

Parshas Vayikra | Shabbos Zachor | Adar 2, 11-17 | March 21 - 27



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בהם ואסתר



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Purim Guide

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by Rabbi Efreim Goldberg

**Purim Prudence**

by Rabbi Yehuda Prero

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## Shabbos Zmanim

2024 Early Friday Mincha, 18 Main  
at מנחה גדולה and every 15 minutes from 12:30pm-3:30pm

<b>6:53pm</b> Candle lighting	<b>7:03pm</b> Mincha in tent א	<b>7:03pm</b> Chabad Mincha	<b>7:11pm</b> Shkiya
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**SHABBOS SHACHRIS MINYANIM:**

<b>6:14am</b> Vasikin, followed by a Daf Yomi Shiur 20↑	<b>8:00am</b> Shachris 2 18 main	<b>9:15am</b> Shachris 3 Tent א	<b>10:00am</b> Shachris 4 Bais Chabad 20↑	<b>10:00am</b> Shachris 5 18 main
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<b>2:00pm</b> Pirchei	<b>6:55pm</b> Mincha followed by Shalosh Seudos	<b>7:12pm</b> Shkiya	<b>See pg 10</b> Maariv 1	<b>See pg 10</b> Maariv 2
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See page 10 for Motzai Shabbos Maariv Zmanim

## Weekday Zmanim

*Zmanim for the week of Mar 24 - 30*

Shacharis — 20 min. before Neitz  
Mincha & Maariv — 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	6:53am	9:16am	9:57am	10:59am	1:02pm	5:56pm	7:13pm
Monday	6:03am	9:15am	9:56am	10:58am	1:02pm	5:56pm	7:14pm
Tuesday	6:49am	9:14am	9:55am	10:57am	1:02pm	5:57pm	7:15pm
Wednesday	6:48am	9:13am	9:54am	10:56am	1:01pm	5:58pm	7:16pm
Thursday	6:46am	9:12am	9:53am	10:56am	1:01pm	5:59pm	7:17pm
Friday	6:44am	9:10am	9:52am	10:55am	1:01pm	6:00pm	7:18pm
Shabbos	6:43am	9:09am	9:51am	10:54am	1:00pm	6:00pm	7:19pm

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## The First Korban

I once had the special *zchut* to spend some time with one of the grand children of Baba Sali, Rav Shlomo Buso. He told me a story of a *tzaddik* that came to a certain town to give *chizuk* and of course *fundraise*. It was late at night and he was studying in the town shul when he fell asleep. He was startled awake in middle of his sleep and sees the *shamash* of the shul standing over him with a knife ready to stab him. The *tzaddik* jumped up and begs for his life, pleading that the man to spare his life. The *shamash* fell down and started to cry bitterly and the *tzaddik* asked him what the matter was. The *shamash* responded, "I have been serving the community for my whole life, and we built shuls, schools, and all the infrastructure necessary for a community. The only thing we are lacking is the grave of a great *tzaddik*, I was hoping you would not mind volunteering." They were looking for a human *korban*, but he declined.

The Baba Sali had an older brother Rav David who due to his greatness was called *Ateret Roshainu*, the crown of our head. He is buried at the southern Sahara of Morocco bordering with Algeria. Over a hundred years ago the two countries were at war and as always the Jews were in the middle. The Jews were constantly being accused that they are spying for the other side. The Algerians wanted to wipe out the entire Jewish community to send a message to all that this is what happens to those who spy for their enemy. Harav David was the Rosh Yeshiva and the spiritual leader and he sent a message to the Algerian authorities saying, if you crush the head of the snake then the body dies. He volunteered to be a *korban* on behalf of the *kehilla* and be killed to spare the rest of the people. The Algerians accepted. They placed him into a Cannon and blew his body across the landscape. The Algerian army prohibited anyone to collect his body parts and bury them. Rav David had requested from two people that if they do him the *chesed* of burying his body parts they will have a portion in *Olam Habah* right next to him. The two men did this *chesed shel emes* and the Algerian army killed them.

The first *korban* in *parshat Vayikrah* is a *korban olah* in which the entire animal is burnt. The *Midrash Tanchuma* explains that the *olah* is to rectify the sin of improper thoughts. The connection between the two is that a person is obligated to love Hashem with all his heart and when a person has negative or evil thoughts, chances are he is lacking in his connection with Hashem. The *korban* is there to reconnect a person totally with Hashem and it is done by putting the entire animal up to be burnt for Hashem.

We can understand the greatness of Harav Dovid Abuchacheiru who offered himself as a *korban olah*. He sacrificed his entire being which illustrates his total love for his community and for Hashem.

May we be *zoche* to have such *ahavat Yisrael* and *ahavat Hashem* to be willing to give ourselves over totally for others. May Hashem avenge our *kedoshim*.



## Crucial Humility

by Rabbi Daniel Coren

As we begin the third *Chumash*, *Sefer Vayikra* we also fulfilling the *mitzva d'oraysa* of remembering what Amalek did to the Jewish people right after they left *Mitzrayim*. The question is whether we can connect the two topics *korbanos* and Amalek.

I think there is a deep connection, and it's hinted in the small letter alef that is in the first word of *Sefer Vayikra*. The *Mefarshim* (see Rashi and others) comments that this Alef represents humility. When one deepens their understanding of *korbanos* (See Ramban here and the Rambam and the *Meshech Chochma*) one realizes that the basic platform for *korbanos* to work is humility. If a person isn't really conscious of his mistakes and how he disconnected himself through his mistake from Hashem, then when he brings the *korban* it won't be the real transformational experience that bringing a *korban* should be.

*Chazal* call Amalek a *letz* - a scoffer. Rav Hutner in his beautiful *sefer* on Purim explains that a *לץ* is someone that doesn't give anything importance. The *passuk* in *Mishlei* says *דד יהיר לץ שמו* meaning to say a person who is haughty is in a place of *ליצנות* - the only thing that is in important is his life, not others'.

There is a *pasuk* in *Mishlei* 21 ... *דד יהיר לץ שמו*. Shlomo Hamelech connects humility with living a life of honesty, versus living a life of lies and staying in a space of haughtiness where one is not willing to do real *avodas Hashem* and to be truly honest with himself

The Maharal in *Derech Hachayim* on *Pirkei Avos* explains the words of the *Mishnah* and the *Gemara* in *Maseches Megillah*. *כל האומר דבר בשם אמו מביא גאולה לעולם שנאמר ותאמר למלך בשם מרדכי*. *Chazal* teach us that the redemption seems to have come about through Esther HaMalka's courageous act of repeating something in the name of another person. Why is this such an amazing idea? If I heard a nice *vort* from someone else and I said it over without mentioning his name, is that so awful? The *Maharal* explains that this is an expression of *anava*, humility. Esther taught us that saying something in the name of someone else is a form of humility, and when you're humble, you live a life of truly serving Hashem. This is why humility was so important in the story of Purim; it's the secret weapon against Amalek

We won the that war, and we will win the war in the future. Good Shabbos

# Set the World on Fire



Rabbi YY Jacobson

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.

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.

