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Thank you to our Gabbaim Ephrayim Yurowitz and Tzvi Blech

Shabbos Zmanim

CANDLE LIGHTING 6:44 P.M.

EARLY FRIDAY MINCHA: 12:45 P.M. & every 15 minutes until 3:00 P.M.

FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

Mincha in 18 Forshay	Chabad Mincha	Shkiya
6:54 P.M.	6:54 P.M.	7:02 P.M.

SHABBOS SHACHARIS

Vasikin	Ashkenaz	Shacharis Tent Aleph	Minyan in Ohr Chaim "Bais Chabad" 20 Forshay Road B'M.	NEW in 18 Forshay
6:28 A.M.	8:00 A.M.	9:15 A.M.	10:00 A.M.	10:30 A.M.

SHABBOS MINCHA/MAARIV

First Mincha on Shabbos	Pirchei	Mincha Followed by Shalosh Seudos.	Shkiya	Maariv :40	Maariv :45
1:45 P.M.	2:00 P.M.	6:45 P.M.	7:03 P.M.	7:43 P.M.	7:48 P.M.

LATE MAARIV MOTZEI SHABBOS: Every 15 minutes from 7:00 P.M. until 9:30 P.M. | 18 Main

Weekday Zmanim

SHACHRIS:

Vasikin, from **6:15 A.M.** every 15 min until a half hour before chatzos

MINCHA:

From mincha gedola until a half hour before shkia is every 15 min. | From a half hour before shkia until 60 is every 5 min. | 12 min. before plag and 12 min before shkia

MAARIV:

Plag | From shkia until 72 every 5 min. | From 72 until 11:00 P.M. is every 10 min. | From **11:00 P.M.** to **2:00 A.M.** every 15 min.

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RABBI SHALOM ROSNER



Raise Up Your Head

Rav Moshe Feinstein derives two important lessons with respect to one's self-esteem and maximizing one's potential from the *pesukim* in our parsha. The first lesson is derived from the opening words of the parsha. Why is the verb תשא (to uplift) used when counting the people? There are other more direct terms that could have been used to express counting.

Rav Moshe suggests that the specific term “*tisa*,” to uplift, is used in order to alleviate one's concerns of feeling inferior to others. One may desire to learn Torah, but when they compare themselves to others who are wiser and more learned, they may experience despair. One's humble sentiments can lead to low self-esteem. When counting all members of Am Yisrael, each individual is counted as one. No matter how smart, strong, or affluent, every member is attributed the same value when counting. One need only apply himself and work hard to be able to achieve. To “lift himself up,” to strive for excellence.

Later in the parsha, a second similar lesson is deduced. Hashem tells Moshe that he has selected Betzalel to assist with the construction of the Mishkan. The *pasuk* states: “*Re’ei karati b’shem Betzalel*. See, I designated Betzalel.” (*Shemot* 31:1). Rav Moshe inquires: Where did Hashem previously designate Betzalel? We do not find a previous *pasuk* that articulates any such delegation. Rav Moshe explains that if Betzalel possessed special talent with respect to architecture, obviously, he was gifted with such characteristics in order to use them for the good of society and to fulfill *ratzon Hashem* (the will of God). He was allotted this skill so that he could contribute to the building of the Mishkan.

Each and every individual has specific skills. Some individuals have the ability to sing or sculpture, while others have the power of persuasion or the ability to organize or manage. No matter what talent one enjoys, one must direct that talent towards *ratzon Hashem*, to recognize that he was gifted with a specific ability in order to utilize it for a specific purpose.

