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Complete Purim & Taanis
Esther Schedule / pg 16-19



THE KAPARA ON LASHON HARA

"You shall make the Robe of the Ephod entirely of turquoise wool... 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; a gold bell and a pomegranate, a gold bell and a pomegranate on the hem of the robe, all around."

One of the Vestments of the Kohen Gadol was the Meil, a robe that was adorned with bells and rang whenever the Kohen Gadol walked. The Gemara in Arachin discusses how all of the Kohen Gadol's Vestments atoned for a particular aveiro; the meil atoned for the sin of lashon hara. The Gemara explains that the meil, which made a loud kol (sound) should atone for lashon hara which makes a loud kol. However, the Gemara brings a seemingly contradictory braissa[2] that says that the ketores (incense) that was used in the Mishkan atones for lashon hara. It answers that there are two different types of lashon hara; the ketores atones for a more 'quiet' form lashon hara, when the speaker hides his true feelings from the subject of his criticism and therefore the 'victim' of the lashon hara has no awareness that someone is criticizing him. In contrast, the lashon hara that is atoned for by the meil is characterized by the speaker making no secret of his true feelings about the victim to the extent that the victim is very likely to be aware of what is being said about him.

The need for two separate ways of atonement for the two separate types of Lashon Hara can be understood as follows. Each form of lashon hara is more detrimental in some way than the other. Consequently, whilst the meil has the capacity to atone for the damaging aspect of 'loud' lashon hara it cannot atone for the harm caused by

quiet lashon hara. Similarly, the ketores can atone for the malignant features of 'quiet' lashon hara but it cannot do so for the areas in which 'loud' lashon hara is more damaging.

The Chofetz Chaim zt"l discusses how speaking lashon hara of the 'quiet' kind can also involve a transgression of the Mitzvo, "do not hate your brother in your heart (loh sines es achicha bilvavecha)." The simple understanding of this Mitzvo is that one only transgresses it when he keeps his hatred in his heart and does not reveal it to anyone, including the subject of his hatred. However, if he expresses his hatred even in a negative way, he does not transgress 'loh sines' because he did not keep the hatred in his heart].

The Chofetz Chaim argues that this is not necessarily the case; a person may hate his fellow and tells others of his hatred, but act towards him in a friendly manner. This, the Chofetz Chaim writes, is also a transgression of keeping hatred in one's heart. He explains that the root of the sin of keeping hatred in one's heart is that the subject of the hatred is unable to protect himself from the person who despises him. Consequently, if the 'hater' hides his true feelings to his fellow he is guilty of loh sines even if he tells others about his hatred. We see from the Chofetz Chaim the above concept that 'quiet' lashon hara has a particularly devious aspect to it, in that its victim is totally unable to protect himself from the silent bombardments that he is subjected to.

Shabbat Shalom Rabbi Aaron Lankry

NEW MINYANIM ADDED: EARLY MINYAN MINCHA FRIDAY 12:39, 1:00, 1:30, 2:00, 2:30

SHABBOS ZMANIM

Table of Shabbos Zmanim including Candle Lighting (5:31 PM), Mincha Alef Tent (5:41 PM), Mincha Bais Chabad (5:41 PM), Shkiya (5:41 PM), Shachris Vaskin-Daf Yomi Shiur (5:47 AM), Shachris Ashkenaz 18 Main (8:00 AM), Shachris Main Minyan 18 Tent (9:15 AM), Shachris 20 Forshay Bais Chabad (10:00 AM), NEW Shachris 18 Forshay (NEW 10:15 AM), Mincha (1:45 PM), Pirchei (2:00 PM), Mincha Shalosh Seudos (5:30 PM), Shkiya (5:50 PM), Marriv (6:30 PM 18 Tent, 6:35 PM)

WEEKDAY ZMANIM

Table of Weekday Zmanim including Shachris (20 minutes before Neitz), Mincha & Mariv (12 minutes before Plag), Mincha & Mariv (12 minutes before Shkia), and a special schedule for MARCH 05 - MARCH 10 with times for Neitz, Pelag, Shkia, Magen Avraham, Gra-Baal Hatanya, and Neitz.

Advertisement for Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ TZVI BLECH: Gabbai, featuring a photo of the Gabbi.

Advertisement for Mincha Mariv Minyanim, Winter 2022-2023, featuring a table of Mincha and Mariv times for various tents (A, B, G, D, E, F, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z) and a list of Mincha and Mariv times for tents A through Z.



Rabbi Coren

PARSHAS ZACHOR

WHAT WE SHOULD REMEMBER/MOSHE RABBEINU'S MISSING NAME

The Vilna Gaon points out that it's in this week's Parsha, Parshas Tetzaveh that Moshe Rabbeinu's name is omitted from the text precisely on his Yarzeit, the seventh of Adar. An interesting explanation as to why his name is missing came to me after many years of wondering. The beginning of the Parsha speaks about the pure oil that was required for the Menorah. Rashi explains that כתיב לב נשבר ונדכה אלוקים לא תבזה means 'crushed for the menorah lamp.' I would like to suggest that the pounded-down oil represents the purity that a person requires when learning Hashem's Torah which is exemplified by the Menorah.

A crushed heart is a heart that is humbled. As the Chovos Halevavos in Shaar Haknia explains, the foundation of all Middos is humility. Humility doesn't just mean to feel crushed or broken. The verse says לב נשבר ונדכה אלוקים לא תבזה – 'a beaten and shattered heart Hashem won't belittle.' A true unassuming person first recognizes the greatness of the Neshama he received from Hashem. He identifies that all his talents and attributes are gifts from Hashem. The more he grows spiritually the more he realizes how much he owes the Almighty and that he will never be able to properly return His favors.

Moshe was the ultimate humble man. While being the closest human to Hashem, he was the most modest. In fact, the reason why his name is omitted this one time in the Torah is that he asked Hashem to erase his name if Hashem didn't forgive the Jewish people. And although this was an act of self sacrifice, because it was spoken aloud, it had to be fulfilled. And this is why the beginning of this week's Parsha speaks about the purity of oil for Torah/Menorah. Without true humility and genuine dedication, a person will end up devoid of spirit and love of Hashem.

Usually Parsha Zachor coincides with this week's Parsha and the Yarzeit of Moshe Rabbeinu. In our daily video, I presented a new idea that was sent to me by Hashem as to what should one focus on during the Moshe's Yarzeit—the Seventh of Adar. There are different customs as to what to do on one's yarzeit. The ones most practiced are fasting and doing good deeds (which can include giving food in shul for reciting Brachos etc) and learning Torah. I want to add that the most important accomplishment one can achieve and the greatest Nachas one can give a departed Neshama is the

perfection of Middos especially the Middah of Anava. And this is true especially on the Yarzeit of the most humble person who ever lived.

Those that are following our videos on Megilas Esther will be inspired with the explanation of the Malbim on the subject of humility. The Malbim brilliantly contrasts the self-effacement of Esther the Queen and Mordechai haYehudi with that of Haman HaRasha. Even when Esther rises to a high status, she never loses her humility and in fact her modesty is what attracts the favor of King Achashverosh and all those who know her. The same is true of Mordechai who never wavers from his principles and remains steadfast in his fear of Hashem only. We see the exact opposite with Haman. Haman, the descendant of Amalek, craves only what he doesn't have. He will never be happy (except for the few moments when he found himself on what he perceived as the same level as the king) and this becomes the source of his downfall. Even when he is totally shamed by the king who orders him to lead Mordechai dressed in royal garments through the city on a kingly horse, he returns home to his wife and 'friends', belittling the situation and dismissing the event as a fluke of luck instead of admitting his mistake. He is determined to fight Mordechai come what may. And despite his wife's pleas and suggestions that the best route at this point would be to degrade himself which would lead Mordechai to become haughty and cease his fasting, Haman refuses to listen. He dies hanging from the tall tree that he himself had prepared for Mordechai. A tree 50 amos represents the potential of the greatest gate of achievement or the greatest gate of destruction. This was how Haman's life ended and this will be the eventual downfall of all the Amalekim who personify this attribute of false Gaavah – haughtiness—in place of healthy pride and Yiras Shamayim. As the passuk in Parshas Zachor says 'he doesn't fear or see Hashem.'

May we be zoche to be truly humble and G-D fearing Jews with genuine Simcha from all the myriad of gifts that Hashem has bestowed and keeps bestowing upon us every moment. Shabbas Shalom



RABBI BENTZION SNEH

ליהודים היתה אורה. הוא נודע כאיש פלא שרואה הכול ומרבה לגלות מה שראה. פשטותו וענוותנותו היו כה גדולות, שרבים לא הבינו את דרכו. אך הגדולים שהכירוהו מקרוב ידעו שהוא בעל רוח הקודש וגדול בתורה.