Womens Shiur **Tuesday** 9:30am (18 Main)  
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)  
**Shabbos:** Friday Night – before Barchu (20 Upstairs)  
Morning 9:00 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)





In honor of the *yom tov* of Purim, I would like to share with you a *shiur* on *hilchos chalah* that was given when the Night Kollel learned *hilchos challah*, and is relevant to Purim.

The following are some common questions that come up in regards to the halachos of *challah* that are relevant to *shalach manos*:

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

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

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

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

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

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

This question is a source of great discussion among the

contemporary *poskim*. Rav Shlomo Zalman Auerbach *zt"l* raises the question whether a freezer will have the *halachic* status of a "basket," since it is plugged in to the wall and attached to the house. He points out that, often the various batches of *shalach manos* are individually wrapped and are considered separate entities and are not associated one with the other, even when they are placed in the freezer or one big container. One more factor is that when a person puts the various *shalach manos* into the freezer and wants them to be kept separate, the regulation of being in one basket also does not apply, since he wants them to stay as separate entities, and they are therefore not associated one with the other.

Wishing you a wonderful Shabbos and a *freilechin* Purim.

## Rabbi Scheiner

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## He Left His Wife, Esther, Alone with a Killer!

“המלך קם בחמתו ממשתה היין אל גנת הביתן”

“And the king arose in his anger from the wine feast and went into the palace garden.” Esther Hamalkah invited Achashveirosh and Haman to a feast. At the *seudah*, Esther tells Achashveirosh that Haman is seeking to kill her entire people. What does Achashveirosh do after hearing this accusation against Haman? The *posuk* tells us that he gets up in his anger, and he leaves Esther with Haman, and he goes out into the garden palace. This seems very perplexing. Esther just told him that this wicked man Haman wants to kill her and her people – and Achashveirosh leaves her to be with Haman?! Leaving Haman with his wife could be very dangerous, as perhaps Haman would seek to harm her, or even kill her.

When Esther revealed that Haman was the one who was trying to kill “her nation” – it was now revealed that Esther was Jewish. This angered Achashveirosh greatly. He had asked her so many times where she was from, yet she refused to tell him. Achashveirosh realized that he would once again look like a fool. He got himself a new queen, and what does he do, he puts a decree on her people that they are all to be killed out. This makes him look insane. He really hated the Jews, and wanted them to be killed, but he also did not want to look like a fool. What is he to do now? He walked out of the *היין משתה*, the one that he was invited to by Esther, for he would have been happy had Haman killed her. Had Haman killed her, he would not have

to reveal that she was Jewish, and it would not be known that he placed a decree of death upon the people of his queen. He would be able to kill Haman for killing his wife, and no one would be the wiser.

This was all able to play out in this way because Esther listened to the command of Mordechai, and this was what ultimately caused Haman to be killed, and Klal Yisroel to be saved. At the time of Mordechai and Esther, Klal Yisroel accepted what they had already accepted – they accepted here *Torah shebe'al peh* – the *psak* from Mordechai Hatzaddik, that she not reveal her roots. Achashveirosh went out to the *גנת הביתן*, and hoped that when he would come back, he would not have to deal with the situation. When he returned to the room where Esther and Haman were, he saw that Haman had fallen on Esther's bed, and now his anger turned away from Esther, and was clearly directed at Haman. Achashveirosh bellowed – how dare you go after my wife, especially when you are in my domain? At this point, due to the perceived great *chutzpah* of Haman, Achashveirosh completely directed his anger at Haman, and decreed that he be killed. This paved the way for Esther to get back in the good graces of the king. Klal Yisroel were saved in the *zechus* of the acceptance of *Torah shebe'al peh*. The *Torah shebe'al peh* is key, for in order to understand the *Torah shebiksav*, we need the *Torah shebal peh*. The Yom Tov of Purim is a time to strengthen ourselves in the *Torah shebe'al peh* – in our *emunas chachomim*. In the *zechus* of the *Torah Hakedoshah*, may we speedily merit the ultimate *Geulah*, *במהרה בימינו אמן!*

### The Treasure Inside

There are many ways to steal. In an incredible betrayal of trust an object given for safekeeping disappears, and a partnership is dissolved under clouds of suspicion. Our *parsha* tells us that when we swear falsely in any personal monetary case, we are required to make full restitution.

What exactly is it that causes a person to lie, to take that which clearly does not belong to them?

The huge polished stone tore at Simon's heart. A professional thief, Simon tried to remain as inconspicuous as possible amongst the crowds of people admiring the diamond at the gem exposition in Geneva. He stared as little as possible, but was bewitched. He had to have this gem.

At that very moment, a gray-haired gentleman stepped up to the merchant. They talked and within minutes the sale was consummated in front of Simon's eyes.

The stone changed hands for 200,000 dollars!

Simon understood that now was the time for him to act.

He followed the man as he reached a foreign port city, boarding a boat for his home.

Simon sprang into action, bribing the steward

with large amounts of money to let him on the boat and make a pointed announcement that the ship's berths had been slightly oversold, necessitating that some passengers double up. He apologized for the inconvenience.

Of course, Simon ended up sharing the gray-haired gentleman's cabin.

After the rich man had gone to sleep, Simon looked...and looked...through the man's baggage, under the bed, through all his belongings, the entire cabin, everywhere. The stone was nowhere to be found.

Early the next morning, after the man had come back from sipping his coffee on the deck. Simon approached him. In a rare moment of candor, he admitted to being a lifelong thief. He knew for sure that the gentleman had purchased a precious stone yesterday at an exhibition. His curiosity had gotten the better of him, and at the risk of incriminating himself, he admitted looking high and low for the gem. Coming up empty handed, he just had to know...where in the world had the gentleman hidden it?

With a sparkle in his eye, the gray-haired man replied.

“Why of course, the answer is simple. I recognized you from the exhibition yesterday, and I knew you had your eyes on the stone.

RABBI BEN ZION SNEH



I was not surprised when you showed up and suddenly became my “roommate.”

“Knowing that you were after the stone, I placed it in the one place you were sure not to look. In your own suit pocket!

Before you went to bed I placed it there, and when you washed up this morning I removed it from your suit, and took it back.”

This wise man has taught us all a lesson.

The greatest of treasures lay deep within us. Recognizing our strengths, our talents and abilities is the only true path to success.

Looking to others, or, G-d forbid, taking what is not rightfully ours, is an indication of our own low self-worth.

Hashem has given us all a heart and mind destined for greatness. And that is why we wear masks on Purim – what is on the outside does not matter – it's only the treasure inside that makes a difference!

Good Shabbos and a Freilichen Purim!

Written by R' Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita



## Happiness: Resolving Doubt and Walking Straight Rabbi Mordechai Willig



I  
"Just as when Av arrives we decrease joy, so too when Adar arrives we increase joy." (*Ta'anis* 29a). While many detailed *halachos* apply to Av, commonly known as the restrictions of the Nine Days, nothing is specified for Adar. While some engage in various forms of merriment, a better approach is to delve into what enables one to be truly happy, and focus on it to better prepare for Purim.

The Metzudas David (*Mishlei* 15:30) states, "there is no happiness in the world as great as the resolution of doubts." Doubts can agonize a person and prevent him from experiencing true happiness. Adar is described as the month that was transformed from agony (*yagon*) to joy (*simcha*) for Jews (Esther 9:22). On the thirteenth of Adar, the very day that Haman planned to destroy us, a great turnaround resulted in the Jews destroying our enemies instead (9:1).

