 20 MIN, 30 MIN, 40 MIN, 50 MIN, 60 MIN) and Description (e.g., טל, שקיעה, etc.)

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



Starting new masechtah Wednesday ימות, come join live 9:05 in Rabbi Corens office, and join the whats app group to get the shiur everyday, please text Rabbi Stern at 845-263-5371.

Rabbi Aaron Lankry Marah D'asra 305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren דוד"צ - מנוד שיעור 914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner Rabbinic Coordinator, Rosh Kollel, Kollel Boker & Night Kollel 845-372-6618 | rabbischeinert@18forshay.com

Uri Follman Manager 845 587 3462 | manager@18forshay.com

MEGILLAS ESTHER I

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



75K – The Jews killed 75,00 of their enemies – 9:16

10,000 – The amount of silver talents Haman offered Achashveirosh to enact the decree for annihilation – 3:9

No Haggadah – That year Mordechai decided the Jews should fast three days including the night of the Seder. He reasoned that it was better that they forego the Seder that year than c”v to be destroyed and never observe another Seder. (see Gemara Megilla 15a)

Techeiles – The famous piyyut about Purim – *Shoshanas Yaakov* – states that the Jews were happy when together they saw the techeiles of Mordechai. (When Mordechai removed his clothing to don the royal garments when he was being paraded through the streets of Shushan, Haman put on Mordechai’s clothing. In this way he hoped people would think Mordechai was leading the horse. He indeed fooled his daughter who was sure it was Mordechai she was dumping the contents of her chamber pot upon as they passed her window. But there was one article of clothing Mordechai wouldn’t take off – his tzitzis. The Jewish people too were unsure who was on the horse... until they saw the unmistakable techeiles sticking out of the royal clothes. It was then they were sure it was Mordechai atop the horse, and they truly rejoiced. In addition, the message of techeiles is to remind us that Hashem runs the world, the underlying message of Purim.)

King’s Scepter – When Esther was instructed by Mordechai to appear before Achashveirosh unannounced, Esther replied that she was risking her life because only if the king stretched forth his royal scepter would her life be spared 4:11, 5:2

Stable Boy – When Vashti refused to appear before Achashveirosh on the final day of his party, she accompanied her refusal with very harsh and insulting words, including reminding him that he had been a stable boy many years earlier for her own grandfather King Nevuchadnezzar – Gemara Megilla 12b

India-Ethiopia - The beginning of the Megillah states that Achashveirosh was king from Hodu (India) to Kush (Ethiopia) – 1:1

Secret Identity – when she was first taken to the palace and for years afterwards Esther kept her identity a secret. In addition, Memuchan in the Megillah (chapter 1) was really a pseudonym for Haman - 1:16, gemara Megilla 12b

Help I can’t sleep – At the beginning of the sixth perek, the Megillah relates that Achashveirosh couldn’t sleep. The custom is that the reader raises his voice when he begins perek 6 because that incident was the beginning of the unfolding of the miraculous salvation – 6:1

3 Days – Esther called upon the Jewish people to fast for 3 days and nights for the success of her mission appearing uninvited before Achashveirosh – Esther 4:16

3 Days – Esther called upon the Jewish people to fast for 3 days and nights for the success of her mission appearing uninvited before Achashveirosh – Esther 4:16

Rabbi Yossi Bensoussan

G-d Runs the World

The Cohen family had come to see me, and we were discussing their adult son, Moshe, who was having a lot of difficulties in life and was getting distant from his parents. In the meeting, we spoke a lot about acceptance and understanding, and we came up with a game plan. But to be honest with you, it was a difficult one. It was going to cause them to change so much of what they've said and done until then, and they were nervous about it, understandably so. We debated the topic for a few minutes, and as it turned out, the Cohens left my office and I never heard from them again.

About a year later, I'm sitting in my office and meeting with somebody for the second time. Sure enough, about halfway through the meeting, my phone starts to ring. Normally, I don't have my phone on me during a meeting. But this time, I must have forgotten my phone in my pocket, and there it was ringing. I put it aside, but it didn't stop. We soon thereafter ended our session, I looked at the phone and I realized that it was the Cohens from a year ago who just decided to call me now.

I call them back right away. Mrs. Cohen says to me, "I'm sorry I called so many times." "Is everything okay?" I asked. "Yes, it's just that my husband insisted he has to speak to you right now." He then proceeded to tell me:

"Yossi, I'm not saying it's been easier, but we've tried everything. About a month ago, I said, 'Forget it, I'm just going with what you said, and let's see what happens.' And now, I must say, I'm seeing a little bit of improvement. I'm seeing a little bit of something. He started to show an interest in being more responsible with who he is, a little bit better, a little bit healthier. And I just want to say, I know there are a lot of people who I'm sure can't pay you. They can't afford to come meet with you, and you can't give them sessions. So I want to sponsor one of your clients. I want to sponsor one person that you meet with who can't afford to pay."

"That's so kind of you," I replied, and then, all of a sudden, I realized what he had said and I started crying. As soon as I hung up the phone, at that point, it was only me and Hashem in the room. I looked up and said, "We often think we are doing a big chesed, and it's really You Hashem running the world."

Because the boy who just left the room when my phone was ringing was ... their son, Moshe. And right before he left, he reminded me, "I'm really, really sorry, but one day I'll be able to pay you for our meetings. Right now, I have nothing and I can't afford it."

The minute he left, I got on the phone with his parents, and they said that they'd like to sponsor one of my clients. What they didn't realize is that it would be their own son.

G-d runs the world. He's really got it.





Rabbi Reisman

A THOUGHT ON THE YOM TOV OF PURIM FROM RAV CHAIM KANIEVSKY.

In the beginning of the Megillah it describes the wealth of Achashveirosh. It describes it in great length. The question is why is that important? Rav Chaim Kanievsky in his Taima Dik'ra (page 254 on 1:4) gives an incredible Teretz. He says, somebody reading the story of Achashveirosh and 180 days of partying and then his demand from Vashti would wonder if this is a normal human being. How can a normal human being make such a demand of the queen?