כמי שקיבל מרבי לוי יצחק מברדיט' שוב, הייתה בו אהבת ישראל ולימוד זכות אף על פושעי ישראל. היה קרוב להמון העם, התהלך בקרבם והתאים את תורתו ושיחותיו אליהם. גיל היה לפרש פסוקים ומאמרי חז"ל בדרך עממית ואפילו בלשון הגויים.

הוא התגורר בסרביה (מולדובה), שהייתה ידועה בכרמיה, גפניה ויינותיה המשובחים. להרבם של יהודי בסרביה היו במרתפים כמה וכמה בקבוקים של יין, אבל הם לא השתמשו בהם, אלא כאשר הגיעו אליהם אורחים ממחוזות אחרים ורצו לכבדם. יהודי בסרביה נהגו לשתות מיינם רק בשבתות וימים טובים בעת הקידוש, ובסדר פסח לגמו ארבע כוסות של מצוה ותו לא.

הזמנים היחידים שבהם הרשו לעצמם לשתות היו בפורים ובערב יום כיפורים. הם לא היו נוהגים למנות "רב לפורים" כמו שעשו במקומות אחרים, אבל חריפי החסידים נהגו לומר "תורה" על עסקי שתיית יין.

הם החלו לפרוק את לבם ורבי מאיר ציוה להשקותם בין עד שהחלו לשיר ולרקוד, וממש שכחו לגמרי מהצרה הצפויה להם במסחרם. כאשר התבטחו סמו כדבעי אמר להם רבי מאיר: "היו בטוחים כי שוב יעלה המחיר של עורות הכבשים, ובעזרת השם עוד תרוויחו כסף רב במסחרכם. שכן מפרש מאיר ביום פורים את מה שקראנו היום במגילת אסתר: ליהודים הייתה אורה ושמחה וששון ויקר' - ליהודים היו עורות והיה לבם מלא דאגה ועצבון כי חששו להפסד מרובה, אבל זושמ' חה וששון, מכיוון שהטיבו את לבם במשתה היין ושמחו וששון, אז זיקר' - התייקר המחיר."

בתום משתה הפורים אצל רבי מאיר הסוחרים חזרו למקומם ולמסחרם, ובתוך תקופה קצרה התייקרה סחורתם והם חזרו להצלחתם ביתר שאת.

הרב הסופר יהודה ליב הכהן מיימון שמע את הסיפור מפי בנו של אחד הסוחרים הללו. הבן העיד כי המשיך את עסקו של אביו, והוסיף שאף הוא סוחר מצליח מאוד בעורות כבשים, ומאמין בשלמותו כי הצלחתו עדיין נובעת מברכתו של אותו צדיק.

הוא נודע כאיש פלא שרואה הכול ומרבה לגלות מה שראה. פשטותו וענוותנותו היו כה גדולות, שרבים לא הבינו את דרכו. אך הגדולים שהכירוהו מקרוב ידעו שהוא בעל רוח הקודש וגדול בתורה.

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פורים אחד דרש רבי מאיר, כטוב לבו ביין, ואמר: "יום כפורים הוא כפורים, כלומר כמו פורים. לפי המסורה משה רבנו קיבל בפעם השנייה את לחות הברית ביום כיפורים, ובמסכת מגילה אמרו חכמינו כי היהודים קיבלו שוב את התורה בימי אחשוורוש."

"יומשום כך", המשיך רבי מאיר, "יש לשתיהם סגולה אחת והיא: לכפר על עוונותיהם של בני ישראל. וההבדל ביניהם הוא שבערב יום כיפורים מצווה להרבות באכילה ושתייה ואחר כך באה התענית, ואילו בפורים הסדר הפוך: בערב פורים מתענים ואחר כך בעיצומו של פורים מצווה לאכול ולשתות.

"לא רק בפורים חייב אדם לבסומו עד דלא ידע, אלא שגם בערב יום כיפורים, בערב גמר הדין מחויבים לשתות הרבה. רבי אלעזר בן עזריה אומר במסכת עירובין כי הוא יכול לפטור את ישראל מן הדין, משום שהביא ישעיה אמר עליהם 'ושכורת ולא מיינ', כלומר שהם 'שיכורים ואין נתפסים על עוונם', כפי שמפרש שם רש"י."

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Rabbi Reisman

PURIM IS ALL ABOUT POSITIVITY

Rav Tzaddok in Tzidkos Hatzaddik 255 (on page 136 - 137) says an absolutely incredible Teretz to an often asked Kasha. We know that Mordechai discovered that Bigson V'seresh were plotting to kill Achashveirosh. He revealed that that was taking place, and Bigson V'seresh were killed. Chazal say G-d created the Refuah before the Makkah. That this would ultimately be the reason why Mordechai finds favor in Achashveirosh's eyes.

Asks Rav Tzaddok, Esther was at that point already in Achashveirosh's palace and she was forced to live with him as a wife. Mordechai could not be happy about this as she was his wife. Had Bigson and Seresh succeeded in killing Achashveirosh, Mordechai would have had a Yeshua, because his wife would come back to him and all would be good. Not only that, but Achashveirosh is Chayuv Misah because a Ben Noach who lives with a married woman even B'shogeig is Chayuv Misah. He asks, why did Mordechai interfere with Bigson V'seresh's plan to kill Achashveirosh, he should have been happy about it.

Answers Rav Tzaddok a Teretz that only Rav Tzaddok would have the courage to say. He said that Mordechai understood that in his generation the need to serve HKB"H was through a Middah of kindness, of generosity, of positivity. That was the problem with his generation. They all felt very pessimistic, very negative. 70 years had passed according to their calculation, and the Geulah had not come, and they were pessimistic. That is why they went to Achashveirosh's Seuda. They felt downtrodden and beat up.

Mordechai said no, you have to be optimistic and positive. Then there came an opportunity to do a kindness to Achashveirosh. Achashveirosh who he was angry at for taking his wife. Mordechai understood that to do a positive, generous, kind action to someone to whom he felt not to be kind, was the important tool the Jews needed to serve HKB"H for that generation. He saved Achashveirosh's life out of kindness to Achashveirosh, not because Achashveirosh deserved it but because it was a Midah that he very much wanted to have.

That is what it means that Hashem created the Refuah before the Makka. Because the Makka of what Haman and Achashveirosh planned to kill Klal Yisrael had a Refuah. The Refuah was having this type of wonderful Midda of kindness and generosity. That is what Purim is all about. Purim is all about kindness and generosity. After all, isn't that what the day of Purim is about, isn't that what Matanos Le'vyonim, Mishloach Manos and the Simcha of Purim is all about? Therefore, Mordechai understood that positivity was the tool to be successful, and he saved the life of Achashveirosh. That is the Refuah.

The message of Rav Tzaddok is that is Purim. Purim is a time to be positive. To be positive about Yiddishkeit. Mordechai didn't bow to Haman and he said why are you acting like downtrodden Jews and bowing to this man. On the contrary, don't be downtrodden. Stand up and be proud Yidden. Don't bow to him. Be positive.

That is what this Yom Tov is about. Being kind, positive, generous, happy. Be optimistic about Yiddishkeit.



Rabbi Steinfeld

MISSING NAME

The Baal Haturim in Parshas Tetzaveh brings down a Zohar that says there is no Sedra in the Torah since Moshe was born that does not have the name of Moshe in it, except for Parshas Tetzaveh. The reason for this is because in Shmos 32:32 Moshe said, "Forgive the Bnei Yisroel and if not, erase me from your Sefer Torah." There is a rule that if a chacham makes a curse, even if it said conditionally, it will happen. This therefore happened in Parshas Tetzaveh.

Rabbeinu Bachya on Parshas Tetzaveh asks where do we see a klala of a talmid chacham is mekuyam even if it is said conditionally and the conditions are not met? We find this regarding Moshe, that even though Hashem forgave Bnei Yisroel for the eigel; nevertheless, Moshe's name is not mentioned in Parshas Tetzaveh.

The Shach al HaTorah says that this is a great mussar that one should not curse him or herself. Even Moshe Rabbeinu, who was moser nefesh to save Am Yisroel, was left with a roshem that his name is not mentioned in Parshas Tetzaveh. That is what the posuk signifies with the word "Ve'Ata Tetzaveh-" you shall command others not to do what you did; which is curse yourself.