Haman descended from Agag (3:1), King of Amalek (Shmuel I; 15:7,8). Amalek's first attack (*Shemos* 17:8) was preceded by the doubts of *Am Yisrael* who said "Is Hashem among us or not?" (ibid. 17:7). Their doubts, according to Rashi, led to Amalek's attack. The numerical value of Amalek is the same as that of *safek* – doubt. The way to overcome Amalek is to resolve doubt and to establish absolute faith in Hashem and His Torah. To doubt is normal and acceptable, but if doubts are not resolved there can be no joy.

Questions about Hashem's providence have arisen when the righteous suffer, even on high. The angels asked Hashem when R' Akiva was cruelly martyred, "this is the reward for a life of Torah?!" (*Menachos* 29b). Moshe *Rabbeinu* asked Hashem a similar question, "why is there a righteous person who suffers?" (*Berachos* 7a). The angels and Moshe received answers from Hashem and accepted them, resolving their questions and doubts. We do not receive direct communication from Hashem, but we must reach the same conclusion: "Perfect is Hashem's work, for all His ways are just." (*Devarim* 32:4). This is the opening *passuk* of *tzidduk hadin*, the acceptance of judgment, when a person passes away. We must have perfect faith that Hashem is perfect.

Similarly, questions about Hashem's Torah arise when its laws seem unfair and even cruel. In every generation challenges reflect the mores of society which are ever changing. Torah leaders respond that the Torah is perfect (*Tehillim* 19:8) and human reasoning is not. Therefore, even if one is not satisfied with the answer he receives, he must resolve his doubt by acknowledging the perfection of Hashem's Torah. We must exclaim with absolute faith that the Torah is immutable – "*ani ma'amin be'emuna sheleima she'soz haTorah lo tehei muchlefos*." Hashem gave the leading Torah scholars of every generation the right to interpret and to innovate in response to changing realities and events, but only within the eternal halachic system. Doubts about laws that clash with human values must be resolved by recognizing that the Torah is perfect, but human actions and reasoning are not.

When Adar enters we increase joy by resolving any doubts that may have entered our minds about Hashem's Providence or His Torah. Doing so represents a victory over Amalek who attacks when we have unresolved doubts, and attempts to create *safek* - doubt. The joy reaches its peak on

Purim with the joy of our salvation via the Providential turnaround, as well as our reacceptance of Hashem's perfect Torah (*Shabbos* 88a).

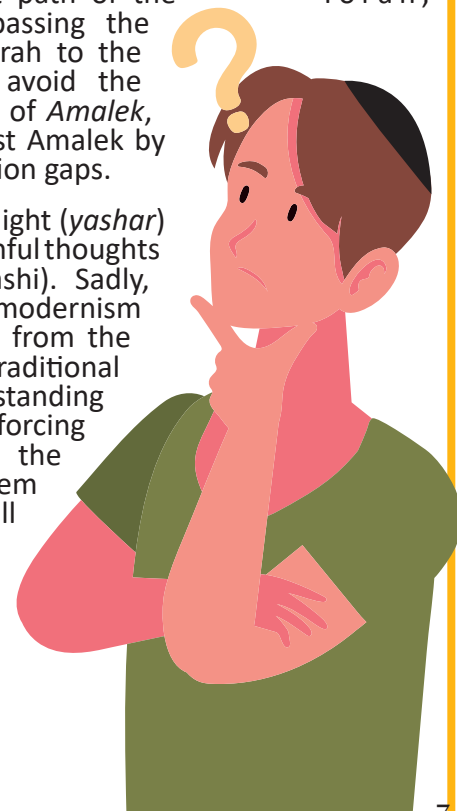


The prevailing culture in large portions of American society is known as postmodernism, which reject any notion of absolute truth. Postmodernists are skeptics and relativists, and reject any objectively rational knowledge. They criticize ideas of objective reality, morality, and truth. In other words, for postmodernists, *everything* is a *safek* – doubtful, and resolution of doubt is impossible. After rejecting moral truth for decades, postmodernism now even rejects scientific and factual truth, such as biological facts. This makes for confusion over even the most basic facts of life. While progressives applaud the removal of all barriers to personal choice as a gateway to happiness, when there is non-resolution there is no joy, as the Metzudas David taught. Clearly, postmodernism cannot coexist with Orthodox Judaism, which believes in the absolute truth of the Torah.

Purpose is a prerequisite for happiness. Religion, the ultimate purpose, is a transgenerational line. "Hashem fights against Amalek from generation to generation." (*Shemos* 17:16). Pachad Yitzchak (Purim p. 65) interprets this to mean that Amalek seeks to exploit a generation gap to ensnare one's children. We fight Hashem's battle when we transmit our parents' Torah legacy to our children, in a straight line. This sense of purpose, more than wealth, yields happiness.

When Adar arrives we increase joy by eliminating the doubt – *safek*, which Amalek represents, by joyfully continuing the straight path of the Torah, and by exuberantly passing the immutable truth of Torah to the next generation. We avoid the twisted – *me'ukal* path of Amalek, and win the war against Amalek by eliminating the generation gaps.

Hashem made man straight (*yashar*) but they sought many sinful thoughts (*Koheles* 7:29 with Rashi). Sadly, progressivism and postmodernism has misled many away from the straight path, i.e. the traditional and accurate understanding of Orthodoxy. By reinforcing our commitment to the perfection of Hashem and His Torah, we will resolve doubt and relive a month that is transformed from *yagon* to *simcha*, from sadness to joy.



# We Were Asleep

Rabbi Efrem Goldberg



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

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

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

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

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

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

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

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

What happens when Jews stand up for ourselves, when we call out and confront anti-Semitic song lyrics, tropes and yes, call out

anti-Semites themselves? By the end of the story, the Megillah tells "fear of the Jew had fallen on them and so no man could stand up against them." Why? "Because Mordechai, the proud, unashamed, unapologetic and fearless Jew earned the respect of his multitude of brothers, he sought the good of his people and spoke for the welfare of the next generation."

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

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

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

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

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

Be an *Ish Yehudi*.

UFARATZTA



## V'im zevach shlomim korbano THE YOM TEHILLIM DIVIDED BY THE DAYS OF THE MONTH

On Simchas Torah 5696/1935 the Rebbe RaYatz\* said: The practice of reciting Tehillim after the morning prayer has become accepted, thank G-d. Many Jews have instituted the daily recitation of the Yom – the daily section of Tehillim as divided according to the days of the month, followed by *kaddish yosom*.

It began when a *korban shlomim shel tzibur* – a sacrifice by the community, was demanded from on high. This occurred on Rosh Hashana, 5687/1926\*\*. For various reasons during my imprisonment\*\*\*, many communities started saying Tehillim, and this laudable practice has since continued, saving many souls. I express my gratitude to those who took leadership in bringing this about.

Besides reciting Tehillim themselves, every individual should introduce this custom wherever it is not yet observed. To them I extend my blessings for children, life, and bounteous livelihoods.

==== Kehot Tehillim English Edition Page 229

\* 6th Chabad Rebbe, father-in-law of the Rebbe.