Zagt the Megillah the way Rav Chaim Teitches it, that it can only happen to a very wealthy person. A person who has such astonishing wealth and is a Baal Taiva, it is not having the wealth, it is needing the wealth. Needing to show off the wealth. A person who is wealthy and wants to show it off, needs something new every day.

The Medrash says that every day he brought six new Otzros, six new treasures that he revealed to the people. He needed every day to have more and more to show off. When he ran out of things to show off, he was brought to the point of wanting to show off his wife.

The point being, that in his increased involvement with his wealth and over time it became more and more and more and he just had to have it that he showed off his Taivos that he had, until it got to that point that he did something that seems not normal. Such is the allure of wealth and having to show off ones wealth. Ad Kan the words of the Taima Dik'ra of Rav Chaim Kanievsky.

We take these two thoughts together and as the years go by we realize that with time the more we are involved in things, the more involved in having things and needing things, it comes to a point that you do things that are just not normal. The more involved in appreciating the Ribbono Shel Olam, the more we are involved in appreciating Torah, as time goes on it becomes a new life, a new recognition, a new appreciation.

In thinking about Rav Pam's Shmuzzin over the years, I can't remember a single Purim Shmuzz that focused on the story of the Megillah or Achashveirosh or even a mention of Haman. In thinking about the Shmuzzin, I remember that they were all about appreciation of K'imu V'kiblu, of Klal Yisrael making a new Kabbalas Hatorah, a new appreciation of learning, a new appreciation of Torah. It is an incredible thing that that was Rav Pam's Marbim B'simcha. His Marbim B'simcha was a new connection, a new appreciation for Torah, for Limud Hatorah. Everything points to Limud Hatorah. As the years go on we become more and more connected to something. It is either stuff or it is spirituality. You have to choose one you can't have both.

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



Rabbi YY Jacobson

THE HAPPIEST MAN ON EARTH

Eddie Jaku was born as Abraham Jakubowicz in Leipzig, Germany, in the year 1920. He grew up as a Jewish child in Germany where his father used to tell him, "Abraham, I want you to always remember that there is more joy in giving than there is in taking." In 1938 on Kristallnacht, Eddie was beaten, almost to death, by ten SS soldiers. And then the series of trying events began. He was then sent to Buchenwald. He escaped Germany and went to Belgium. When Hitler invaded Belgium, he was placed on a train to Auschwitz. He stole a hammer and screwdriver from the platform, and over the course of nine hours on the train, managed to unscrew the boards of the carriage and escape back to France and Belgium, where he reunited with his family, who also escaped from Germany.

But in 1943, the Gestapo discovered the hiding place of the family and put them all on a train to Auschwitz. Dr. Mengele sent both of Eddie's parents to the gas chambers immediately; Eddie was sent to work. He was one of the few Jews who managed to escape the death camp, but then he was shot in the forest by a Polish farmer. He realized he had no choice but to return. And indeed, he returned to Auschwitz. A Jewish doctor took the bullet out of his calf, and then he was placed on the death march in January of 1945. After a few days with no food and no water, Eddie realized he would not be able to continue on, but he also knew that if you stopped, you got a bullet in your head. Eddie noticed a ditch. He managed to escape into the ditch, and he survived in the ditch for six months on raw snails. Until he was poisoned by the water flowing in a nearby creek, and couldn't stand anymore. He was deathly ill and began crawling to the nearby road, hoping that a Nazi soldier would detect him, shoot him and take him out of his misery.

But he then saw an American tank and the U.S. soldiers lifted him up, wrapped him in a blanket and sent him to the hospital. They didn't think he would survive, but he did. Six weeks later, he was out of the hospital.

He bought a ticket to go back to Brussels, hoping maybe somebody of his family survived. He found his sister, Henni, who had also survived Auschwitz. A few months later, he met another young Jewish woman, a survivor by the name of Flora. They got married and relocated to Sydney, Australia, and in 1950, their first child was born. Eddie describes that until then, he was bitter and angry and depressed. But when his child was born, his happiness came back to him in abundance and he made a decision: "I'm going to live a happy life, full of gratitude and kindness. I'm going to be polite, sensitive, compassionate and empathetic,

and I'm going to help bring kindness to the world."

Last year, Eddie celebrated his one hundredth birthday, and following that birthday, he decided it's time to write a book. He published his first book and he titled it, "The Happiest Man on Earth." It became an international bestseller. One story of that book touched me so deeply.

It was shortly after the Holocaust. He'd just lost most of his family. He was living in a flat in Belgium, and he opened a newspaper where he began to read about two Jewish girls who tried to commit suicide. They jumped off a bridge in Brussels. They tried to fall on a barge, but instead fell into the water. They survived, they were arrested, and they were put into a mental hospital. Eddie decided, "I have to help these two girls." And despite the fact that he had nothing - he lost almost everything - he went to the hospital. The conditions were appalling, and he met these two girls and he realized that they are perfectly normal and balanced, intelligent and wonderful people. But they lost their entire family. They had been in Auschwitz and Birkenau.

Everybody was murdered and they simply didn't want to live. They did not have the stamina, the desire to continue to live, so they decided to take their lives. Eddie met with the head of the hospital, and said, "These girls don't belong here. Let me take care of them. Let me nurture them back to health. Besides that, the conditions here are horrific for anybody. If you come in normal, you leave three months later mad." The man let him take them. Eddie raised them along with his sister, and he encouraged them. He fed them and he nurtured them. And being also a survivor of Auschwitz, he empathized with them. And finally, he managed to give them back that hope, vigor, inner fortitude and resilience they needed, and they went on to marry Jewish husbands and build beautiful families. Eddie, for life, maintained a connection with them.

"Then I finally managed," Eddie writes, "to experience what my father told me as a youth. 'Abraham, there's much more joy in giving than there is in taking.' When I saw these two beautiful girls come back to life, I realized that even in the depths of darkness, you can see miracles. And if you don't see miracles, you can become the miracle and you can create the miracle by giving life and hope and kindling a flame of love and faith in the heart of darkness."