A story is told of a professor who placed a glass jar in the front of a classroom. He poured rocks into the jar until it overflowed. The professor then asked the class if the jar was full. The students replied that the jar was indeed full. The professor then took out a bag of small pebbles and inserted them into the jar. Apparently, the jar was not full, since these pebbles were able to be inserted into the jar. After inserting the pebbles, the professor asked if the jar was now full, to which the students replied in the affirmative. The professor then took out a bag of sand and poured the sand into the jar, again showing that more could be inserted into the jar that the students had thought was full. After the sand was overflowing, the students told the professor that now the jar was full. Then, the professor poured water into the jar, highlighting that even at this juncture, there was still room in the jar. The lesson taught that day was that even when one thinks they have reached a plateau, if they try hard enough, there is always room for more. We must work hard to reach our potential.

We should reflect on what we can do to contribute to our shuls, neighborhoods, and the greater Jewish community. We each have skills that we have perhaps not tapped in the past. *Ki tisa et rosh-* we should take this opportunity to **raise up our heads**, to maximize our potential, and, as Bezalel did, utilize our skills and talents to improve the society around us.

RABBI DANIEL COREN



Shabbos and Purim

This year, when Purim falls out on Friday, there is a unique connection that unfolds between Shabbos and Purim.

We spent much time discussing the halacha of פורס ומקדים מפה ומקדים, which basically means that if one's Purim meal is extending close to Shabbos, one can stop the meal, cover the *challah*, make *kiddush*, and then continue the meal, which now becomes a Shabbos meal. The big *shay-la* we discussed was whether one can make *hamotzi* and a *bracha* on wine. Since it's a *safek*, we suggested that one should be *meharer*. We also discussed what to do about על הניסים ורצה – does one say both or not? We concluded that you can say both or make up *Al Hanisim* by הרחמן.

This is all a *halachic* discussion. However, what also emerges is a very interesting connection between Shabbos and Purim from a more *Kabbalistic* view. The *Ohr HaChaim* in *Beraishis* explains that if Adam and Chava would have waited and not eaten from the Tree of Knowledge, they could have eaten from it on Shabbos; the mistake was in the timing.

Shabbos is clearly a time of *tikkun* for the sin of Adam and Chava, as Shabbos represents going back to the state of *Gan Eden* and is also called מעין עולם הבא. Purim is also very connected to *Gan Eden*. The Gemara in *Chullin* connects Haman the Rasha to the Tree of Knowledge: “המן מן התורה מנין שנאמר המן העץ”. There is another connection to the drinking of wine. According to one opinion, the Tree of Knowledge was a grape vine. It is also interesting to note that the Gemara in *Sanhedrin* tells us that when Adam and Chava were in *Gan Eden*, the angels roasted meat and prepared wine for them. What is going on here in this special Garden?

The answer in short – but this requires much deep thought – is that Hashem wanted – and still plans – to give us tremendous both physical and spiritual good. We get to enjoy a sample of this experience every Shabbos, and ultimately, this will be our experience in the World to Come. The test that we have in this world – and is really the test of Purim together with Shabbos – is to take the main foods of joy, like meat and wine, and make sure to eat and enjoy them at the right time and in the right manner in order to repair the mistake of Adam and Chava.

May we all be *zoche* to the true experience of Shabbos and Purim, now and in the close future.

SHIUR SCHEDULE

SEMICHAS CHAVER SHIUR in R' Coren's office every Wednesday at 9:00 P.M.

COUNTING DOWN UNTIL UMAN

201 DAYS





The Golden Calf We Construct in Our Lives

WHAT'S THE BIG DEAL?

It is difficult for us to relate to the boundless passion that inspired the Jewish people to create and worship a calf of gold merely 40 days after they stood at Mt. Sinai and heard the Divine decree "You shall have no other gods before Me." Who today would find delight in dancing around a molten calf and declaring, "This is Your G-d, O Israel?"

Even a superficial reading of this week's Torah portion, Ki Sisa, in which the story of the golden calf is related, indicates the cataclysmic effect of this seemingly meaningless event on the eternal destiny of the Jewish people. Why did the creation of a foolish idol by a group of Jews in the Sinai Desert become one of the most central episodes in our history?