The Chida brings down the Shach we mentioned above and says that this problem is a very common occurrence, especially for women who curse others. What ends up happening is that the curses boomerang and is brought about upon them and their children.

The question that needs to be answered is why is Moshe's name omitted in the Parsha of Tetzaveh? There are a few answers to this question. The first answer is brought down by the Rabbeinu Efraim who says this is because Moshe was initially supposed to be the Kohen Gadol; however, once Moshe refused the shlichus of Hashem, that privilege was taken from him and given to Aharon. Therefore, this is the parsha where Moshe is not mentioned, to soften the blow that Moshe was not Kohen Gadol.

Another reason some say is because Parshas Tetzaveh always comes out during the week of Zayin Adar which is the day of the Yahrtzeit of Moshe Rabbeinu, therefore his name gets omitted from the parsha.

The third reason could be said derech melitzah, that once Moshe said in Ki Sisa that his name should be erased, Hashem had to erase his name. Hashem pushed off being mekayem the klala at every sedra until he came all the way back around to the parsha before Ki Sisa. This is Parshas Tetzaveh. Without any options left, this had to be the parsha missing Moshe's name.

May we be zocheh to use our words wisely.

Do you have a topic or discussion you want to read about? Please send comments or questions to hymanbsdhevens@gmail.com or berachsteinfeldscorner@gmail.com

PURIM

WHY DON'T WE LIGHT A CANDLE FOR POOR ESTHER?

Megilah 7b – “מיחייב איניש לבסומי בפורי'א עד דלא ידע בין ארור המן לברוך מרדכי”

One is obligated to become intoxicated on Purim until one does not know the difference between Arur Haman and Boruch Mordechai. How are we to understand that the Chachamim would tell us that we must become intoxicated? There is another question which really needs to be answered. Esther Hamalkah risked her life on behalf of Klal Yisroel. She went into Achashveirosh when she was not allowed to in order to try to save Klal Yisroel. The Yeshuah for Klal Yisroel came through her. What happened to her at the end of the story? The entire Klal Yisroel all had a Yeshuah – they were saved from death, while she was left in the palace of Achashveirosh – a place where she did not want to be. While Klal Yisroel as a whole had a Yeshuah – Esther, the one whom the miracle came about through, did not. Wouldn't it be appropriate to do something to commemorate her sacrifice? We can be joyous for most of the Yom Tov, but maybe we should light a candle, or something of the sort, just to remember that Nebech she did not have a Yeshuah, and she needed to remain with the wicked Achashveirosh? 4:16: "וכאשר אבדתי אבדתי" Mordechai tells Esther to approach Achashveirosh in order to save Klal Yisroel. Esther says that she will go to the king even though she may lose her life. Rashi explains that by her going into Achashveirosh willingly, she will become Asur to Mordechai forever. Nonetheless she is ready to do it in order to save Klal Yisroel. Purim is a Yom Tov of complete Simcha. Why don't we mourn the apparent tragedy of Esther Hamalka? She is taken away from the Tzaddik Mordechai and is placed with the Rasha Achashveirosh. Even after Klal Yisroel has a Yeshua, Esther is still with Achashveirosh.

וימיו – מהר"ם שיק Medrash Mishlei – 9:2 “ימיו הפורים לא יהיה נבטלים”. All of the Moadim will be Batul after Moshiach comes

except for Purim. Pesachim 50a – Olam Hazez is different than Olam Habah. In Olam Hazez, on good tidings, we make a Brocha of Boruch Hatov V'hameitiv. On bad tidings, we make a Brocha of Boruch Dayan Ha'emes. In Olam Habah all we say is “Boruch Hatov V'hameitiv”. Tzalch – The world thinks that bad tidings are bad and good tidings are good. However in the World to Come, we will see that it is all for the good, even things that in Olam Hazez seem bad. With this Yesod we can understand why all of the Moadim will become Batul except for Purim. The Moadim are days that Hakodosh Boruch Hu did tremendous good and Chesed with Klal Yisroel. When we will see that in actuality everything is good, there will not be a need for the Moadim. It will in essence be as if it is Yom Tov every day. The days that seemed bad to us will also be abolished because we will realize that they were actually good. However Purim, when everything looked bad and then turned to good, that will be celebrated in Olam Habah because that is what Olam Habah is. It is a place where we will see things that looked bad change in front of our eyes, and we will see the good.

lotteries, one representing good and one representing bad. These are the two things that we see in Olam Hazez.

This is also why we do not mourn for Esther. Chas V'sholom for us to mourn for Esther on this special day – if we did, we would be missing the point of Purim. We need to take the lesson of Purim and use it to be completely B'simcha. We may not be able to see why what happened to Esther Hamalka, the Tzadeikes was good, but we know that if we were in Olam Habah, we would be able to see and realize that even what happened to her was good. We have to have Emunah in this world that everything that Hakodosh Boruch Hu does is for the good.

are not able to do now, like the Mitzvos associated with the Beis HaMikdash etc.

One of the answers, based on Chassidus, is that they will not be nullified in the sense that they will cease to exist, but in the same sense as a candle is not noticeable in the sunlight, the light and energy elicited by a Yom Tov now, will

Happening AT SCHEINERS

Yiddin of all types come to daven at 18 Forshay. Every now and then we get a special guest like a famous Rosh Hayeshiva or Askan who just happens to need a minyan.

This past week the very special guest was none other than The Dushinsky Rebbe of Yerushalayim, Harav Yosef Tzvi Dushinsky Shlit'a. He came without fanfare to daven a quiet Mincha. One of the yiddin davening noticed who he was and word spread quickly. When he was finished his tefilos a number of mispallelim approached him for brachos. He patiently spoke to each person and readily gave out brachos. If you're looking for a minyan where you can daven with kavanah at a time that is convenient for you, come on over to Scheiners. We can almost guarantee that you will run into some very special people.



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PURIM IS FOREVER

Our Sages state that after Moshiach comes, all Yomim Tovim will be nullified. Purim will continue.

The Rebbe asks how this can be possible, since other sources state that when Mashiach comes we will be able to fulfill all Mitzvos including those we

pale in comparison with a typical day in the times of Moshiach. However, Purim has a much greater light and energy that we will realize and appreciate with the coming of Moshiach in our times. Amein

UFARATZTA





Though the word “influencer” has been used in English since the mid-1600s, it has more recently taken on a new meaning. Though the term can apply to a wide variety of people, influencers, essentially, are people who engage their large social media followings by sharing experiences, knowledge and advice. Influencers are paid to feature or endorse products, with some making as much as \$1 million for a social media post. Indeed, the Influencer Marketing Industry is set to grow to approximately \$21.1 Billion in 2023.

This term has made its way into the Jewish vernacular, including the orthodox community, with those who boast substantial audience often treated like Jewish celebrities. There are some wonderful things that have resulted from this phenomenon, including the sharing of Torah ideas and inspiration, spreading modest fashion trends, promoting kosher recipes, and more, but we must never get confused about who our tradition informs us are the true Jewish influencers.

The Hebrew word for influence is hashpa’ah and those who influence others are mashpi’im. In Judaism, influence is not determined by social media status, it emanates and flows from being authentic, practicing what one preaches, serving as a role model and example of our values. The word hashpa’ah, influence, comes from shefa, which means that which flows from the Divine. The greatest influencers in our illustrious history made their difference without ever looking at or caring how viral they had gone.

This week, a group from BRS went on our annual Mevakshim trip to New York and New Jersey to meet with some of our great influencers with the goal of being influenced, challenged, uplifted, and inspired. You may not have heard of several of them, you won’t find most of them having a large (or any) online following, but make no mistake, they are an enormous source of influence on the Jewish world.

We began in Lakewood where we met with Rav Yeruchem Olshin, Rav Gershon Ribner, and Rav Simcha Bunim Cohen, and learned with hundreds of ba’al habatim at the extraordinary early morning Kollel Ohr Shmuel at Bais Medrash Lutzk. We made our way to Yeshiva University where we met with Rav Mayer Twerski, Rav Yaakov Neuberger, Rabbi Dovid Bashevkin and patronized the SOY Seforim Sale. From there to Monsey, where we davened at the Keiver of the holy Ribnitzer Rebbe and Rav Lazer Geldzhaler and then met with Rav Refoel Schorr, Rav YY Jacobson and Rav Ephraim Wachsmann. We had breakfast with businessman and Talmid Chacham Reb Dovid Lichtenstein, met with Rav Yisroel Simcha Schorr, and then we went to Brooklyn to meet with Torah V’Daas Rosh Yeshiva Rav Yisroel Reisman. Our trip concluded at the Lubavitcher

Rebbe’s Ohel where we farbrenged and davened with Rav Moshe Weinberger. It was a whirlwind and truly special two-plus days.