Just this past year, Abraham Jakubowicz, Eddie Jaku, returned his soul to its Maker. On October 12, 2021, 6th Cheshvan 5782, this 101 year old hero of the Jewish people, hero of the world, passed away in Sydney.

But Eddie, the flame that you and your generation kindled in the midst of the deepest darkness will continue to burn forever and inspire us for eternity.

GAN HATORAH

Rabbi Yakov Yosef Schechter



RABBI BENTZION SNEH

ADAPTED FOR ENGLISH FROM THE WRITING OF RABBI SNEH

VAYIKRA – ZOCHOR THE GREAT PITFALL OF UNCERTAINTY

39:1 " ויעשו את בגדי הקודש אשר לאהרן כאשר צוה ד' את משה

ואם נפש כי תחטא ועשתה אחת מכלל 5:17 מצות ד' אשר לא תעשינה, ולא ידע ואשם ונשא עונו "If a person will sin and commit one of all the commandments of Hashem that may not be done, but did not know and became guilty, he shall bear his iniquity." Rashi says that the Posuk is referring to an אשם תלוי (Asham Talui) – one is not certain if he sinned. The next Posuk tells us what Korbon this individual must bring. The term "עונו" means a sin that was done intentionally. What is the meaning of the Posuk when it says, "ולא ידע", he did not know if he sinned, yet he will "נשא עונו" – carry his intentional sin? If we are speaking about an unintentional sin, and a sin that may not have even been transgressed, why does the Posuk call it "עונו"?

"א ספק עבירה קשה עבירה" – "A questionable sin is worse than a sin." Chazal tell us that if one is uncertain if he transgressed a commandment, it is worse than one knowing with certainty that he sinned. One who knows he sinned, will regret his action, and do Teshuva for his iniquities. However, the one who may have not sinned, always thinks in his mind that perhaps there is really no reason to regret his actions and do Teshuva for he did not do anything wrong. It is worthy for one to run away from sin, and be concerned with a Safek Aveira (a sin that is in question if it was done), and one must stay even farther away from a Sfek Sfeika, (a double questionable sin – meaning that there are potentially two different ways that what he did was not actually a sin). If one is sick and in need of a Refuah, he will try all that is possible to be healed. Even if something may be farfetched that it will work – if he thinks that there is a chance it will work, he will be willing to try. All the more so, for one's Ruchniyos, one must say that even if there is the slightest chance that this will have a negative effect on my Ruchniyos, I will avoid it. One who is not careful is Chas V'sholom demonstrating that he does not care about the Kovod of the Ribbono Shel Olam. (פלא יועץ)

"ולא ידע ואשם ונשא עונו" – This refers to one who may have inadvertently sinned – meaning he is not even certain if he sinned, and certainly did not do it intentionally. Why is this Korbon called אשם from a Loshon שממה, desolate, while one who definitely sinned inadvertently brings a Korbon Chatas, from a Loshon of making a "mistake?" Additionally, why is the Korbon for the Asham Talui more expensive than the seemingly greater sin of one who needs to bring a Korbon Chatas? One who sinned inadvertently knows he did something wrong. He is concerned about the ramifications of his actions, and is pained over it. The bringing of a Korbon in and of itself does not accomplish a Kapparah. When one is pained for his actions, and regrets what he did, that is a large part

of obtaining a Kapparah. Tehillim 39:19 "כי עוני אגיד, אדאג מחטאתי" – "Because my iniquity I admit, I worry because of my sin." In contrast, one who is not certain he sinned does not have these feelings. He thinks perhaps he has nothing on which to do Teshuva. Therefore the Torah tells him to bring a Korbon Asham – he should know that it could lead to desolation. He did something wrong, and he too needs to obtain a Kapparah. It costs even more money than the Korbon Chatas to make the point that one needs to do more. (רבינו בחיי) Pirkei Avos 1:16 "רבן גמליאל היה אומר": "ולא תרבה עשה לך רב, והסתלק מן הספק, ואל תרבה לעשר אמדות" – "Rabban Gamliel used to say: Appoint a teacher for yourself, and remove yourself from uncertainty; and do not give excess tithes by estimating instead of measuring often." We already learned in a previous Mishna from Yehoshua Ben Perachya (Mishna 6) that one should appoint for himself a Rov. Why do we need it in this Mishna too? Additionally, what is the connection between appointing a Rov, and the end of the Mishna of not giving excess Ma'aser by estimating? One must make himself into a Rov, or one must appoint for himself a Rov. It is not acceptable that one not know the Halacha himself, and not ask. People think that if they always err on the side of caution, they are always Machmir, then they are doing what is proper. This Mishna comes to teach us that this notion is completely incorrect. Many improper results come from one being Machmir inappropriately. Certainly the Mishna is not suggesting that one always look for a Kula, a Heter. It is proper for one to be Machmir when he knows the Halacha, and although some Poskim hold that it is permitted, he will be stringent and follow those who are Machmir. That shows Yiras Shomayim, and brings one closer to Hakodosh Boruch Hu. However, one who is Machmir for no other reason than ignorance – it can bring about a Kilkul, and is not condoned. (שלשלת האבות) Parshas Zochor – The way of Amalek is to say that everything which occurs in the world is happenstance. Devorim 25:18 "אשר קרחה בדרך" – "מקרר" – to cool down and say that everything is happenstance. That is the ultimate lack of Emunah in Hakodosh Boruch Hu. That is what they tried to make Klal Yisroel believe as well. (אמרי הר"ם) What seems to be a Chet, an unintentional sin, is really an Avon, a sin that one could have and should have avoided. The Koach of Amalek is to create uncertainty, that which is very destructive to Yidin. One must know that he must stay far away from sin – any type of sin. He must learn as much Torah as he can so that he knows what is right and wrong, as well as have a Rebbe to ask questions to and to hear Mussar from. One who looks at his actions and looks to justify them will not come to do Teshuva, and will end up in שממה, desolation. Uncertainty is not good for Klal Yisroel. They must know and make sure that they are on the proper path of Avodas Hashem. May we be Zoche to be strong in our Emunah in Hakodosh Boruch Hu, and stay from away from uncertainty.