\*\* On Simchas Torah 5687 – 1926, the Rebbe RaYatz introduced that people should say the Yom Tehillim every day.

\*\*\* The 15th of Sivan 5687/1927 the Rebbe RaYatz – Admur Yosef Yitzchok, was arrested, taken to the Spalarka prison in Petersburg Russia, and sentenced to capital punishment. On the 3rd of Tamuz the sentence was commuted to 3 years in exile. On the 12th of Tamuz, the Rebbe RaYatz's birthday, he was informed that he was free to go home.



# Adar and Moshe

Rabbi Yitzchok Adlerstein



We increase our *simcha* with the arrival of Adar. Why should this be? The dramatic salvation of Purim occurred on specific days in the middle of the month. Why is the entire month special?

We brought names of months back with us from *galus Bavel*. Those names are significant. Pairing them with particular months was not random, but purposeful.

Look at Adar. We learn what it is when we break it up into its syllables, and get *alef-dar*. The *alef* signifies *Alufo shel olam*, the Chief of the world, Who takes up residence (*dar*) in our world.

The vehicle for welcoming Him into our world is *daas*, with which we can understand whatever we do about Him. *Daas* belongs to *Moshe Rabbeinu*. The Zohar teaches that Moshe extends into every generation. Every person's comprehension of Torah – each on his own level – owes to a spark of Moshe within him. (Moshe's spark inside of us is the reason that Chazal can tell us to be exceedingly humble. Humility was the outstanding *middah* of Moshe. Precisely because he is present within us, we can aspire to imitate him.)

This is where Haman failed so miserably. He was overjoyed that his casting of lots settled on the month of Adar to destroy the Jewish people. Moshe died on its seventh day! With Moshe's death, *daas* receded from Klal Yisrael. In its debilitated state, the spiritual fortunes of Klal Yisrael would be depleted, he thought. Surely, he could then triumph over them!

Haman did not know that Moshe was also born on the same date, meaning that he was reborn, so to speak, at the time of his physical death. Sparks of his *daas* spread out and lodged with Jews in all places and times. (This is why the Torah writes that no one could find Moshe's burial place. He is buried where the eye cannot see – in the *Daas* of every Jew.)

Each person experiences two periods of growth and maturation. They are like two pregnancies. The first is experienced in utero, as the fetus develops into a child. Even here, Hashem is with him. His presence is shown by Chazal's statement that during its stay in its mother's womb, a light burns over the head of the fetus, though which he can from one end of the world to the other; he is taught Torah during that time. This corresponds to Adar I, the first Adar.

Once the child emerges as an independent being, a long process of maturation begins. Regardless of how intelligent the child is, his actions generally have no legal import until he reaches adulthood (12 for a girl; 13 for a boy). At that age, the young person gains the *daas* that is most important – understanding enough about Hashem that he can contribute to *yichud Hashem*.

But attaining this rudimentary *daas* is only a beginning. It is limited by the person's more or less natural, given abilities. Real growth occurs after a succession of retreats and advances. When a person's *daas* is removed from Above, the righteous person tenaciously holds on – and fights his way up to a position even higher than before. These repeated incremental gains are like a second pregnancy. Here, too, Hashem is with him. He emerges on a higher plane than he occupied before.

This is what is behind Adar II, the second Adar.

Based on *Sefer Meor Einayim*

## An Effort to Succeed

[Sephardic.org](http://Sephardic.org)

Rabbi Joey Haber told a story about a man whose effort proved to be invaluable. The man was asked to fly a Sefer Torah from one country to another. He got to the security line and was immediately confronted. "Sir, what is this?" the TSA agent asked. "It's a very holy religious object." The agent said, "Well it's going to have to go underneath the plane with the luggage. You can't carry that with you."

The man replied, "Absolutely not, please just let me through. This needs to stay with me at all times." She saw it was important to him and answered, "Okay. You can try to go to the gate with it, but there's no way they'll let it on the plane." And she cleared him through security. When he approached the gate, the man at the gate stopped him. "Sir, what is that?" "This is my Torah," he answered. The man at the gate shook his head. "I was cleared through security, and it has to fly with me. I can't separate from it; it's really important." The man at the gate called his supervisor and after some deliberating, he said to the passenger, "If you want you can try to get on the plane but they're going to stop you at the door again. I'm telling you there is no way they're going to let you on that plane with that." The man happily went through and waited for his next hurdle.

As he stepped on the plane with the Sefer Torah, the head flight attendant said, "Uh sir, no you can't bring that on this plane. You have to gate-check that. Otherwise we won't be able to take off."

The man stressed how important this holy article was and begged them to let him keep it with him for the flight. The flight attendant went to get the pilot to ask special permission, and the man braced himself waiting for the final answer.

The pilot came out and said, "What's going on here?" The man started rambling, "This is my Torah and it's extremely important, and I need it to fly with me so I could make sure nothing happens to it."

The pilot said, "Well you can't keep it here, but no problem, you can keep it up in the cockpit with me, because that's where I keep my *tefillin*."

When we want to achieve something, we can't just sit back. We have to do everything in our power to succeed, just as B'nei Yisrael put their blood, sweat, and tears into trying to build the *Mishkan*.

May we see many *berachot* and successes from our efforts. May we all learn to appreciate the Shabbat and keep it to the highest standards that we possibly can, because it is the true source of all our *berachot*. Amen!





בס"ד

# מנחה לתענית אסתר

Thursday, March 21

זכר למחצית השקל  
פלג 5:53  
שקיעה 7:10

Time	Location	Time	Location	Time	Location
1:30 pm	18 Main	4:15	Tent א	6:50 * שקיעה מנין	Tent א
1:34 מנחה גדולה	Tent א	4:30	18 Main	7:00 *	Tent ד
1:45	Tent ב	4:45	Tent א	7:10 *	20 Up
2:00	18 Main	5:00	18 Main	7:20 *	18 Main
2:15	Tent א	5:15	Tent ב	7:30 *	Tent א
2:30	18 Main	5:30 * פלג מנין	Tent א	7:40 *	Tent ב
2:45	Tent א	5:45	18 Main	7:50 *	Tent ג
3:00	18 Main	6:00	Tent ד	8:00 *	Tent ד
3:15	Tent א	6:15	18 Main ספרדי ברכת כהנים		
3:30	18 Main	6:30	Tent ב		
3:45	Tent א	6:45	Tent ג		
4:00	18 Main				

\*Followed by Maariv

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בס"ד

# מעריב לתענית אסתר

Thursday, March 21

Shkila: 7:10

Time	Location	Time	Location
5:53 פלג מנין	Tent א	10:15	18 Main
7:10 שקיעה מנין	Tent א	10:30	18 Main
7:20	Tent ד	10:45	18 Main
7:30	20 Upstairs	11:00	18 Main
7:40	18 Main	11:15	18 Main
7:50	Tent א	11:30	18 Main
8:00	Tent ב	11:45	18 Main
8:10	Tent ג	12:00 am	18 Main
8:20 רבינו תם	Tent ד	12:15	18 Main
8:30	18 Main	12:30	18 Main
8:45	18 Main	12:45	18 Main
9:00	18 Main	1:00	18 Main
9:15	18 Main	1:15	18 Main
9:30	18 Main	1:30	18 Main
9:45	18 Main	1:45	18 Main
10:00	18 Main	2:00	18 Main