The rabbonim we met with are incredibly diverse and distinct in their personalities, constituencies, worldviews, personal practices, and advice they offered. The goal of our trip each year is to expose our group to a tapestry of Torah views, to draw on what resonates from each, to be challenged, inspired and to come back on fire with practical and sustainable commitments. One thing that always amazes and inspires me is seeing people in our group take advice and gain inspiration from someone they may never have heard of a day earlier or someone who leads an institution they could never imagine feeling connected to.

Each person we met with is unique; however, we noticed some common themes that are worth reflecting on:

Torah is our anchor: From the chassidim to the misnagdim, the more yeshivish to the more centrist, all the Rabbonim we met with emphatically emphasized the critical importance of regular, structured, focused Torah learning. Torah is core and central, it is the anchor that grounds us, it is the compass that helps us navigate, it is the armor that protects us, it is the fire that fuels us. There must not be a day without Torah learning, regardless of the particular Torah content.

It was also emphasized that while learning Torah in any form or fashion allows us to tap into what Hashem laid out in his blueprint for the world, there is no better way to immerse yourself in this beautiful experience than in person. While the last few years have created an expectation of remote working, telecommuting, and distance learning, this cannot be viewed as an ideal way to connect to the Boreh Olam. Our time in a full Kollel Boker humming with the sound of a roaring Kol Torah reminded us that coming to the Beis Medrash and attending shiurim and classes in person is the best way to fully enjoy, pay attention, avoid the distractions and pull of multitasking, and absorb the majesty of Hashem’s Torah.

Think, Then Speak: A recent article in Time Magazine observes, “We live in a world that doesn’t just encourage overtalking but practically demands it, where success is measured by how much attention we can attract: get a million Twitter followers, become an Instagram influencer, make a viral video, give a TED talk. We are inundated with YouTube, social media, chat apps, streaming services... Yet many of the most powerful and successful people do the exact opposite. Instead of seeking attention, they hold back. When they do speak, they’re

careful about what they say.”

Many or most people think and speak in one motion. Great people pause, think, and only speak when they have thought through and formulated what they are going to say. The great rabbonim we met with were thoughtful; some paused for uncomfortable lengths (as long as 31 seconds) after a question from someone in our group creating both awkward silence but also providing a refreshing example of thinking before speaking.

Individualize: People today increasingly make broad and blanket statements, overgeneralizing and espousing a one size fits all philosophy to life. In responding to a myriad of questions, a common refrain from the rabbonim we met with was that it is hard to give one answer, each case is different, each individual needs to explore what is right for them given their specific circumstances.

Mindfulness: Many of our distinguished speakers emphasized the importance of focus, of being present, of taking everything one minute, one day, one daf, one tefillah at a time. And this was not simply lip service; without exception, every single one of the rabbonim was fully present with us despite the countless responsibilities, obligations, and “day jobs” we were taking them from. Not a single one of them looked at a phone, a watch, or seemed distracted or unfocused. It was so effortless for them that often we did not even notice. In our world of multitasking, of busyness, of constant distraction, we were given a real life lesson in how to truly engage mindfully and meaningfully and make the people you are with feel like the only thing in the whole world.

Humility and Unpretentious: We came to seek their advice, to hang on their every word, to ask difficult and deeply meaningful questions, and yet, rather than exhibit inflated egos, from the gentle way they spoke, to their kind and generous words about our our group and community, to the hospitality some showed in opening their homes or yeshivas to us, the genuine humility and unpretentiousness of these individuals was obvious and inspiring.

Many of our speakers were reticent to speak at all about themselves. When I asked one particular gadol what sefarim he learns, he responded with a smile, “Not for now.” This particular person is known for being a massive repository of Torah who probably learns more in a week than many learn in a year, yet he was not comfortable talking about himself or his learning habits. The world is increasingly telling us that everything should be shared, should be public, should be fodder for discussion. It was refreshing to interact

SEGULOS

for Ta'anis Esther & Purim

with people who live with innate modesty and humility and believe in keeping much about themselves only to themselves.

Pain not platitudes: Our trip came in the midst of our community reeling from the loss of our beloved Esti Moskowitz a"h and our sense of profound pain and grief together with her special parents and family. Our learning and growth throughout the trip were dedicated in her memory.

We were, and are, struggling with deep theological questions and were anxious to seek counsel from these Torah luminaries. What resonated first was their authentic sense of empathy, of feeling the pain of another. Since most of them do not know the Moskowitz family and were not aware of their loss, we had to provide context, and each time you could feel the tangible air of sadness and empathy wash over the room. Their greatness created a true sense of familial love - our loss immediately was their loss.

In addressing our questions and our grief, nobody shared a platitude or pretended they had the answers to unanswerable questions. There was advice, practical lessons in faith and struggle, and importantly, validation to having questions and feeling confused.

Our trip took place over Rosh Chodesh Adar, the beginning of the happiest month on our calendar, which became another theme in many of our conversations. One of the greatest things we can do to attain happiness is to be a mevakeish, a searcher of truth and seeker of inspiration.

We say in davening a pasuk that appears both in Tehillim and Divrei Hayamim: "Yismach lev me'vakshai Hashem. Let the hearts of those who seek Hashem rejoice." The Chafetz Chaim explains that when one seeks and searches for something, we are not satisfied unless we successfully find or obtain that which we were looking for. However, one who is mevakeish Hashem, seeks Hashem, finds great pleasure and joy from the actual search, regardless of its success. The process itself, the exercise of seeking, searching, and yearning gives great satisfaction. Yismach lev mevakshai Hashem - That is Hashem's promise for the individual who is sincere in his or her quest.

You don't have to go on a trip or fly-in to be a mevakeish. You just have to be hungry and driven to grow, and that you can do from anywhere. If you want happiness this Adar, expose yourself to inspirational people and be open to influence. Be willing to grow from someone outside your comfort zone. Seek, find, and learn from true influencers.

Ta'anis Esther

The Sefer Kav HaYosher says the following: Ta'anis Esther is a day that is very auspicious for one's prayers to be answered in the merit of Mordechai and Esther. Whoever needs mercy for any particular needs should put aside time for themselves and do the following: First, recite Chapter 22 in Tehilim. Then, pour out your heart to Hashem and ask for all your needs and mention the merit of Mordechai and Esther (whose merits saved us from Haman). The Gates of Mercy will be opened and your prayers will be accepted beratzon.

Purim

The following is written in the book, Segulot Yisrael: "A Kabbalistic giant said that it is extremely virtuous to wake up very early on the morning of Purim and to recite as many prayers and request before Hashem. You can ask for anything and everything: health, sustenance, redemption etc.. one of the Rebbes of Gur (a"h) wrote that "Purim is an auspicious time for everyone and each person can request of Hashem that He grant their hearts desire. For this is what is written in the holy Zohar, that Purim is great than the Day of Atonement (Yom Kipur)."

The holy Rabbi Tzadok Ha'Kohen of Lublin (zt"l) wrote: "Since on Purim the Jews merited to live despite the decree of death [that was sanctioned in the Heavens], therefore, one can help to redeem the barren women and men on Purim."

The Gaon Rabbi Eliezer Diskind (zt"l) wrote: "It is worthy for every person to enumerate and recount the miracle of the Purim story and all the wonders [surrounding it] to his family member...for as a result of recounting the miracle with joy - you cause a great joy to be felt in the heavenly worlds, a tremendous joy that is immeasurable and Hashem boasts about you in the heavens."

The Gaon and Righteous Rabbi of Israel the Rama (z"tl) wrote: "One should learn Torah prior to the Purim meal! And it is a worthy act to send Mishloach Manot specifically to someone whom you have had a disagreement with - and this creates a situation where love is multiplied and togetherness is established - and this causes a unique pleasure to Hashem Yitbarach.

One should place a white tablecloth on the table that the Purim meal will be eaten and light 2 festive candles. The pure table of a Jew has the ability to cancel out the [wicked] table of Achashverosh. Following the Tefilah of Minchah one begins his Purim meal. This meal circumvents and atones the sin that the Jews were involved in when they attended Achashverosh's party and ate from his table. It is virtuous to purchase a beautiful and long challah for the Purim meal (which reminds us of the tree that Haman was hung on).