THE SOUL OF AN IMPULSE

We all experience in our daily lives various impulses and urges directed toward certain people or particular substances, objects, and behaviors. Some of us become addicted.

Are you infatuated with a particular person? Are you starving for attention, compliments, and approval? Do you crave nicotine, alcohol, or drugs? Are you obsessed with an unceasing urge for physical intimacy? Do certain websites and images play a central role in your life? Are you a gambler or a binge? Do you feel the need to control other people's lives?

The great spiritual masters taught that

these impulses and many others are not evil in and of themselves. All these cravings may be expressing the purest and most spiritual needs of the soul. At the core of a crush on another human being or an obsession with intimacy, attention, or drug addiction, is the longing of a person to escape loneliness, shame, trauma, or inner worthlessness.

Addiction is not the problem; it is the solution. The addiction is coming to assuage fear, to fill an intense, sometimes subconscious, void. Can I identify the core of the problem that is fueling my addiction? Can I identify my sense of shame and worthlessness?

Our coping skills distort our clarity and attribute false symbolisms to essentially hollow pursuits. As a result of this distortion we—just like the Jews in the desert—devote our time and passion to carefully construct and worship our personal "golden calves" in the mistaken belief that they will fill the void in our hearts and nourish the hunger of our souls.

You can't fill my void, the drugs can't fill my void, because what I am really searching for is inner wholeness. I am searching for G-d.

Behind every addiction, there is a profound yearning to receive or give love. We are searching for true intimacy - with ourselves, with another person, with G-d. But our minds are often so bruised and wounded that the outlet we target with our addiction to achieve that love is an "idol," a futile target that will only distance us from the true love we are searching for.

ABRAHAM'S PASSION

Abraham, the first Jew, once passionately worshipped idols. Had this young man been indifferent to the idols of his native land, he never would have searched for and discovered the true G-d. Since Abraham yearned for truth and craved intimacy with the ultimate core of reality, G-d, he passionately devoted himself to worshiping the idols of his father's home in the erroneous belief that they embodied the ultimate truth of the cosmos.

Underlying Abraham's fiery idol worship was a soul yearning for the one living G-d. So when he matured, he discovered that his sacred craving needed to be redirected toward the true G-d and not to the false substitutes for G-d.

The Torah's war against the creation of the Golden Calf is central to our mission in life. It symbolizes our daily relentless effort to turn our attention from the false carriers of value to the true carriers of value.

The late Rabbi Dr. Abraham Twersky, an expert on addiction, once told me that the addicts among us are among the most spiritual souls among us – souls whose void due to their lack of experiencing genuine spirituality and love caused them to lose their sanity.

We put so much focus on the addictions; in truth, we need to focus much more on the pain behind them. That will make all the difference. Because as we know today, the antithesis of addiction is not sobriety. The antithesis of addiction is connection.

SHIUR SCHEDULE

MONDAY & THURSDAY Chassidus Shiur 7:45 A.M. (18 Main) • **TUESDAY** Womens Shiur 9:30 A.M. (18 Main)
SHABBOS Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 A.M.** (20 Upstairs) | **After Davening 12:00 P.M.** (20 Upstairs)
 PLEASE NOTE: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 A.M., followed by the Minyan at 10:00 A.M.

RABBI SHOLOM BER MUNITZ UFARATZTA

The Lesson of Purim

We celebrate Purim because of the miracle by which Hashem saved us from annihilation, G-d forbid.

Derech hateva, those days were the best of times for the Jewish people. Mordechai, who was in the Sanhedrin, was an advisor to the king. Esther was the queen. In the times of *golus*, we never had a Jewish wife of a king who ruled over the entire world. So, those were very good times, and the Jews felt very safe.

Yet, the opposite happened: In the blink of an eye, the Jews were in grave danger of annihilation. *I'hashmid laharog ule'abed...*

b'yom echad.] And there was nowhere to run because Achashveirosh ruled the entire world. In other times of *golus*, Jews were able to run to other countries. Not here.