PARSHAS VAYIKRAH OVEREATING, EMOTIONAL EATING AND THE CHOICES WE MAKE.

Yom tov is coming, Let's get prepared.

It all boils down to a very simple question - do we love our bodies more than the food that we want to (over)eat?

If you have trouble asking, much less answering that question, you must be either a child of a holocaust survivor or a restaurant reviewer. We're in Monsey, let's assume for now that the former is a more accurate answer.

Do you grimace upon trying to button your pants - (did I leave out half of our readers? no problem, I am sure they will excuse me while I speak to their husbands).

If you seemed to be on your way.. losing weight and trimming down, but suddenly due to changes in age and metabolism, just looking at food seems to make you heavier. I know you wives out there are laughing.. ("He does more than just LOOK at food").. And you bochurim who are thin and getting thinner.. just wait til you hit 50 or even 40, just wait.

But if metabolism and age are getting to you.. If you are getting less sleep and more carbs.. Then read on.

(אדם כי יקריב מכם א, ב)

"When you bring a sacrifice to the Bais Hamikdash make sure to be sincere. It's important, but how are we to fulfill this mitzvah, now? We have no temple to bring our sacrifices to!

No problem, Chazal tell us (Berachos 55a) "When there is no temple, your table.. or what you eat will atone for you!

In short , our bodies are our temple.

The Vilna Gaon was learning in his Bais Medrash in Vilna one day, when a voice started shouting loudly outside, interrupting his holy learning.

It was the shoemaker in Vilna, a spirit hadnentered his body.

But an interesting thing occurred when the dybbuk gazed into the Gaon's face. He shouted, Rebbi, of you, they announce in heaven- "Beware of R'Eliyahu and his Torah learning!"

If you gaze upon me and utter even the simplest of words from

your learning I will be forced to leave thispoor mans body..!

The Gaon turned his head away.."For many years I have sworn off having anything to do with your kind and he turned to close the window.

It wasn't long till a spirit in the underworld captured the soul of a Yeshiva Bochur in Volozhin. The bochur uttered holy and prophetic words, scaring all those around him.

One of the elderly sages tested him.."If you are not careful, I will bring you to the Holy Rabbi Eliyahu.."

"Although we are afraid of him- we know that he has sworn not to be involved with us.. "

Asked the sage - why are you deathly afraid of the Rabbi from Vilna.. -He does not subject his body to the lengthy fasts proscribed in the ancient texts.

"Yes".. the Dybbuk replied, you are right .. he does not attain holiness by fasting..but his eating pierces the heavens.. His eating is as holy as the sacrifices once offered in the Beis Hamikdash!....."

My Rebbi, Rav Pam ZTZ"L, once told us that the Vilna Gaon ate but a kezayis, swallowed whole, each day, but still was extremely strong.. So strong in fact, that once while learning with so much passion he actually broke off a piece of the table wit his hand!

Where does this leave us mere mortals? This morning before Shacharis a friend called and shared some bad news.. Halfway through the conversation.. with a herbal tea in my hand.. I reached for the hamantaschen that I have been staring down .. and resisting since Purim. These hamantaschen gave me comfort. Yummm

Due to the miracle of plastic bags, they tasted nearly as fresh as they did on Purim day. And yes, ladies, that's another column- How we men will eat almost anything, anytime. Down went 2 of them, in a flash And up went my sugar count and weight, i'm sure.

Oh, excuse me, you needed an answer to the question raised at the top of thiscolumn ?

Perhaps just acknowledging that we have a problem is the answer.. And the solution must center around, self control, a food plan, a workout regimen.. and as my wife says just closing your mouth!

Have a wonderful Shabbos!

SEGULOS FOR SHABBOS ZACHOR, TAANIS ESTHER & PURIM

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 אֶת-רַחֵל "and the Lord remembered Rachel" (who was barren) and it is written in Bereishis 21:1 וַיִּזְכֹּר אֶת-סָרָה "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 זָכַר אֶת-עַמְלֵק "remember what Amalek did to you" and right after we read the Haftorah of Shmuel-1 15:1 פָּקַדְתִּי אֶת-אֲשֶׁר-עָשָׂה עַמְלֵק "I remember what Amalek did to Israel".

Taanis Esther

Regarding the significance of Taanis Esther we find the following words of the Seder Hayom:

"...For this was the day that was transformed from sadness to joy and from mourning to Yom tov. Instead of our enemies waiting to rule over us as they wished – to kill and obliterate us as were the thoughts of Haman the rasha – all the Jews gathered together in the cities of the provinces of the king to fight for their lives and take revenge against their enemies. Being that this was a day that everyone was waiting for mercy of Heaven to save them from the hands of those who sought to do to them evil and Hakadosh Boruch Hu was there to help them and save them from their pains, they have taken upon themselves every year to fast on this day, to give praise and thanks for the past, and to daven and beseech for the future..."

The following are the words of the Kav Hayashar (Rabbi Tzvi Hirsch Kaidanover 1648–1712) (perek 97):

"...For this is a very opportune day that our tefilos be accepted in the merit of Mordechai and Esther. And anyone who needs mercy for anything that he needs to daven for, should make time for himself on the day of The Taanis Esther and first say the twenty-second perek of Tehillim - Lamnatzeiach al Ayeles Hashachar... - which Chazal say refers to Esther who was called Ayeles Hashachar (Yoma 29a, Medrash Shochar Tov 22). The Gemara (Megillah

15b) also teaches us that Esther davened this perek when she was on the way to present herself before Achashveirosh... Afterwards, he should pour out his words before Hashem, and say his requests mentioning the merit of Mordechai and Esther, and in their zechus, Hakadosh Boruch Hu will answer your prayers and open up the shaarei rachamim - gates of mercy for him. His tefila will be answered willingly. We need to mention the merit of Mordechai and Esther, for the day of Taanis Esther, and the day of Purim are days of ratzon and ahava. Therefore, it is good to daven on the day of Taanis Esther. And the One who listens to tefilla, should willingly accept with mercy our tefilos, Amen."