Prior to the Purim meal try and recite Chapter 23 of Tehilim and you can request all your heart's desires.

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Rabbi YY Jacobson

Be Who G-d Meant You to Be and You Will Set the World on Fire

Start the Party. Learning From an Uncouth Dictator How to Celebrate Life

The Farmer

A Texas farmer was touring England. He happened to meet an English farmer and asked him, "What size farm do you have?" The Englishman proudly announced, "Thirty-five acres!"

"Thirty-five acres?" the Texan scoffed. "Why I can get in my truck at 8:00 AM and start driving and at noon, I am still on my farm. I can eat lunch and start driving again and at 5:00 PM I am still on my farm."

"Ah, yes," the Englishman nodded in understanding. "I had a truck like that once."

The Party

In the opening of the story of the book of Esther, the Persian Emperor, King Achashverosh, throws a massive feast to celebrate his consolidation of power on the Persian throne. It is a lavish, completely over-the-top party, a drunken, decadent bacchanal that lasts for a full 180 days.

And then, when the 180 days are over, he throws yet another feast, lasting seven days. The celebrations continue for 187 days, non-stop!

It seems strange. Although the only aspect of the party of any obvious relevance to the plot of the Purim story is that the King has his wife killed for not entertaining his drunken guests, the Megillah provides us with verse after verse of vivid description of the party itself.

We learn of the setting of the party, the guests, the vessels and utensils used, and the materials and fabrics used to dress up the banquet:

There were hangings of white, fine cotton, and turquoise wool, held with cords of fine linen and purple wool, upon silver rods and marble pillars; the couches of gold and silver were on a pavement of variegated marble.

And they gave them to drink in golden vessels, and the vessels differed from one another, and royal wine was plentiful according to the bounty of the king.

Why does the book of Esther feel the need to familiarize us with all the

opulence of Achashverosh's banquet? Do I really have to know how many fabrics were used at the feast and what was their type? Do I really have to know the types of goblets used? How does that help me understand the story?

Rarely do the Torah and the Tanach give vivid descriptions of events unless it is important to grasp the story. The Torah is not a classic history novel; it is, as its name indicates, a book of lessons and teachings. It wants us to learn something. Why on earth would the king's notorious decadence be relevant to us?

In a Purim address, on Purim 5733, March 18, 1973, the Lubavitcher Rebbe suggested one beautiful explanation.

All In

The message of the Megillah is a simple one, though in a way surprising. When King Achashverosh throws a party, he knows he must go all in. Not for him was a mere hundred-day feast, or goblets from silver instead of gold. He makes a serious party and throws everything he has at his disposal at the party.

This king will not settle for mediocrity or even normal standards of a feast. He will not just get away with doing a fine job. If he can do it over the top, he will have it just that way! If he can drink for 187 days, so be it. If he can give his people a memory of a lifetime, this is what he will do. No less.

Now, as the Talmud states, this king was a fool. He wasted his money and creativity on a foolish endeavor. Achashverosh's motives in throwing his bash were far from holy. But the Torah is telling us the story, the Rebbe suggested, to teach us an invaluable lesson.

Even this paranoid, foolish king understood that in life you got to give it all you got! You ought not to live a life of "quiet desperation." Do not settle for smallness. You got to suck the marrow out of life. Carpe Diem! Life calls on us to live it to the fullest.

If even the Persian dictator understood this, how much more do we—G-d's people—need to understand this! Do not

settle for smallness. Give life all you got. Utilize every potential, every resource, every opportunity, every faculty, and every talent. Do not squander a moment, and do not squander any aspect of your soul.

Show up to life and to love with every fiber of your being. Hold nothing back. Dance to the end of love. Celebrate to the heavens. Flex all your spiritual, physical, and emotional muscles—let your infinite light radiate and inspire every person you encounter.

Don't be stingy with your love and passion. Be who G-d meant you to be and you will set the world on fire.

If someone is blessed with the ability to write, continued the Rebbe, then he or she must find a way to use that to change the world for the better. If you can raise 18 million dollars a year for Jewish education, do not be content with 17 million. Do not let fear or too much logic stifle you. Aim for the top. Do not make your target close and easy just to avoid fear and shame.

If you can build and spread goodness, kindness, truth, morality, Yiddishkeit, holiness, in yet a bigger and more effective way -- don't be satisfied with small measures. The days of an impersonal, restrictive Judaism must remain behind us. The Torah wants our youths, and each of us, to develop wings—wings that will propel them upward to reach their maximum potential and change the world!

There Are Three Types of People: Those Who Make Things Happen, Those Who Watch Things Happen, and Those Who Wonder What Happened. The Megillah teaches us: Make things happen and think big.

As hundreds of thousands of our brothers and sisters in Ukraine are hiding for their lives, or have fled and need to begin their lives anew from scratch, each of us must think big, and more importantly, act big. Our time in history does not allow for petty thinking, petty behavior, or small-minded ambitions. We want to go out of our comfort zones and change the world.



RABBI FRAND

THE TAIL OF VASHTI AND THE TALE OF TRUMAN: G-D'S HAND IN HISTORY

We all know the story. Achashverosh made a grand party. When he was good and “happy,” he commanded his wife Queen Vashti to appear before those assembled to show off her beauty. Vashti refused to come. According to the Talmud [Megilla 12], her refusal to come was not based on any sudden sense of modesty on her part, rather the Angel Gavriel came and put a tail on her.

Often, when the Talmud relates an incident of Aggadic nature such as this, the Gemara is not to be taken literally. The Gemara is teaching a message with this story. We do not need to assume that Vashti literally grew a tail. The Chofetz Chaim suggests that the Gemara means something else.

The Talmud teaches [Sanhedrin 96] that Nevuchadnetzar, King of Babylonia, was not born into royalty. How did he become King? The Gemara relates that Chizkiyahu, King of Judea, became very sick and he was miraculously saved. The Almighty wanted to publicize the fact that the King of Judea was miraculously healed so he made a second miracle – namely, the day that King Chizkiyahu was cured lasted 18 hours! That got people’s attention! The whole world realized that it was a miraculous day.

The King of Babylonia at that time was a person named Biladan. Biladan said, I need to send congratulatory remarks to the King of Judea. “He is so righteous that the Almighty changed nature for him, I must send him a letter of congratulations and admiration.” He ordered his scribe (who at the time was Nevuchadnetzar) to draft the letter for him. However, that day, for whatever reason, Nevuchadnetzar was not there. So, the other scribes went ahead and drafted a letter without the input of the chief scribe, Nevuchadnetzar.

The letter salutation was as follows: “Peace unto you King Chizkiyahu; peace unto Jerusalem; and peace unto the Mighty G-d.” Nevuchadnetzar returned from wherever he was and asked to review a copy of the letter. When he saw the salutation he objected that the honor of the Mighty G-d should have been placed first not third in the letter. However the other scribes told him that the original had already been sent off. Nevuchadnetzar ran after the messengers to try to stop them so as not to send the letter with such a “blasphemous” salutation. The Talmud says that he ran 4 steps in the direction of the courier. He wanted to stop him and reverse the salutation by rewriting

it according to proper protocol: “Peace to the Almighty G-d; peace to the city of Jerusalem; and peace to King Chizkiyah.”

However, the Talmud in Sanhedrin teaches that after he ran those four steps (according to an alternate version in the Yalkut he ran only 3 steps) to stop the letter, Gavriel came and stopped him in his tracks so that he would not be able to run any further. The Talmud comments that had Gavriel not come and limited the merit Nevuchadnetzar was gaining for himself by showing G-d this honor, “there would not have been left a remnant of the enemies of the Jewish people” (a euphemistic way of saying the Jewish people would have been totally wiped out). The Gemara asks, “So what did Nevuchadnetzar get as reward for his walking the 4 steps?” The Gemara answers that he saw himself and 3 generations after him become royalty. The 4 generations were Nevuchadnetzar, Evil Merodach, BalShezzar, and Vashti. Vashti was a great-granddaughter of Nevuchadnetzar.

The Chofetz Chaim explains that there is actually no dispute between the version that says Nevuchadnetzar ran 4 steps and the version that says he ran 3 steps. He actually ran 3 full steps. In the middle of the fourth step Gavriel came and stopped him before he had a chance to complete the fourth step. It was cut off in the middle.