How could such a calamity happen in such a safe time for the Jews? The Gemara says [*Megila*-12,a:] that it was because the Jews partook in the festivities of Achashveirosh and came in contact with non-kosher food.

In response, Mordechai and Esther did not start with diplomacy. Rather, first, Esther said to Mordechai: "Go and gather all Jews in Shushan and fast on my behalf, and I with

my maidens will fast as well. Then, I will go to the king." Esther was supposed to find *chein* in the eyes of the king, yet she fasted for three days, which *derech hateva*, did not help her appearance to Achashveirosh.

The lesson of Purim to Klal Yisroel and individuals alike is that a Jew gets everything directly from Hashem – who is not bound by the rules of *teva* – when he connects to Hashem through *teshuva*, Torah, and *mitzvos*. Then, when he does any *hishtadlus*, Hashem will help him even *l'maalah miderech hateva*.

SYNOPSIS OF LEKUTI SICHOS V1 P213-215



Differences Between Krias Megillah By Day and By Night

We have seen that, according to many *poskim*, there is a fundamental difference between the nature of the reading during the day and the reading at night. The reading during the day has a more stringent status, equivalent to a *mitzvah* in the Torah, than the night reading. There are numerous halachic differences. We will mention a few:

MITZVOS TZRICHOS KAVANAH

The *Shulchan Aruch* (690:13) discusses someone who is reading from a Megillah in order to write another Megillah and rules that even if he said every word of the Megillah, he must have in mind to fulfill the *mitzvah*. The *Mishnah Berurah* (*Shaaar Hatzion s"k* 41) adds that, according to some *poskim*, this is only true for the day reading, which is *Divrei Kaballah* and equivalent to a *Mitzvah Min HaTorah*. In regard to such a *mitzvah*, we rule that *mitzvos tzrichos kavanah* – intention to fulfill the *mitzvah* is needed. However, for the night reading, which is only *Mid'rabanan*, he would be *yotzei* even without *kavanah*. The *Mishnah Berura* adds that this is not so simple, and even if a *mitzvah* is only of rabbinical nature, it is possible that he must have in mind to fulfill the *mitzvah*.

EATING BEFORE READING THE MEGILLAH

Another difference is in regard to the rule of not eating before the reading of the Megillah. The Rama (692:4) writes that one may not eat at night before the reading of the Megillah, even if one is hungry after the fast. The *Mishnah Berurah* adds that the same is true before reading the Megillah in

the morning, just as one may not eat before any *mitzvah*, such as before hearing the shofar or shaking the lulav.

However, the Magen Avraham writes that, at night, since the level of the requirement is of rabbinical nature, if one is particularly weak, there is room to be more lenient. On the other hand, in regard to the reading during the day, which is akin to a *Mitzvah Min HaTorah*, it is possible that there is no such leniency.

WHEN IN DOUBT

Another halachic difference may be in regard to a doubt if someone fulfilled the *mitzvah* properly, such as if he heard every word or if he read at a time which is *halachically* questionable.

At night, we can apply the rule of *safeik dirabanan likula*, and he would not have to read the Megillah again. On the other hand, for the reading during the day, which is akin to a *mitzvah min haTorah*, there would be no such leniency, and he should read the Megillah again. However, the *Mishnah Berurah* (692:16) quotes the *Pri Megadim*, who rules that even at night, one should read the Megillah again in the case of *safeik*. The *Pri Megadim* seems to hold that even the reading at night has the *halachic* equivalence of a *Mitzvah Min HaTorah* (unlike the *Noda B'Yehuda*).

HEARING EVERY WORD – PREFERABLY FROM A KOSHER MEGILLAH

On the topic of reading the Megillah, it is worthwhile to mention the importance of hearing every word. In three places, the *Mishnah Berurah* (690:5, 19, 48) writes that one must hear every

word of the Megillah in order to fulfill the *mitzvah*.