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Purim Guide



# ליל פורים

Motzei Shabbos, March 23

Maariv	Megilla	Location
8:15 pm	8:25 pm	Tent ה
	8:35	Tent ג - (Family Friendly)
8:30	8:40	Tent ב
8:35	8:45	Tent א - (Rabbi Coren)
8:35	8:45	20 Upstairs - (Chabad)
8:45	8:55	18 Main
9:00	9:10	Tent ה
9:15	9:25	Tent ב
9:30	9:40	18 Main
	10:00	Tent א
	10:30	Tent ב
	11:00	Tent א
	11:30	Tent ב
	12:00 am	Tent א
	1:00	Tent ב



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# All Megilla Readings

בס"ד

NIGHT		MORNING		AFTERNOON	
Time	Location	Time	Location	Time	Location
8:35 pm	Tent ג (Family Friendly)	6:52 am	Tent ג (Faster)	12:05 pm	Tent ד
8:40 pm	Tent ב (Faster)	7:50 am	Tent ה	12:20 pm	Tent א
8:45 pm	Tent א	8:05 am	Tent ג	12:35 pm	18 Main
8:45 pm	20 Up (Chabad)	8:20 am	18 Main (גורות נשים)	12:50 pm	20 Up
8:55 pm	18 Main	8:35 am	Tent ד	1:05 pm	Tent ב
9:10 pm	Tent ה	8:50 am	Tent ב	1:30 pm	Tent ד
9:25 pm	Tent ב	9:05 am	Tent א	2:00 pm	Tent ב
9:40 pm	18 Main	9:20 am	Tent ג	2:30 pm	Tent ד
10:00 pm	Tent א	9:35 am	20 Up (Chabad)	3:00 pm	Tent ב
10:30 pm	Tent ב	9:50 am	Tent ד	4:00 pm	Tent ב
11:00 pm	Tent א	10:05 am	18 Main (גורות נשים)	5:00 pm	Tent ב
11:30 pm	Tent ב	10:20 am	Tent ב	6:00 pm	Tent ב
12:00 am	Tent א	10:30 am	Tent ד (Family Friendly)	6:30 pm	Tent ד
1:00 am	Tent ב	10:35 am	Tent ג		
		10:50 am	Tent ה		
		11:05 am	Tent א		
		11:20 am	20 Up		
		11:35 am	Tent ב		
		11:50 am	Tent ג		



Ladies section will be open for all Megilla readings

Banging will be at the first and last Haman

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בס"ד

# ישיבת קימו וקבלו

Under the direction of Rabbi Nachum Scheiner

## Schedule

**Purim Night**  
9:30 - 11:30 pm

**Purim Morning**  
8:00 - 11:30 am

**Shushan Purim**  
10:00 am - 1:00 pm

All learning will take place at:  
18 Forshay Upstairs Bais Medrash – היכל התורה

Refreshments will be served  
Matan Schara B'tzida

For more information, please contact:  
Ph: 845 587 3462 ext. 7 – 2



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בס"ד

# פורים שיעורי דף היומי

## Motzei Shabbos

Rabbi Azaria Coren  
Time: 9:45 pm  
Location: Rabbi Coren's Office

## Sunday

Rabbi Usher Benedict  
8:00 am  
Location: Rabbi Coren's office

טוב לעסוק בתורה קודם שיתחיל הסעודה וסמך לדבר  
ליהודים היתה אורה - אורה זו תורה ועי ברש"י מגילה טז:  
שגזר עליהן המן שלא יעסקו בתורה



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בס"ד

# Family Purim Event!

Motzei Shabbos, March 23

## Kids Program

Kids Program 8:00 pm  
Family-Friendly Megillah Reading 8:35  
Tent א

The fun begins after the Megillah reading  
in Tent ד  
(For ages up to 11 Years)

**Inflatables  
Balloon Twisting  
Light Refreshments  
Cotton Candy**

Questions: Call Deena  
917-913-7759






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בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

**COME LEARN & WIN**

## PURIM MORNING

9:30 AM-10:30AM

# Yeshivas Mordchai Hatzadik

Learning  
Prizes

בך כנס את כל היהודים  
FATHERS & SONS!  
ALL ARE WELCOME!  
GRAND FINALE OF  
KOL HANEURIM

18 FORSHAY RD. TENT 'A'

For questions or more information  
Please call: 845.587.3462




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# Purim Prudence *Rabbi Yehuda Prero*

The Talmud (Megilla 12a-b) discusses the large party thrown by King Achashverosh and his wife Vashti. "Megillas Esther states 'So Vashti the queen made a feast for the women in the royal house.' Shouldn't the Megillah have said (that Vashti made the party in) 'the women's house?' Raba said: Both of them [Achashverosh and Vashti] had an immoral purpose.... Megillas Esther later states 'And the queen Vashti refused (to appear without clothes before Achashverosh and his guests.)' Let us see. She was immodest, as the Master said above, that both of them had an immoral purpose. Why then would she not come? Rav Yossi ben Chanina said: This teaches that leprosy broke out on her.

Vashti and Achashverosh were cut from the same cloth; the Talmud tells us. Both of them were immodest, flashy people who desired to draw attention to themselves. Preservation of their own dignity was not a concern as long as they were the centers of attention. Both Achashverosh and Vashti threw elaborate parties so that they would be the center of attention. Achashverosh wanted people to be awestruck by his opulent and lavish display of wealth. Vashti wanted people to be dazzled by her beauty. Both of them wanted people to indulge in the worst forms of debauchery, so that the guests would enjoy themselves at their hosts' expense.

Considering the fact that both Vashti and Achashverosh were far from prudish, why then did Vashti refuse to appear in the nude before Achashverosh and his guests? The Talmud states that she had been plagued with leprosy. Her beauty was marred, and she would not make a laughing stock out of herself just to satisfy her boorish husband's desires.

Rav Henschel Leibowitz, shlit"za, asks why the Talmud had to reach the conclusion that she was plagued with leprosy? Yes, the Talmud initially states that Vashti was immodest and immoral. She was not above making a display of herself in front of the woman of her empire. But, perhaps that was as far as she would go. Vashti was not so debased that she would appear nude in front of the men of the empire. Maybe she was somewhat immoral and immodest, but not to the extent that she would satisfy her husband's outlandish request!

Rav Leibowitz answers that the Talmud, by its answer, is merely acknowledging a fact of human personality. Once a person allows a bad character trait to permeate their being, reigning in that trait is next to impossible. One a person allows himself some degree of freedom from restriction, total freedom of restriction is sure to come. Vashti was immodest and immoral. Her immodesty was part and parcel of her personality. The Talmud is perplexed by her refusal to appear without clothes in front of the king – this was not out of the pale for her. She threw a party for the point of showing herself off, so why should she not want to do this further? The only answer

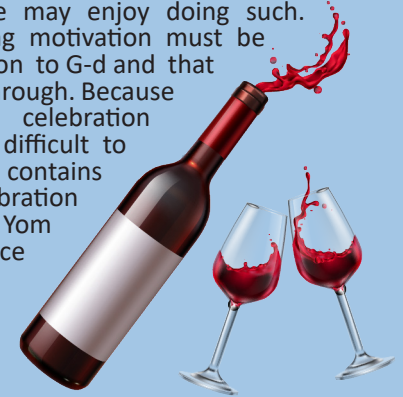
that could possibly explain this out-of-character refusal is that she developed some affliction that diminished her beauty, which made her not want to appear in front of anyone. This is the only possible reason why Vashti would act out of character.