That is why the Gemara testifies that if he would have taken four whole steps the Jewish people would have been wiped out! The Chofetz Chaim interprets: Since he did not take a complete fourth step, the reign of his fourth descendant (Vashti) was terminated prematurely. Had Vashti remained on the throne, Esther would never have been in a position to save the Jewish people and they would have been wiped out in the time of Haman.

The Chofetz Chaim states further that this is what it means that Gavriel (the same Angel who stopped Nevuchadnetzar from taking that fourth step) came and placed a tail upon Vashti. The term “zanav” (tail) alludes to the fact that it was the tail end of the dynasty of Nevuchadnetzar.

The lesson of this story is that this is how the Almighty runs his world. The incident with Gavriel happened in the time of Chizkiyahu King of Judea – many years before the era of Haman and Achashverosh. Because of what took place then, Klal Yisrael was saved many years later in the time of Purim.

Events happen or do not happen for a myriad of reasons, but behind the supposed motivations of people, the Almighty is manipulating history to carry out His Will. Behind the curtains, the Master of the Universe is pulling the strings.

When I was in Mexico City, I heard a true story (which appears in the historical archives of the Knesset) from Rabbi David Ordman. Rav Shlomo Lorenz (a former Knesset member of Agudas Yisrael) once met Harry S. Truman, President of the United States. President Truman told Rabbi Lorenz, “You should know that when I agreed to recognize the State of Israel, it went against the advice of my advisors and it was against every political instinct that I have. But I will tell you why I did it...”

The conventional wisdom is that Harry Truman recognized the State of Israel in 1948 because he had a Jewish partner in the haberdashery business in Independence Missouri many decades earlier who came to him in the White House and asked him for this favor. This is conventional wisdom. Now you will hear the rest of the story from Harry Truman himself.”

President Truman told Rabbi Lorenz “I was a little boy growing up in the United States and every little boy growing up in the United States dreams of becoming president. That was my dream. I’ll tell you something else. I was a good Christian boy and I learned my Bible. My hero in the Bible was Cyrus (Koresh, who was a descendant of none other than Queen Esther). This Koresh is the one who let the Jewish people go back to their homeland and build their Temple (Bais HaMikdash). I said, if I ever become President of the United States, I want to imitate my hero and if I ever get the opportunity to let the Jewish people go back to their country and rebuild their Temple that is what I am going to do.” And that, he concluded, “Is why I recognized the State of Israel.”

This is the same story: The Hand of G-d at work. Just like with Vashti – we do not know what on earth possessed her to disobey her husband and not come as he ordered. Somehow the Almighty “sent an Angel” and made it happen, so that Klal Yisrael should be saved. So too, Harry Truman had this ‘mishugaas’ – he wanted to emulate Koresh. There is probably not another person in the world whose main Biblical hero was Koresh, but that was the idiosyncrasy of Harry Truman. Because of that, the rest is history.

A Freilechen Purim!

Stories for Shabbos

It's a Test!

By Rabbi David Ashear

If we know that Hashem is behind everything, it is much easier to deal with challenges. Rav Ephraim Wachsmann related that many years ago, an eighteen-year-old friend of his – we'll call him Eli – visited a museum in Eretz Yisrael. When he went to purchase an entry ticket, the ticket seller told him, "You could pay half price; you're under eighteen." Eli replied, "No, I'm eighteen. I want to pay full price." The man said, "No, you look younger than eighteen. The guard at the door will never realize. Just pay half. It's okay." Eli repeated that he was eighteen and wanted to pay full price – and that is what he did. When he handed his ticket to the guard, the man said, "Thank you. I just won 100 shekels." The man explained: "When you were approaching the ticket agent, he said, 'Look, a yeshivah boy is coming. He'll probably try to lie about his age and pay less.' I said, 'No way. Yeshivah boys tell the truth.' And you proved me right." That was a difficult test for Eli, but baruch Hashem, he passed. Rav Wachsmann observed, "Imagine if Eli had been told beforehand, 'There are people betting on you to see if yeshivah boys tell the truth.' Would it even have been a question in his mind? He would have come confidently and stated with conviction, 'I'm a yeshivah boy. I always tell the truth. I'm always honest.'" In truth, this is how it always is. Hashem sends people to test our patience, to see how we respond. If each time we could remind ourselves, "It's a test. Hashem sent him," we would be able to pass it much easier. *At the ArtScroll Shabbos Table. Excerpted from the book – "Living Emunah 6."*

The Power of the Children's Answering Amein

Rav Dovid Benarroch taught 9th grade at the Mesivta of North Jersey. One morning, as he walked into the Bais Medrash, he saw a tall stack of books next to the doorway. It was copies of the recently published *Just One Word – Amein*. A sign on top of the pile read, "Take one, free, on condition that you read it." Well, that wouldn't be a problem, he thought, as he loved to read. When he got home, he read the Sefer from cover to cover. It was an inspiring read, full of stories and Divrei Chizuk about the power of answering Amein to Brachos. One story stood out. It was about a woman who had been married for ten years and had not yet merited to have children. She was eventually advised to try giving out candy to young children, and encourage them to say Amein to each other's Brachos as a Segulah to have a baby. Since she and her husband had already pursued many options, both medical and Ruchniyus'dik, spiritual endeavors, she was reluctant to embark on yet another path that probably wouldn't lead anywhere, but she decided to try. She and her husband devised a program for their Shul. At first there were some snide remarks, but the couple persisted, and within a year, their child was born. "Wow," Dovid thought. The story was particularly poignant because his good friend Yechiel Leifer had been married for about seven years and didn't have children yet. He reached for his phone. "Hi, Yechiel? I just read about this Segulah..." Even over the phone, he could sense that Yechiel was rolling his eyes, thinking, "Another one?" Though he sat patiently through the explanation, Dovid could tell Yechiel wasn't really listening. He heard well-meaning suggestions all the time, and he didn't seem to have much hope

that another one would work. After hanging up with Dovid, Yechiel went out to Maariv. He hadn't meant to be so cynical, but after seven years it seemed like everyone he knew was conspiring to barrage him with Segulos and suggestions. As he was driving to Shul for Maariv, he turned the radio on to Kol Beramah, Lakewood's station, and heard Rav Paysach Krohn speaking. "It is an unbelievable Zechus to inspire Tinokos Shel Bais Rabban, little school children," he was saying. "The Brachos of little children can even be a Segulah to be Bentched with children of your own." Disconcerted, he switched it off. Even the radio was badgering him! He Davened in the neighborhood Shul, surrounded by neighbors, friends, and a few people who were visiting in town to collect Tzedakah. After Shemoneh Esrei, he noticed that one of the collectors was extremely enthusiastic. When the Chazan said the words of Kaddish, this man loudly called out, "Amein!" Yechiel couldn't help but stare. The collector turned his head, and their eyes met. After Davening he said to Yechiel, "You think I'm crazy? Amein is a very powerful Segulah. It can even be a Zechus to have children!" Yechiel was surprised at his response and just looked at him, and said, "How did you know?" The collector looked back at him in confusion and said, "How did I know what?" Yechiel drove back home, unnerved. However, he just decided to attribute it all as a coincidence, when another friend called. "Hey, Yechiel, I was just thinking of you. I was learning a Sefer of Rav Chaim Kanievsky, and it said that if you get children to say Amein, it's a Segulah—" Yechiel dropped the phone. After processing the Hashgachah that had clearly sent him the same idea from four different sources in one night, he discussed the idea with his wife, Chavi. The couple agreed to give it a shot. They recruited the neighbors' kids and children from the local Shuls, and invited them over for Tehilim on Shabbos afternoon. Chavi distributed Pekelach, and one by one, each child made a Brachah and the others answered Amein. Dovid Benarroch's children did not participate in the program, which went on for a few weeks. He went about his business, unaware that Yechiel had taken his suggestion, and that he had delivered a critical message. Nine months later, Yechiel called to invite him to a Kiddush in honor of the birth of his new daughter! *Rabbi Yehuda Winzelberg's Torah U'Tefilah*

The "Wisdom" of the Fox

Rabbi Twerski writes in his book *Twerski on Chumash* about how a great rabbi was once challenged by a government official. "Why do your rabbinic courts dispose of a case so quickly? We have lawyers that study both sides of the case & gather evidence. After the court rules, there may be several appeals. That way we know justice is carried out." The rabbi responded with a mashal—parable. A wolf once made off with a lamb from a flock, but he was accosted by a lion who took the lamb from him. The wolf protested, but the lion insisted that as the king of all animals, he has the right to all prey. The wolf & lion decided to take their dispute to the fox, the wisest of all the animals. The fox ruled that both the wolf & lion had rights to the animal, so he determined they should share the lamb equally, so he proceeded to divide it. He saw one piece was larger than the other, so he ate from it to make the pieces equal. He nibbled a bit too much, so he ate from the other



to make the pieces equal. By the time they were equal to each other, almost nothing was left. The rabbi said, "That's your judicial system. With endless litigation, the lawyers end up receiving most of the money. In a Bet Din, both sides have their say, & the ruling is swift." This gives us insight into the Torah's legal philosophy. *Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes*