If someone does miss some words, he can read it himself, preferably from a kosher Megillah, but if not, even from a Chumash if necessary. The *Pri Megadim* writes that it is better to have your own kosher Megillah to be able to read the words yourself from a Megillah. The *Mishna Berurah* (690:60, 689:5) adds that, if needed, you can also read the words from a Chumash.

In fact, the *Kaf Hachaim* (690:97) writes that the *baal korei* should be careful to read all of the names of Haman and the words *v'es* from the correct place in the Megillah in order to fulfill the *mitzvah* correctly by reading every word from a kosher Megillah. Interestingly, the sefer *Yesod V'shoresh Ha'Avodah* writes that since the *baal korei* reads the names of Haman's sons very fast, and we may miss some of the words, everyone should say it himself.

IN CONCLUSION

According to many *poskim*, there is a fundamental difference between the nature of the reading during the day and the reading at night. The reading during the day has a more stringent status, equivalent to a *mitzvah* in the Torah, unlike the night reading. The difference between the reading during the day and the reading at night is if someone did not have the intention to fulfill the *mitzvah*, in regard to a *safeik*, doubt, and if one can eat before the Megilla reading when needed.

Everyone must be sure to hear every single word of the Megillah, preferably from a kosher Megillah.

SHIUR SCHEDULE

KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara
Currently: מסכת מועד קטן

Friday - Shuirim Beinyonei Dyoma
and relevant topics

NIGHT KOLLEL | 8:15-9:45PM

Chavrusa learning - Halacha
Currently: הלכות קריאת התורה

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 P.M.

Mishna Yomis | 8:45-9:00 P.M.

Zera Shimshon Shiur | 8:15-9:00 P.M.

Thursday Nights

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מוהל
מומחה

RABBI ELIMELECH BIDERMAN



The Torah Is For Everyone

The *Sefer Chassidim* (945) writes, “The scholars of the later generations are less clever in Torah than those of earlier generations. Nevertheless, in Hakadosh Baruch Hu’s eyes, the less wise scholars in the present are equal to the genius scholars of the past because, otherwise, every generation can claim, ‘Why didn’t You create me in an earlier generation, and I would know much more Torah?’ But the answer is that the amount you know isn’t the point. You can know a little or a lot; the main thing is that your intention is [to study Torah] for Hashem’s sake. Don’t waste time; study Torah whenever you can, even if you aren’t as sharp and wise [as the scholars of the past].”

Dovid HaMelech said (*Tehillim* 119:54), זמירות היו לי חוקיך “Your statutes were like songs to me.” The Gemara (*Sotah* 35) says

that Hakadosh Baruch Hu was upset that Dovid said this. Torah shouldn’t be called *zemiros*. The Brisker Rav zt”l explains that some people don’t know how to carry a tune, so if Torah is called *zemiros*, there’s an implication that it isn’t for everyone.

Dovid HaMelech was punished because he forgot the *halachah* (*Bamidbar* 7:9) that the aron must be carried by the Levi’im on their shoulders (see *I Shmuel*, 6:19).

The Brisker Rav explains that Hashem reminded Dovid that when it comes to Torah, all one needs to do is place the yoke of Torah on his shoulders and try his best. Success isn’t your obligation; just doing the best you can is.

Even if you work most of the day and don’t have much time for Torah study, if you are determined, you can generally find much time for Torah. The Kotzker zt”l and other *tzad-*

dikim taught that the word תעבך could mean to steal (see *Mishlei* 22). Thus, קבעת עיתים הרותל means one should “steal” time from his busy schedule to devote to Torah study.

TORAH AND HAPPINESS

Pirkei Avos (6) states that one of the 48 traits needed to acquire Torah is שמחה, joy. The *Maharal* (*Derech Chaim Avos* 6) explains, “*Simchah* is a great level. When one is happy, he has perfection (*shleimus*). And when he has perfection, he can receive the Torah, which is the perfection of man.”