The ability to temper one's self and not indulge, as illustrated by Vashti, is extremely difficult. It is written in the name of the Ariz"al that there is good reason why the holiday of Yom Kippur is also referred to as "Yom Kipurim." "Yom Kipurim" means a day like Purim. Yom Kippur is only like Purim, similar to Purim, but not exactly the same as Purim, the Ariz"al said, because the celebration of Purim contains within it some aspects that are loftier than Yom Kippur.

Rav Shlomo Brevda explains that these lofty aspects of Purim are possibly related to the difference in how the two holidays are celebrated. Yom Kippur is spent fasting, and Purim is spent feasting. A story is related in which the Chasam Sofer was told about a certain individual who many considered holy and pious, as he often fasted and refrained from eating. The Chasam Sofer replied that anyone could fast. However, the one who eats with pure intent, for the sake of fulfilling G-d's dictates, without a hint of indulgence, he is the one that is praiseworthy, holy and pious.

On Purim, we have the obligation to eat, drink, and be merry. However, this merriment is not for the purpose of whetting our palate nor for satisfying our cravings. We do not celebrate because doing so makes us feel physically good. We celebrate because this is our obligation. The celebration should make us feel spiritually good. Temperance is not easily accomplished. As evidenced by Vashti, restraint, for some, is impossible. However, on Purim, prudence and moderation must rule. We must rejoice, but for the purpose of praising G-d. We eat and drink, and we may enjoy doing such. However, our underlying motivation must be a pure sense of devotion to G-d and that motivation must shine through. Because this balance between celebration and self-restraint is so difficult to achieve, Purim actually contains an element of the celebration that is loftier than Yom Kippur – the maintenance of this equilibrium.

*Chag Purim Same'ach!*



## Abarbanel – Parshat Zachor

*Rabbi Pinchas Kasnet / Ohr.edu*

The last paragraph in Parshat Ki Teitzei describes Amalek's attack on the Jewish People in the desert. As a result, we are commanded to never forget and to utterly wipe out the nation of Amalek. Abarbanel is bothered by the discrepancy between the description of the attack here and the original recounting of the battle in Parshat Beshalach. There it appears that the battle involved the Jewish nation as a whole, while in Ki Teitzei it appears that Amalek attacked only the weak stragglers who brought up the rear. Also, in Beshalach Moshe instructs Yehoshua to prepare an attack against Amalek, while in Ki Teitzei it appears that the battle

was a sudden unprovoked attack by Amalek. Furthermore, in Ki Teitzei there is no mention of Yehoshua's attack and there is no mention of his victory.

Abarbanel answers that there were actually two separate incidents. Ki Teitzei records the initial unprovoked attack by Amalek against the weakened, vulnerable part of the nation. In Beshalach the Torah is telling us that after this cowardly attack and immediate withdrawal Moshe instructs Yehoshua to take a small group of chosen men and retaliate, the result being the defeat of the Amalekites. Ki Teitzei only mentions



## The Purim Seudah Rabbi Elimelech Biderman

There is a contradiction in the *pesukim* whether or not Purim is a *yom tov* - a day when work is forbidden. When the *megillah* discusses Mordechai and Esther's declaration for the holiday, it states (Esther 9:19) that they established Purim to be "an occasion of gladness, feasting and *yom tov*, and sending *mishloach manos* to one another." Afterward, when the *pasuk* discusses the holiday of Purim that the Jewish nation (9:22), "accepted, it states "To observe them as days of feasting and gladness and sending *mishloach manos* to one another..." but it doesn't state Purim as being a *yom tov*.

The Gemara (Megillah 5:) answers that Mordechai and Esther wanted Purim to be a *yom tov*, a day when work is forbidden, but the Jewish nation didn't accept that aspect of the holiday. The Yismach Moshe asks, if the Jewish nation didn't accept the *yom tov* aspect of Purim, why does the *megillah* mention it at all? Why mention something that didn't occur, and is apparently irrelevant?

The Yismach Moshe answers that an aspect of *yom tov* did remain. The Gemara (Beitza 16.) says that the money one spends on Shabbos, *yom tov*, or studying Torah is returned to him." In this aspect, Purim is a *yom tov*. Therefore, whatever you spend for the Purim *seudah* will be repaid to you.

Years ago, in Holland, the crops became infested with worms, and people feared there wouldn't be anything to eat. The king declared a fast day. On a designated day, everyone had to pray and fast to be saved from this disaster. The problem was that the selected day for the fast was Purim.

The Jewish community asked the Maaseh Rokeiach whether they should fast on Purim to appease the king, or celebrate Purim like every year.

The Maaseh Rokeiach replied, "No one should fast. Have festive meals like every year. Tell the storeowners to give meat and fish for free, and I will pay the stores..."

That Purim, the goyim were in their churches, praying and fasting, while *lehavdil*, the Jewish community celebrated Purim as usual.

The day after Purim, the worms vanished.

The king of Holland summoned the Maaseh Rokeiach and asked, "Why didn't the Jewish community obey my decree? I heard you celebrated on the day I commanded everyone to fast and pray." The king was angry at the Jewish community, but he also respected them. He held the Maaseh Rokeiach in high esteem, and since the worms vanished, he supposed that the Yidden may have acted correctly, and they may have brought about the salvation.

The Maaseh Rokeiach replied, "Everyone knows that when punishment comes to the world, it is because of Bnei Yisrael. So, we understood that our sins are the root of the infestation, and that the solution is when we do *teshuvah* and become more loyal to Hashem's commandments. The day you chose for a fast day was Purim, the day Hashem commands us to celebrate. Since we knew that the primary solution to this agricultural problem was to be loyal to Hashem's decree, we had to celebrate Purim. That was the only way to bring about salvation."

The king accepted his explanation. (This story is recorded in Divrei Shmuel).

After the meal at home, many go to celebrate Purim with their communities (their *beis medresh*, their yeshiva, or with their Rebbe and *chassidus*). Great salvations can occur at those parties, too. The Beis Avraham, *zt'l*, expressed that for centuries, countries were run by a single king. His decision was the law, and no one could challenge it. But in more recent times, this isn't how the country is governed. Instead, the leader makes a rule, which only becomes law when congress confirms it. The Beis Avraham, *zt'l*, said that it used to be that one *tzaddik* made a decree, and that was sufficient to draw salvations. But today, it isn't the *tzaddik* alone who draws salvations. But when a community together makes a decree, it is upheld and will happen. This expresses one of the benefits of spending time together with your community on Purim. Together, you can bring salvations.

the initial cowardly attack, to awaken us to the necessity of never forgetting this perfidious action and to focus on their utter destruction.