The Kindness of Stranger

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. Mishpatim teaches us the importance of being kind, of interacting properly with our fellow man. When we follow the mitzvot between man and man and treat each other with empathy and respect, we can truly excel at the mitzvot between man & G-d. *Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes.*

Accelerated Learning

By Avrohom Barash

R' Chaim of Volozhin, founder and Rosh Yeshivah of the famous Yeshivah of Volozhin, also bore the burden of ensuring the institution's financial stability. During one difficult period, R' Chaim heard of a wealthy man who was offering to support the Yeshivah on a steady basis, pledging a considerable sum. R' Chaim traveled to the man's town to thank him personally, and the man told him that he had no family. All he asked in return was that when his time would come to leave this world, R' Chaim would undertake to say Kadish and to study Mishnayot in his memory. The bargain was struck and the money was sent regularly every month. The man was one of the main supporters of the Volozhin-

er Yeshivah. After several years, the man passed away on a hot summer's day. Remembering his promise, R' Chaim traveled to the city where the funeral was taking place, and recited kadish there. Following the funeral he returned home, went to the Bet Midrash and sat down to study Mishnayot. He encountered a very complicated passage which he could not understand. Due to his fatigue from the journey, coupled with the strain of struggling to fathom the Mishnah and the extreme heat of the day, R' Chaim fell asleep. The man who had just recently been buried appeared to him in a dream and said, "Rebbi, I must thank you heartily for saying kadish for me; it was a great source of merit for my neshamah – as is your learning Mishnayot for me. Regarding this Mishnah which you find difficult: I will explain it to you..." When R' Chaim awoke, he was astounded. He remarked, "I know that if a person provides support for Torah, then in the Next World he will acquire knowledge of Torah. I understand that in Heaven he deserves to be granted Torah knowledge, which he enabled others to achieve during his lifetime on this earth. What I did not realize is that it happens so quickly! It is only shortly after his funeral and already he can explain a complicated Mishnah in Seder Taharot that I do not understand!"

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JOKES

CARPET MY STEPS

I told the carpenter not to carpet my steps...
He gave me a blank stair.

MY KIDS ON EBAY

Got home from work today to find my kids have been on ebay all day.
If they are still there tomorrow I will lower the price.

CHESS WITH MY DOG

Me: I taught my dog to play chess.
Friend: He must be very smart?
Me: Not really, I beat him two games out of three!

SHALOM RACE

As you may know, in a shalom race the skier must pass through about 20 "gates" in the fastest time. Well, it happened that Israel had the fastest slalom skier in the world and had great expectations for an Olympic gold medal. Came the day of the final, the crowd waited in anticipation. The French champion sped down the course in 38 seconds. The Swiss in 38.7 seconds, the German in 37.8 seconds and the Italian in 38.1 seconds. Next came the Israeli's turn ... the crowd waited, and waited...six minutes!
"What happened to you?" screamed his trainer when the Israeli finally arrived. Replied the exhausted Israeli: "Which of those fools put a mezuzah on each gate?"

STOLEN CAR

One Purim a slightly shikur person phoned the police to report that thieves had broken in to his car.
"They've stolen the dashboard, steering wheel, break pedal, even the accelerator," he cried out.
However, before the police investigation could get under way the phone rang a second time, with the same voice came over the line. "Never mind," said the shikkur with a hiccup, "I got in the backseat by mistake."

REASONABLE DOUBT...

Scene: A court room in Oklahoma where a person is on trial for murder. There is strong evidence indicating guilt; however, there is no corpse. In the defense's closing statement the lawyer, knowing that his client is guilty and that it looks like he'll probably be convicted, resorts to a clever trick. "Ladies and gentlemen of the jury, I have a surprise for you all," the lawyer says as he looks at his watch. "Within 1 minute, the person presumed dead in this case will walk into this court room," he says and he looks toward the courtroom door.

The jury, somewhat stunned, all look on eagerly. A minute passes. Nothing happens. Finally the lawyer says: 'Actually, I made up the previous statement. But you all looked on with anticipation. I, therefore, put it to you that there is reasonable doubt in this case as to whether anyone was killed and insist that you return a verdict of not guilty.'

The jury, clearly confused, retires to deliberate. A very few minutes later, the jury returns and a representative pronounces a verdict of guilty.

"But how?" inquires the lawyer. "You must have had some doubt; I saw all of you stare at the door."

Answers the representative: "Oh, we did look. But your client didn't."

TRAVELING SALESMAN

A traveling salesman was held up in the west by a rainstorm and flood. He e-mails his office in NY: "Delayed by storm. Send instructions."
His boss e-mails back: "Start vacation immediately."

THE EREV

Yitzchak and Sam are sitting together studying Torah. Yitzchak turns to Sam and says, "Sam, you and I have been studying Torah together for seven years. You are both my dear friend and fellow student. My son is having his Bar Mitzvah soon and I would be honored if you would have an aliyah."
Sam looks Yitzchak and sighs, "I would love to Yitzchak, but I'm afraid that I cannot have an aliyah. You see, I'm not Jewish. Studying Torah has always just been an academic pursuit for me."

Yitzchak is flabbergasted. "But you always wear a kippah when studying."

"Out of respect for you, my good friend."

"But when we go out to eat, you always order Kosher," Yitzchak pointed out.

"I am a vegetarian," Sam explained.

"But you know that a gentile who keeps Shabbos is liable with his life"

"Yes, but when I walk to shul on Shabbos, I carry my belongings," Sam responds.

"What does that matter? We have an eruv," announced Yitzchak.

"Feh, you think I go by that eruv?"

THE BRISKER

A brisker is walking down the street. The local ruffian comes up to him and says "ah, a Jew! You killed our god, I've always wanted to kill one of you!!!" and points a gun at him.

The brisker quickly says the Shema' (in every conceivable pronunciation, of course), and then recites the bracha for martyrdom (which exists according to many achronim). He carefully enunciates every word as exactly as possible with extreme kavana, and waits for the antisemite's shot.

The antisemite says, "you know, the way you were willing to die for your faith, and facing death were able to beautifully praise God, really inspired me. I think I'd like to investigate becoming a Jew".

The brisker replies, "nu, hefsek!"





Rabbi Fried

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FILLING IN THE WORDS IN THE CORRECT ORDER

As we previously discussed, if one missed some words of the megillah reading, he can add the words in himself, but every word must be in order. However, if one reads a word in the incorrect order, he is not yotzei. Therefore, if a person misses a word or words, he must say the word or words that were missed, before the baal korei reads the next word. Saying the words missed afterwards will not help.

Rav Shlomo Zalman Auerbach adds that it should not even be said at the same time as the baal korei. This is true for two reasons: Firstly, it is still not considered reading every word in the correct order. Secondly, it is extremely difficult to say and hear the words that he is reciting, and still be able to concentrate on the words that he is hearing from the baal korei.

On the topic of reading out of order, there is an interesting story that happened in a shul in Bnei Brak, one year during the megillah reading. At the end of davening they realized that the baal korei read the names of Haman out of order. At first glance, that should only be an issue for the baal korei, who would need to read over the megillah, at least from there until the end. The rest of the people should seemingly not be concerned since they read it themselves, as is the minhag in most places.

However, the rabbi of the shul ruled that they all have to read over. Since the baal korei wasn't yotzei, the ones listening to his reading from there on are hearing a leining which is not good, and are also not yotzei.

READING YOURSELF

If one has his own kosher megillah, and is fluent in the correct reading, what is better: should one read along quietly, or is it better to just listen to the baal korei's reading? The Pri Megadim writes that if one will be able to concentrate and hear all the words it is better to hear from the baal korei, since any mitzvah done b'rov am, together with a group, is a better mitzvah. In addition, in regards to the reading of the megillah specifically, it is preferable, since this is more pirsumei nisa, a greater publicity of Hashem's miracles. However, if one is concerned that he will be unable to concentrate properly and hear all the words, or if one is tired and concerned that he may doze off, then it may be better for the listener to say along, since a listener who dozes off is not yotzei, as it is stated clearly in Shulchan Aruch (590:12).