Purim

The following are from Segulas Yisrael quoted by Segulas HaBesShT 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 beratzon, 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.

Reb Tzvi Hirsch of Zidachov says whoever drinks on Purim it is as if he fasted from Shabbos to Shabbos and it is a segula to sweeten harsh judgments.

The Chiddushei Harim, the Rabbi of Ger, explained that on Purim there is a law "that anyone who asks (for charity) you have to give". This is true also regarding praying, when we pray to Hashem on Purim, He has to answer our requests.

We read in the Megilla; 'These days [of Purim] are remembered and done'. We are taught "Remembered" by Hashem, so that all our requests are "done". (Toras Emes)

These are special days, for as soon as something good is "remembered" for the Jewish nation, it is no sooner than "Done". (Toras Chaim)

"Hashem sends us each year the same help as he sent by the miracle of Purim in the days of Mordechai and Esther. Whatever prayers are sent up to Hashem by the Jews on Purim is accepted." (Divrei Yechezkel)

It is also brought down from the Rashash and other mekubalim that the main Purim seuda should be eaten in the morning, before chatzos. While this might not be a practical time for many, you can at least wash for some bread and have a small meal in addition to the afternoon seuda. Like this, you will cover all bases and have an extra auspicious time for tefilla by having two seudas.

A Happy Purim to all. May Hashem answer all your tefillos and all the tefillos of Am Yisrael in the Zchus of Mordechai and Esther. Amen.

THE PAYBACK FOR THE MITZVAH OF HACHNASIS KALLAH

When one is blessed by Hashem, he must realize that it is a gift for a purpose.

Horav Yosef Shaul Nattenson, zl, author of the Shoeil U'Maeshiv, was Rav of Lvov. He once went with his brother-in-law, Horav Mordechai Zev, to solicit funds for pidyon shevuyim, to pay ransom, secure the release of a fellow Jew taken captive by slave traders or robbers or imprisoned unjustly. Sadly, this was not an uncommon occurrence. The wicked gentiles who preyed on Jews were acutely aware that Jews are benevolent and would pay for their brother's release, and they took advantage of it. They stopped at the home of Rav Hershel Bernstein, a prodigious philanthropist, who happily supported many causes. The well-known benefactor was ecstatic to see them, and he insisted that they have lunch with him. As a caveat, he would donate all of the necessary ransom. He loved guests, especially such distinguished personages, and he felt it was neither appropriate nor dignified that two such illustrious rabbanim spend their day knocking on doors seeking contributions. A meal with two such Torah giants revolves around Torah. In this case, they focused on the significance of the mitzvah of pidyon shevuyim.

When Rav Hershel heard the topic, he said, "I cannot add divrei Torah to such profound thoughts with which their honors are enhancing this meal, but I can share an exceptional, inspiring story – indeed the story which was the harbinger of my wealth.

"When I was a young man, I studied Torah and was supported by my father-in-law. When the time came for me to go out on my own, I travelled to Leshkowitz, to the great market, to invest, buy and sell, in order to support my growing family. I had four hundred gold coins in my possession. My goal was to purchase precious stones and resell them at a profit. "I arrived at the market to see thousands of sellers, brokers and buyers, all engrossed in the business of making money. As I stood by the gateway to the market, I chanced upon a woman who was weeping bitterly. "How can I help you?" I asked. "What is wrong?" She replied that her daughter had been promised in marriage to a young man. She had promised a dowry of four hundred gold coins which she did not have. She feared that the marriage would be called off, and her daughter would be shamed. She was a widow with no visible means of support. My heart went out to her, so I gave her the money that I had brought along to invest. This was the sum total of my material assets.

"For the sake of curiosity, I walked around the market. Who knows what I would venture to find? As I was walking, a man approached, and, in his hand, he had the most beautiful coral beads. I knew jewelry, and I was partial to precious stones, but I had never come across such beauty. 'Would you like to purchase these beads?' he asked. 'I have no money to invest,' I replied. 'You look like a trustworthy person. I will give it to you on credit. When you sell it, you will remember me.' Interestingly, the price he asked was four hundred gold pieces. I sold it immediately at three times its price and made a handsome profit. I returned to the man and paid him off. He was so impressed that he showed me more jewelry which cost me one thousand gold pieces. What did I have to lose? I had the money. I bought and sold, making a large profit. The next day, when I paid him his thousand gold pieces, he sold me jewelry for six thousand gold pieces. Once again, I made an incredible profit. When I returned the next morning to reimburse the man for his jewelry, he was nowhere to be found. No one had any idea who he was or where he had gone. I have never been able to locate him. I am certain, however, that Hashem had rewarded me for the mitzvah of hachnasas kallah, helping a young bride to get married. I saved this girl the shame of a broken match. Hashem repaid me multiple times over." Rabbi A.L. Scheinbaum's Peninim on the Torah.



PURIM'S WAKEUP CALL

March 5, 2012

Purim is unfolding again right before our very eyes. How can we go about business as usual?

We are living in remarkable times. The approximately 60-year reprieve from anti-Semitism that the nations of the world have given our people out of pity and sympathy in the aftermath of the Holocaust seems to be coming to an end. Our default status in the world – scapegoat, blame, hatred, anti-Semitism, de-legitimization – is being restored as Israel is no longer the underdog and victim in the world's eyes, but rather somehow we have become the aggressor and the perpetrator.

We sing with great enthusiasm, "When the month of Adar begins, we intensify our sense of joy." But how can one be happy right now when we reflect on the Jewish condition in the world? What does Adar contain that would allow us to overlook and disregard the threats that Israel confronts, the isolation it experiences and the challenges our people face?

One year ago, the beautiful Fogel family was brutally murdered. Udi and Rut Fogel, together with their children Yoav, 11, Elad, 4, and 3-month-old Hadas had their throats slit while they slept in their beds. Their three surviving children, Tamar, Roi and 3-year-old Yishai, live today with their grandparents who have at an advanced age heroically taken on the role of parents to these young children.