Amalek's attack on Israel was unique in four different aspects. First of all, the Jews were not threatening Amalek's territory, nor was Amalek extending its own territory or seeking material booty. Secondly, Amalek attacked without warning without informing the Jews of their intentions, not in accord with the custom amongst warring nations at that time. Thirdly, the cowardly nature of their attack showed that there was no purpose to their actions. Finally, the nature of the attack clearly demonstrated they had no fear of G-d. Their action was essentially an attack on G-d.

In order to dispel the notion that only G-d would take revenge

against Amalek, the nation is told that since it is goal of Amalek to destroy the Jewish nation, it is the Jewish nation's responsibility to destroy Amalek. Even when they have rested from the conquest of their enemies in the Land of Israel they cannot rest from their responsibility to destroy Amalek.

The admonition to never forget the nature of Amalek and our ultimate responsibility to destroy them extends to all times and all places, even when we are not in a position to challenge them. This is what is meant by "You shall wipe out the memory of Amalek *from under the heaven* — you shall never forget." The expression "under the heaven" is a reference to our situation in exile anywhere on the globe. Even though we may not be in a position to literally wipe out Amalek, we must never forget who they are and what they did.

# Remember What Amalek Did - Remember Shabbos Kodesh

Rabbi Yakov Yosef Schechter

It says in *Pirkei D'Rebbe Eliezer Perek 44* – One *Posuk* (Devorim 25:17) says “זכור את אשר עשה לך עמלק” – “Remember what Amalek did to you” and another *posuk* (Shemos 20:8) says, “זכור את יום השבת לקדשו” – “Remember the day of the Shabbos to sanctify it.” How can one be *mekayeim* both of them? This one is *Zachor*, and this one is *Zachor*. Moshe Rabbeinu told Klal Yisroel, “אינו דומה כוס של קונדיטון לכוס של” – one cannot compare a cup of special delicious wine, to a cup of vinegar. This one is to be remembered to heed it and sanctify it, and this one is to remember to destroy and eradicate it.

What is the connection between remembering *Shabbos Kodesh* and remembering the incident with Amalek?

It says in *Meseches Shabbos 118a* - Rebbe Yochanon in the name of Rebbe Yose says that one who delights in the Shabbos is given *נחלה* inheritance, without boundaries. What does this mean, that one who heeds *Shabbos Kodesh* is given a *נחלה*, an inheritance, without boundaries?

*Yerushalmi Shabbos 15:3* – *Shabbos Kodesh* was only given in order that Klal Yisroel toil in Torah. Although there is a *mitzvah* to delight the Shabbos with food and drink, nonetheless, the true *Yid* knows that there is no greater delight in the world than learning the *Torah Hakdoshah*. One is certainly *mekayeim* the *mitzvah* of *oneg*, delighting *Shabbos Kodesh*, through *limud hatorah*. *Shabbos Kodesh* is the source of all *brachah* in this world. The *Zohar Hakodosh* says that all *brachah*, both above and below, is dependent upon *Shabbos Kodesh*. Thus, all who toil in Torah on *Shabbos Kodesh* are *zoche* to have their Torah blessed. One is *zoche* to more depth and wisdom, and to understand the Torah greater on *Shabbos Kodesh* than any other day of the week.

Chazal refer to all who are *מענג את השבת*, they delight the *Shabbos Kodesh*, and not delight themselves. They are referring to the true delight, the delight of *limud haTorah*. Although there is an *inyan* to have *oneg* with food and drink, that is not the main *neg*. When the Gemara gives the *brachah* that one who is *מענג את השבת* is *zoche* to *נחלה* without boundaries, it is speaking about one who delights *Shabbos Kodesh*, and not himself. It is referring to one who toils in Torah on *Shabbos kodesh*. *נחלה*, is the Torah, and one who delights *Shabbos Kodesh* with *נחלה*, with Torah, is *zoche* to receive Torah without boundaries. He will have a greater understanding of the Torah, without the boundaries which are usually there to restrict him.

Based on the above, the most effective way to obliterate Amalek, the *yetzer hara*, from within us, is through the *limud haTorah* on *Shabbos Kodesh*, for it is specifically on *Shabbos Kodesh* when we are *zoche* to Torah without boundaries, limits, which can counteract the power of Amalek, which has potential power without boundaries, or limits. When this one rises, when the *Torah Hakdoshah* rises, it causes this one, Amalek, to fall.

This is what the *Pirkei D'Rebbe Eliezer* is telling us by comparing the *זכור* of *Shabbos Kodesh* and Amalek. It is the power of *Shabbos Kodesh*, remembering to delight the *Shabbos Kodesh* through *limud hatorah*, which will cause the *mitzvah* of eradicating Amalek to be fulfilled.



תפילה על הכלל -  
למען כבוד שמים -  
דברי חיזוק  
הרב גרשון אדלשטיין זצ"ל

ובאמת אנו מבקשים בתפילה בלשון רבים, על כלל ישראל, השיבנו לתורתך – גם על הרחוקים, שיזכו לשוב ולהתקרב לתורה, וקרבתנו לעבודתך - על כל מי שזקוק לחיזוק בעבודה, והחזירנו בתשובה שלמה - היינו לא רק בתורה ובעבודה, אלא בכל העניינים שצריכים תשובה עליהם, מצוות עשה ולא תעשה, מצוות שמדברי הנביאים, ומצוות דרבנן [שהם חמורות יותר כמו שביאר רבינו יונה בתחילת השער השלישי] מבקשים בלשון רבים, שכל כלל ישראל יזכו לתשובה שלמה בזה, וכן סלח לנו מבקשים בלשון רבים - שכל כלל ישראל יזכו לסליחה ומחילה.

יש בזה עוד ענין, שהוא מזדרג גבוהה מאד, לבקש על כלל ישראל למען כבוד שמים, כמו שמבקשים "עשה למען כבוד שמך" כי כל תכלית הבריאה היא לכבוד שמים, כמו שאמרו [אבות ו, יא] כל מה שברא הקב"ה לא ברא אלא לכבודו.

כל הנהגת הקב"ה עם הברואים היא לכבוד שמים, וגם עונשים מוסיפים כבוד שמים, כידוע שעונשי שמים אינם נקמה, אלא לעורר לתיקון המעשים, ובה מתרבה כבוד שמים, ושכר בודאי מוסיף כבוד שמים, כל הצלחה בתורה מוסיפה כבוד שמים, וגם על ידי שתהיה רפואה שלמה לראש הישיבה יתרבה כבוד שמים.

אלו הם דברים הצריכים חיזוק, בין אדם לחברו, תורה ועבודה, ואמונה, שהכל מן השמים, כגון כשיש רוח סערה, צריכים להבין שזו "רוח סערה עושה דברו", וכשיורד גשם גם כן, זהו רצון השם, כל הבריאה היא רצון השם, בין דברים שיש להם מהלך קבוע בבריאה כמו שכתוב "חק נתן ולא יעבור", ובין קבועים, בכל דבר יש לראות ולהרגיש את דבר השם, וכן אם יש לאדם קשיים, צריך להאמין שהכל בידי שמים, ולהתפלל ולבקש רחמי שמים על זה, וגם תפילה שבלב היא תפילה.