But, if one wishes to say along, extra care is needed to find the right sound level. One cannot read too loud and one cannot read too low. If one reads too loud he may disturb the person next to him from hearing the baal korei. On the other hand, the Mishna Berura (Shaar Hatziun 689:7) points out one cannot read too low, because one must read loud enough, that he can hear the words that he says.

SUMMARY

Reading or hearing every word is a must. If one missed a word, he can read it himself from a kosher megillah, or from a chumash he is also yotzei. But he must say it correctly and in the right order. It must also be the right sound level, not too loud and not too quiet..

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

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שחרית	פרשת זכור Not before	Location
Vaskin Neltz: 6:26	6:50am	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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זכר למחצית השקל

פלג 4:41
שקיעה 5:52

מנחה

12:38	18 Main	3:45	Tent א
12:45	Tent א	4:00	18 Main
1:00	18 Main	4:20	Tent א
1:15	Tent א	4:30	18 Main
1:30	18 Main	4:45	Tent ד
1:45	Tent א	5:00	20 Upstairs
2:00	18 Main	5:15	18 Main
2:15	Tent א	5:30	Tent ד
2:30	18 Main	5:40	20 Upstairs
2:45	Tent א	5:50	18 Main
3:00	18 Main	6:00	Tent ד
3:15	Tent א	6:10	18 Main
3:30	18 Main	6:30	18 Main

בית מדרש אור חיים

ליל פורים Monday Night

Maariv	Megilla	Location
6:20pm	6:30 Rabbi Coren	Tent א
6:20	6:30 (fast reading)	Tent ב
6:00 Childrens Program	6:30 See flyer for details	Tent ד
6:21 Chabad Minyan	6:35	20 Upstairs
6:50 18 Main floor	7:04 ר"ת	Tent ב
7:15	7:30	18 Main floor
7:50	8:00	Tent א
8:45 Tent Alef	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

בית מדרש אור חיים

יום פורים שחרית וקריאת מגילה Tuesday Morning

Shacharis	Megilla	Location
5:50 Vaskin (Neltz 6:21)	6:40 (Rabbi Coren)	Tent א
5:50 Vaskin	6:40	20 Upstairs
5:50 Vaskin Sefardi Minyan	6:40	18 Main floor
6:05	6:20 (fast track)	Tent ג
6:30	7:05	Tent ב
7:00	7:35	Tent ג
7:30	8:05	Tent ד
8:00	8:35	Tent ב
8:15	8:50	Tent א
8:30	9:05	Tent ג
8:45	9:20	18 Main floor
9:00	9:35	20 Upstairs
9:15	9:50	Tent ד
9:30	10:05	Tent ב
9:45	10:20	Tent א
10:00	10:35	18 Main floor
10:15	10:50	20 Upstairs
10:30	11:05	Tent א
10:45	11:20	Tent ד
11:00	11:35	Tent ב
11:15	11:50	Tent ג
11:30	12:05pm	18 Main floor
	12:30	Tent א
	1:00	Tent ב
	2:00	Tent ג
	3:00	Tent ב
	4:00	Tent ב

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

מנחה ביום הפורים

Shkia: 5:53

מנחה גדולה	12:38pm – Tent א	4:00
	12:45	4:15
	1:00	4:30
	1:15	4:45
	1:30	5:00
	1:45	5:15
	2:00	5:30
	2:15	5:45 Tent ד
	2:30	5:53 Shkia – 18 Main
	2:45	6:00 Tent ד
	3:00	6:15 Tent ד
	3:15	6:30 Tent ד
	3:30	6:45 Tent ד
	3:45	

18 Main Floor



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מעריב מוצאי פורים

Shkia: 5:53

5:53pm	9:00
6:00	9:15
6:15	9:30
6:30	10:00
6:45	10:15
7:00	10:30
7:05 רבינו תם	10:45
7:15	11:00
7:30	11:15
7:45	11:30
8:00	11:45
8:15	12:00am
8:30	12:15
8:45	12:30
9:45	12:45

Tent ב



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



Monday Night

9:00pm

Will be announced

18 Upstairs - Rabbi Coren Office

Tuesday Morning

6:15 – 7:00am

Rabbi Yanky Modell

18 Upstairs - Rabbi Coren Office

7:45 – 8:30

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 845 587 3462

Rabbanim and Maggidei Shiur Purim Schedule

Rabbi Simcha Bunim Berger	55 Mariner Way	11:00-1:30pm Or any time after 6:00pm	845 642 4696
Rabbi Daniel Coren	15 Sycamore	11:00-12:00 3:00-4:00	914 645 4199
Rabbi Yossi Fried	18 White Birch Drive Pomona	11:00am-12:00pm	917 902 0744
Rabbi YY Jacobson	9 Jay Court	1:30-3:15	
Rabbi Aron Lankry	5 Hillel Court	10:00am-12:00pm	305 332 3311
Rabbi Nachum Scheiner	6 Rose Garden Way Unit 204	Please call before	845 499 6354
Rabbi Shea Stern	37 Horton Dr	9:45am-1:00pm 4:00-7:00pm	845 290 41623

THINGS SHADCHANIM
Should know

03.14 | 7:00 PM

~~How to make a successful match.~~

~~How to change the singles crisis.~~

~~How to get a "Yes".~~

Speakers:

SHADCHANS PERSPECTIVE
LEORAH ELIN

SINGLES PERSPECTIVE
TZIPORA GRODKO

Info.

BEIS MEDRASH OHR CHAIM
18 FORSHAY RD. MONSEY, NY
TENT GIMMEL

Who?

ACTIVE & ASPIRING
SHADCHANIM
(MARRIED OR SINGLE)

REGISTER VIA TEXT AT 917-538-1085

בס"ד

תענית אסתר
תהלים בציבור

Led by

שליט"א Rabbi Coren

2:45pm

20 Upstairs



B"H

להקה ולעמוד על נפשם
אמירת תהילים בציבור

ביום הפורים באשמורת הבוקר

20 Forshay Rd. 4:45AM - 5:45AM

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



Rabbi Aaron Lankry
מרא דאתרא



Rabbi Nachum Scheiner
Rosh Kollelim
Rabbinic Coordinator



Rabbi Doniel A. Coren
Maggid Shiur

Wishing the Kehilla א פרייליכן פורים



קימו' וקבלו

Under the direction of Rabbi Nachum Scheiner
פורים תשפ"ג

We are pleased to announce
Yeshivas Kiymu v'Kiblu

SCHEDULE

Monday Night

1 hour between 8:30-10:30pm

Tuesday – Purim

1 ½ hours between 7:30-11:00am

Wednesday – Shushan Purim

2 hours between 10:00am-1:00pm

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:
845 587 3462 ext. 7 – 2



בית מדרש אור חיים
CONGREGATION OHR CHAIM
COMMUNITY LEARNING CENTER

פרשת תצוה

Thursday Night Chaburah

Guest Speaker

Dr. Charlie Fleischner

10:15 PM
20 UPSTAIRS

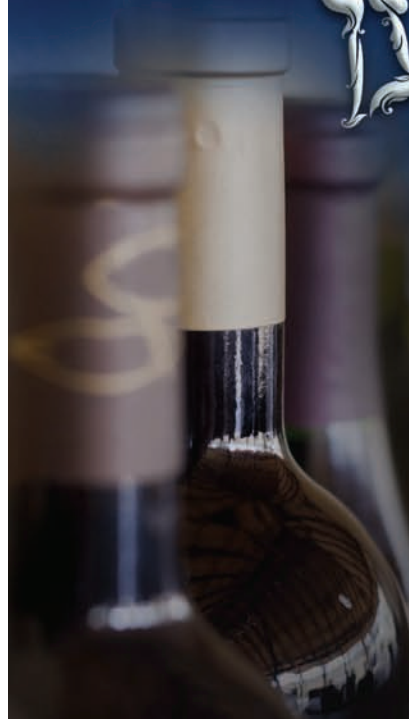
Looking forward to seeing you!
YUDI STEINMETZ
SHLOMO BECKER



ALL ARE INVITED TO

GRAND PURIM FABRENGEN

פורים
באר ברענגען



WITH RABBI
YY JACOBSON

TUESDAY , PURIM
March 7 , 2023, 8:00 PM

HOT FOOD

MUSIC

Bais Medrash Ohr Chaim
18 Forshay Rd., Monsey

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

א פרייליכן פורים

בס"ד

בס"ד

197 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

Just so you should know...