As we mark the first *yahrzeit* of this atrocity we can't help but ask, where is the *simcha* [joy] of Adar? How can one feel a sense of joy when incidents like this still happen to our people?

Today we are not safe even among the intellectual elite, even at the highest academic institution in America. Harvard's Kennedy School of Government is hosting a conference entitled: "Israel/Palestine and the One-State Solution," and you can be sure, that one state is not Israel. One featured speaker is Ali Abunimah, creator of the website Electronic Intifada, who opposes the existence of a "Jewish State." Also presenting is Harvard's own Stephen M. Walt, co-author of the anti-Israel book, *The Israel Lobby*.

Where is the joy of Adar when an anti-Israel group can freely present hate-rhetoric at Harvard?

Yes, some Harvard graduates have written to the university's president to protest their hosting this conference.

But perhaps as appalling as the actual conference, is the relative silence of the Jewish community. Where is the outrage? Where are the rallies, letter writing campaigns, protests, sit-ins?

Where is the joy of Adar when a virulently anti-Israel group can freely present their hate-filled rhetoric and advance their one-state-free-of-Jews solution, on the most prestigious campus in America?

Today, even a candidate for public office is not afraid to reveal his blatant anti-Semitism.

Just this past week, Arthur Jones, a republican candidate for Congress in Chicago, said: "As far as I'm concerned, the Holocaust is nothing more than an international extortion racket by the Jews." Jones, who organizes neo-Nazi events in commemoration of Hitler's birthday, continued by calling the Holocaust "the blackest lie in history. Millions of dollars are being made by Jews telling this tale of woe and misfortune in books, movies, plays and TV."

Thankfully, Republicans have not put him on the ballot because of his views. But here is the scary thing. He has collected over 1,000 signatures on a petition to allow him to run. That means that there are more than 1,000 other people in Chicago that share his anti-Semitic views. His candidacy comes now, in the month of Adar, supposedly the most joyous of all months. Where is the *simcha*?

Related Article: Purim and Iran

A Sleeping Nation

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 (Megillah 13b), using a play on words, explains that Haman was telling the King something much more strategic and insightful. *Yoshnu am echad* - there is a sleeping nation. They have been negligent of *mitzvot*, they are divided, fighting with one another and divisive. They are asleep as to what is important and what threatens them, Haman pointed out to the King.

The Jews were on the brink of extinction, because they were asleep.

The Jewish people were vulnerable and on the brink of extinction because they

were asleep. Their eyes were closed to what was happening around them. They didn't take the threats seriously. Haman, like so many of our shrewd enemies throughout Jewish history, understood that going about business as usual, living with our eyes closed and sleep walking through life makes us particularly vulnerable and susceptible to attack.

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

So what spoiled his plan? The answer is simple: Mordechai and Esther stood up and, like an alarm, rang and rang until they woke up our people from their practically comatose sleep.

Mordechai understood that the antidote to "the nation that is sleeping" is as the Book of Esther states, "*lech knos kol ha'yehudim* - go and gather all the Jews together" and wake them up. He understood that the response to "they are scattered and dispersed" is to bring them together in fasting and praying. That wakeup call saved our people and ignited a response that provided not only the spark that led to military victory but attracted people of Shushan to want to join the Jewish people.

Purim Then and Now

I look around today and can't help but think our people have been lulled asleep into a false sense of security once again, making ourselves vulnerable. Our enemies are no less evil than Haman, their plans no less nefarious, and their goal no less threatening to our very existence. And yet, for so many, it is business as usual, eyes shut to what is happening and threatening us. Now is the time to wake up, now is the time for to come together in prayer, and in fasting, in letter writing, phone calls, advocacy, lobbying and any way that we can raise our voice on behalf of our people.

Do you think Israel is going to attack Iran? Or do you think no attack will take place and Iran will be allowed to go nuclear? Do you realize that either option is an absolute disaster, potentially devastating and earth-shattering? Do you truly understand the scenario and the casualties if Israel attacks Iran? Can you even imagine the rockets raining down throughout the country, terrorist attacks, condemnations from around the world seeking to isolate Israel, a possible embargo?

And if no attack happens, do you understand the threat and reality of a nuclear weapon held at Israel's head?

And if we do understand, how can we possibly remain asleep and go about business as usual?

Purim is unfolding again right before our very eyes. Iran is modern-day Persia and Ahmadinejad is modern-day Haman sharing the same, explicit goal – to wipe out, in minutes, 6 million Jews.

We must not allow that to happen.

We have an obligation to remember Amalek and what they sought to do to us. The Torah says it is not enough to “not forget.” You can be asleep and yet not forget somewhere buried in your memory that these were once enemies. No, we must also “remember” – zachor. We must remember at all times what our enemies are capable of and never feel a false sense of security.

Real joy is being alive, responsive and alert, ready to face whatever challenges may come.

The time has come to wake up, to remember the Fogel family, and to hold accountable people who celebrate such a murder. The time has come to wake up and to raise our voices in protest of anti-Israel conferences at Harvard and at other universities in this country. The time has come to wake up and to vocally reject the candidacy of a man who can deny the Holocaust. And the time has come to wake up and do everything that we can to make sure Iran does not go nuclear.

Perhaps the joy of Adar is the happiness of waking up, of rising from our sleep of recognizing what we confront and stepping up to make a difference. Real joy is being alive, responsive and alert, ready to face whatever challenges may come and to be confident that we will be triumphant, as we ultimately have been throughout our illustrious history.

When Adar begins, we remember enemies past like Amalek and Haman and we focus acutely on our present enemies and stopping them. When we wake up and confront them, that in itself is a source of joy.



MALKUS AND TESHUVA

In Vayikra 5:23 the passuk teaches us that if one sins and wants to do Teshuva he should return the object that he stole. The Gemara in Chullin 141a says that one who steals does not receive malkus because it is a lav that is attached to an asseh. Since one has a mitzva to return it. The question arises that according to those shittos that hold that teshuva is a mitzvah. (based on Rambam Hilchos Teshuva, Ramban Devarim 30 and Rabbeinu Yona.) How could one ever get malkus since it is nitak to the asseh of teshuvah?