אלו רק חלק מהדברים הצריכים חיזוק, ובספרי המוסר מביאים עוד הרבה דברים שחסר לאדם שלמות בהם, וכל אחד שלומד ספרי מוסר רואה מיד הרבה דברים שצריך לתקן, עד שאי אפשר להסיח דעת מחובתו בעולמו.

כמו שנאמר על התורה [משלי ג, יח] "עץ חיים היא למחזיקים בה", וביאר הנפש החיים [ד, לג] שיש לדמות בנפשו כי אילו היה טובע בנחל שוטף ורואה לפניו אילן חזק, ודאי היה מתאמץ להחזיק בו בכל כוחו, כדי שלא לטבוע, כך גם התורה היא אילנה דחיי, וכל זמן שהאדם מחזיק בתורה ועוסק בה בקביעות, התורה מחזיקה אותו שלא יטבע, אבל אם יסיח דעתו רגע אחד, מיד הוא עלול לטבוע. אלו דברים הצריכים חיזוק.

הקב"ה יעזור שנזכה כולנו להתחזק בכל הדברים הצריכים חיזוק.

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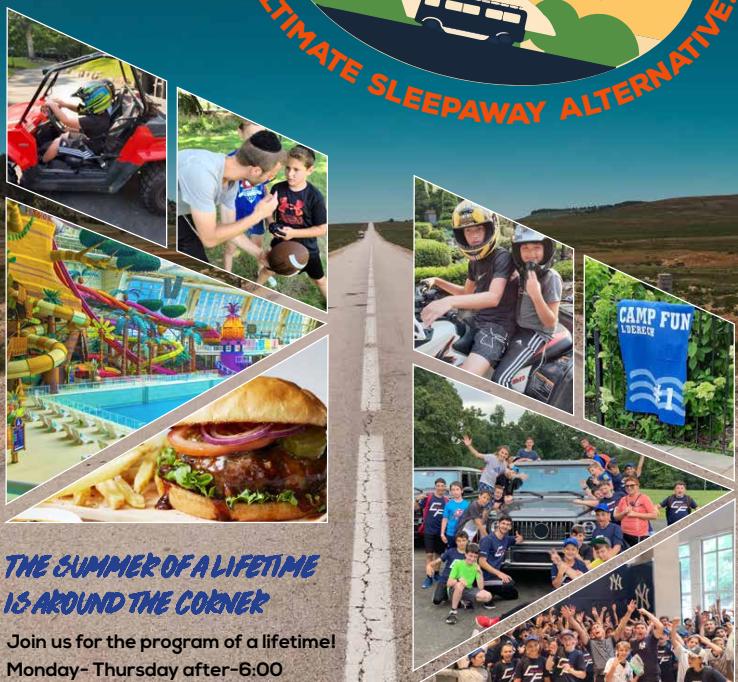
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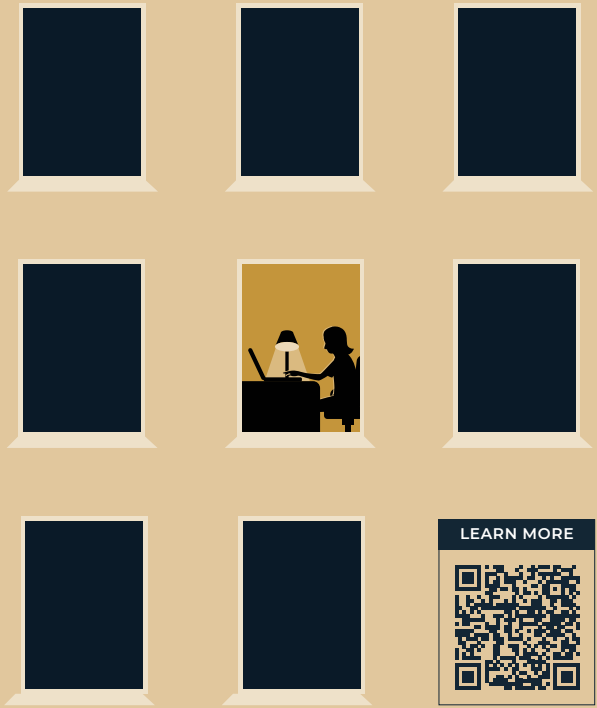


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# JOKES

## A Fresh Start

Binyomin goes to see Rabbi Levy. "Rabbi," he says, "My life is in ruins. I have so many creditors, I'm going crazy. Please help me Rabbi, I don't know what to do."

After a few minutes thinking about the problem, Rabbi Levy replies, "Okay Binyomin, here is what you should do. Go home and open up your chumash to any page. Point randomly anywhere on that page and whatever it says, you must do. Do you understand?"

"Yes Rabbi," replies Binyomin, "I'll try."

So Benjamin goes home, takes his Bible from his bookcase, sits down with it, opens it to a random page, points and reads.

Six months later, Binyomin goes to see Rabbi Levy again. "Rabbi," he says, "since I saw you last, I've become a new man. I got out from under my creditors, and now I'm doing great in my new business."

"If you don't mind me asking," says Rabbi Levy, "I've got a bad memory. What did I suggest you do that helped you so much?"

"Well Rabbi, you told me six months ago to open my Bible to any page, point, and to do what it says."

"So what did it say?" asks Rabbi Levy.

"Chapter 11," replies Binyomin.

## At Bubbie's house

The Goldberg family was having Friday night dinner at their grandmother's house – Bubbie Sarah. Seated around the table, little Moishie dug into the food immediately.

"Moishie!" his mother exclaimed. "You have to make a bracha."

"No I don't," the little boy replied.

"Of course you do," his mother insisted, "we always say a bracha before eating at our house."

"That's at our house," Moishie explained, "but this is Bubbie's house, and she knows how to cook."

## X-Ray

A young girl of four had to have an x-ray taken at the medical office where I worked. She had been in an accident with her bicycle and the doctor was afraid she may have broken her wrist.

The girl, however, was very concerned about the procedure

and no matter how her mother tried to calm her, she kept putting up quite the fuss as we led her into the x-ray facility.

When she came out a few minutes later, however, she was calm and all smiles. "They just took a picture of my bones," she explained to her mother.

"Yes, dear," her mom replied. "I told you it was easy. Did everything go well?"

"Yup. It was great!" the child exclaimed. "I didn't even have to take my skin off or anything!"

## In Chem Class

During class, the chemistry professor was demonstrating the properties of various acids. "Now I'm dropping this silver coin into this glass of acid. Will it dissolve?"

"No, sir," a student called out.

"No?" queried the professor. "Perhaps you can explain why the silver coin won't dissolve."

"Because if it would, you wouldn't have dropped it in."

## Parenthood

By the time a man realizes that his father was right, he has a son who thinks he's wrong. - Charles Wadsworth

A baby is a loud noise at one end and no sense of responsibility at the other. - Ronald Knox

Before I got married I had six theories about bringing up children. Now I have six children and no theories. - John Wilmott

Behind every successful man stands a surprised mother-in-law. - Hubert Humphrey

It is amazing how quickly the kids learn to drive a car, yet are unable to understand the lawn mower, snow blower, and vacuum cleaner. - Ben Berger

The best time to give advice to your children is while they're still young enough to believe you know what they're talking about. - Evan Esar



HA HA

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