The first answer is from the Chida in the name of Nachlas Binyamin. Since teshuva is an asseh that is klali it covers many lavin so therefore we do not say it is a lav that is nitak to an asseh sh'bichlalos as we see that a lav sh'bichlalos is also a weaker lav not to get malkus.

The second reason is that Teshuva would have a problem that ein le'dayan ela ma sh'ainav ro'os (a judge cannot judge only to the extent that he sees.) Teshuva is something which needs to be accepted in shomayim and the Dayan has no way of knowing that it was accepted. The Ben Ish Chai explains that teshuva is toluy in charata and a Dayan can't ascertain that the charata was in full. Therefore, malkus can't be avoided. But according to this tirutz if a Dayan would have ruach hakodesh and know that the person had proper charata and proper teshuva he would be able to patter him from malkus.

A third tirutz is that teshuva is not something that is bichlal connected with Bais Din it is something that in Shomayim in the world to come can help a person but down here in this world Teshuva does not come into play at all. According to this answer even if Bais Din knows one hundred percent the person did teshuva it would not help him against malkus.

A fourth tirutz is in the Birchas Shmuel vol 3 in the maamer of teshuva that teshuva does a nituk (a disconnect) from the sin but not on the actions of the sin. For example, if someone robbed someone and then was forced to return the object by Bais Din that is not considered teshuva. Since he did not have charata. We can elaborate even more so as we know that teshuva out of fear turns maizid into shogeg. Teshuva out of love turns into zechuyos. We see that the etzem aveirah still exists and just turns into something else that would not suffice for the malkus to fall off.

A fifth answer is based on Makkos 14b that says that if it is possible to do the asseh even before one did the lav that would not be considered nitak le'aaseh. Since every lav that one does he is also over on a bittul mitzvas asseh which requires teshuva so the din of teshuva can come before the lav hence not enough to be okeir the malkus.

A sixth answer is that since teshuva alone is not enough one needs also Yom Kippur therefore teshuva would not suffice to patter one from malkus.

We see the greatness of the inyan of Teshuva and how much we lack today that we can't bring korbanos to forgive for us. Let us bring the geula and we will have all this back again. Amen!

SAMEIACH B'CHELKO

In material matters, one who is "satisfied with his lot" [Sameiach B'chelko] is an individual of the highest quality. A person possessing this trait will, through avoda, attain the highest levels.

In spiritual matters, however, to be satisfied with one's lot is the worst deficiency, and leads, G-d forbid, to descent and falling.

==== excerpt of Hayom Yom

Tes Adar II 1940 the Rebbe's father-in-law, the Rebbe RaYYatz arrived in the United States. The next day he founded the Yeshivah Tomchei Temimim in America. The 12th of Menachem Av 1940 the Agudas Chasidei Chabad bought the building, "770 Eastern Parkway."

UFARATZTA



DR. SIMCHA

Here's something in the spirit of מרבין בשמחה.

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LEARNED NOTHING IN COLLEGE

I learned nothing in college. It was really kind of my own fault. I had a double major: psychology and reverse psychology

KLUTZIER CHILD

There were these two professors arguing over which one had the klutzier child. Each professor thought his was the bigger shlamazal. The first professor yells "There is no way that your son is

The first professor says "Let me prove it to you. Hey Jake! (Jake runs to his father) I don't know if I left myself at the office or not. Would you run there and find out. If I'm there then tell me to come home and eat dinner."

The son says, gleefully, "Sure dad" and runs off.

The second professor not to be outdone says "Oh Yea! Watch this! Hey Sam! Come here! (Sam runs to his father) Here are two pennies. With one penny buy a car and the other buy a microwave."

Sam says "OK." and leaves. The professors keep arguing.

Jay and Sam meet in the street. And they start arguing which one has the dumber father. Jay says, "Well listen. My father told me to find out if he is at the office or not. Well all he had to do was to call the office and find out himself. Two minutes and he would be done. That is foolish if I've ever heard it."

Sam says "Well that is nothing. My dad told me to buy a car with one penny and a microwave with the other. But he didn't tell me which penny was for the car and which one is for the microwave."

THE DISHES

My wife asked me why I was doing the dishes while sitting down.

Told her it's because I can't stand doing it.

TECHNICAL HELP

The prime minister of India was at the White House.

One embarrassing moment was when the President said to the prime minister, 'Could you take a look at my computer?'

'I'm having some problems with it, I can't seem to get through on the tech line.'

THE ISRAELI ARCHAEOLOGIST

An archaeologist was digging in the Negev Desert in Israel and came upon a casket containing a mummy, a rather rare occurrence in Israel, to say the least. After examining it, he called Abe, the curator of the Israel museum in Jerusalem.

"I've just discovered a 3,000 year old mummy of a man who died of heart failure!" the excited scientist exclaimed. Abe replied, "Bring him in. We'll check it out."

A week later, the amazed Abe called the archaeologist. "You were right about both the mummy's age and cause of death. How in the world did you know?"

"Easy. There was a piece of paper in his hand that said, '10,000 Shekels on Goliath!'"

SELF HELP..

A man walks into a book store and asks the clerk if she could tell him where the "self-help" area is.

She replied, "Of course I can, but that would defeat the purpose, now wouldn't it?"

TRUE MOTHER-IN-LAW

Two women came before wise King Solomon, dragging between them a young man in a three-piece suit. "This young lawyer agreed to marry my daughter," said one.

"No! He agreed to marry MY daughter," said the other.

And so they argued before the King until he called for silence.

"Bring me my biggest sword," said Solomon, "and I shall cut the young attorney in half. Each of you shall receive a half." "Sounds good to me," said the first lady.

But the other woman said, "Oh Sire, do not spill innocent blood. Let the other woman's daughter marry him."

The wise king did not hesitate a moment. "The attorney must marry the first lady's daughter," he proclaimed.

"But she was willing to cut him in two!" exclaimed the king's advisor.

"Indeed," said wise King Solomon. "That shows she is the TRUE mother-in-law."



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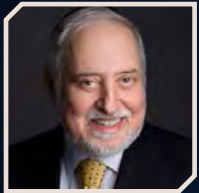
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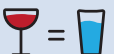
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RABBI NACHUM SCHEINER

ROSH KOLLEL

ZECHER FOR THE MACHTZIS HASHEKEL

Although today we do not have a Beis Hamikdash, and we do not have the mitzvah of giving the machtzis hashekel, there is a custom to commemorate the mitzvah by giving a machtzis hashekel before Purim. The Rama writes that it is customary to give three coins of machtzis hashekel.

This is based on the words of Rashi, who writes that "machtzis hashekel" is mentioned 3 different times, corresponding to the 3 different donations: 1) half a shekel for the adanim of the mishkan, 2) half a shekel for the korbanos in the mishkan, and the Beis Hamikdash, 3) general donations for the mishkan of any amounts.

ONE OR THREE?

The Gra (Maaseh Rav) was of the opinion that only one machtzis hashekel is given. The Kaf Hachaim quotes this and posits that this makes sense, since only one machtzis hashekel was for the korbanos, and continued every year. The other 2 times mentioned in the parsha were for the adanim or the general donation of the Mishkan, and not even something that was given during the times of the Beis Hamikdash. Furthermore, the general donation was not even a machtzis hashekel

However, the Gra himself, elsewhere (Aderes Eliyahu), seems to give a different rationale for this ruling of giving only

one machtzis hashekel. He writes that all of the machtzis hashekels that are mentioned in Parshas Ki Sisa were only given at that time that they built the Mishkan, and not in future generations. However, the machtzis hashekel that was given in the times of the Beis Hamikdash is based on a Halacha L'Moshe M'Sinai, and has nothing to do with the words of Parshas Ki Sisa. Since we are commemorating the machtzis hashekel given during the Beis Hamikdash – and it is not at all connected with what was discussed in Parshas Ki Sisa – there is no reason to give more than one.

The Mishnas Sachir writes at length to explain our minhag of giving 3, because we want to awaken the merit of the various machtzis hashekels that were given. Even if this was not done during the time of the Beis Hamikdash, it is something we need so urgently during our bitter galus.

Interestingly, the Gra himself, in his glosses to the Shulchan Aruch, on the words of the Rama that we give 3 machtzis hashekels makes reference to a Yerushalmi, which may be a source for giving 3 machtzis hashekels. The words of the Yerushalmi are that since the machtzis hashekel is mentioned 3 times, one gives 3. Some understand this to mean that 3 machtzis hashekels are to be given. Others explain that it means that it can be given in 3

installments, which would be following the opinion mentioned in an earlier article that one can give the machtzis hashekel in installments.

SUMMARY

There is a mitzvah in the Torah to give a machtzis hashekel in the times of the Beis Hamikdash. Today we make a commemoration of the mitzvah, either with 3 or with 1.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

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8:45-9:00
- Daf Hashovua
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~Night Kollel~

COMMUNITY KOLLEL NEWS – WEEK OF VAYIKRA

Night Kollel

Rav Avi Kahan gave a very dynamic shiur on the essence of Shabbos and Yom Tov specifically brought out from the Halachos of Yom Tov Sheini.

Looking to bring more Torah into your life? Come join a great chevra in a group discussion, led by Rabbi Yossi Fried, every Wednesday night 8:55-9:55pm, in 20 Forshay, upstairs. Explore the laws of Shabbos, and get a deeper understanding of the halachic process and the practical applications of the halacha.

Rabbi Simcha Bunim Berger gives a number of weekly shiurim. On Thursday night, from 9:45-10:15, he gives a shiur on the parsha, with insights of the Maharal. The shiur takes place in 20 Upstairs.

Kollel Boker

In connection to Meseches Megillah, currently being studied at the Kollel Boker, and a timely topic, I gave a shiur on the topic: "Meseches Megilla General Overview of Weekly Krias Haftora – Rarity and Background of Haftoras Parshas Pikudei in Particular."

NEW SHIUR

In conjunction with Daf Yomi beginning Meseches Chagigah, on Tuesday Feb. 22, Rav Simcha Bunim Berger, Shlit"za started a new shiur in Talmud Yerushalmi, also on Meseches Chagigah. This is an opportunity to learn the inyanim and sugyas that run parallel to the Daf Yomi of Talmud Bavli. The shiur takes place: Monday through Friday, 6:15am – 7am, in 18 Forshay Upstairs, R' Lankry's office.

MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chaverim, with kugel and cholent. This past week the guest speaker was Rabbi Avi Kahan.

SEMICHAS CHAVER PROGRAM

Rabbi Coren's SCP shiur is a new and innovative halachic program carefully crafted for the needs of the 21st century, with a specialized focus on the ethical meaning of the Halacha. The program is rich with content that can easily be imparted to your family. Upon completion of each topic and successfully passing a written exam, every member will receive Baal-Habatim Semicha (Certificate of Accomplishment) from Chief Rabbi Amar, HaRav Neventzal and HaRav Hershel Schachter. The shiur takes place every Monday night at 8:00pm. For more information or to register: Rabbidac@gmail.com.

YESHIVAS KIYMU V'KIBLU

We are pleased to announce that Ohr Chaim will once again be having our yearly Yeshivas Kiyemu v'Kiblu, with Matan Schara B'tzida, for all boys over Bar Mitzva. The schedule will be as follows: Purim –Wednesday Night – 1 hour between 9-11:00pm, Purim Day – 1 1/2 hours between 8:30am-12:00. All learning will take place at 18 Forshay Upstairs Bais Medrash. Refreshments will be served. For more information, please contact: 845 263 7462 // kolleladministrator@18forshay.com.

Wishing you a Happy Adar and a Wonderful Shabbos,

Rabbi Nachum Scheiner



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