Torah is acquired with *simchah*, and Torah study itself makes us happy, as it states (*Tehillim* 19:9), “Hashem’s mitzvos are upright; they gladden the heart.” Nothing is more joyous than studying the Torah and the performance of the *mitzvos*.

RABBI MORDECHAI WILLIG



Ridding Ourselves of Haman

There is a custom of obliterating the name of Haman or making noise whenever his name is mentioned when the Megilla is read in *shul*. The Rama (*Orach Chaim* 690:17) endorses this custom and cautions against stopping or ridiculing customs since they were established for a reason. He cites the verses “You shall wipe out the memory of Amalek” (*Devarim* 25:19) and “The name of the wicked will rot” (*Mishlei* 10:7). The proper fulfillment of this custom demands that we destroy any vestige of what Haman represents from our midst. The Gemara (*Chullin* 139b) links the name Haman to the *passuk* “*hamin ha’etz*” (*Breishis* 3:11), wherein Hashem asks Adam, “Have you eaten from the tree from which I commanded you not to eat?” What is the connection between Haman and Adam’s sin?

The *Mishnas R’ Aharon* (Kotler, volume 1, page 103) explains. Haman tells his wife and friends about the glory of his wealth, his many sons, and his promotion by the king over all of his officers and servants. “Yet all this means nothing to me whenever I see Mordechai the Jew sitting” (*Esther* 5:11, 13) and not bowing to Haman as the king had commanded (3:2). Haman had everything but was not satisfied because one Jew did not bow down before him. So, too, Hashem told Adam, “From every tree of the garden you may eat, but from the Tree of Knowledge you may not eat” (*Breishis* 2:16, 17). Adam had everything but was not satisfied because one tree was forbidden. Hence the connec-

tion between Haman and Adam’s sin.

The lesson for us is to be satisfied with what we have. Many people have great success but are unsatisfied because of one unfulfilled wish. The pursuit of that elusive wish often leads to death, as befell Adam and Haman. It always prevents the happiness available to one who is satisfied with his portion. When we make noise to wipe out the name of Haman, we eliminate envy and dissatisfaction from our midst.

The *Maharal* (*Or Chadash* 5:11) links the name Haman with the word “*hamon* - multitude” (see *Breishis* 17:5, *Yechezkel* 38:11). Haman achieved great wealth and had a multitude of sons (*Megilla* 15b). This caused him to be boastful and, ultimately, led to his downfall. When we bang at Haman’s name, we must eliminate any boastfulness from our midst. “Lest you eat and be satisfied and build good houses...increase your money and possessions. Your heart will become haughty, and you will forget Hashem...You will say in your heart, ‘My strength and the might of my hand made me all this wealth.’ Remember Hashem because He gives you strength to make wealth” (*Devarim* 8:12-18). Prosperity can lead to Haman-like boastfulness. On Purim, we must rid ourselves of this scourge.

Elsewhere (5:14), the *Maharal* links the final nun of Haman, the numerical value of which is 50, with the gallows that Haman made to hang Mordechai, which were 50 cubits high. Haman made himself into a de-

ity. Even Moshe was given only 49 of the 50 gates of wisdom (*Rosh Hashana* 21b). Haman deluded himself into thinking that he had godly qualities, represented by the 50th gate, which was not given to man.

Moshe was the humblest person on Earth (*Bamidbar* 12:3); notwithstanding his unparalleled greatness (*Devarim* 34:10), he was humble before Hashem and his fellow man. By contrast, Haman viewed himself as greater than all men and even attributed superhuman qualities to himself. This led to his destruction. The 50th gate of wisdom does not belong to man. By raising himself to the 50th level, he became a non-man by his death at the gallows 50 cubits high.

When we make noise during the *Megilla*, we must eliminate any hubris from our midst. We dare not question Hashem’s commandments. Purim, the eternal holiday (Rambam *Hilchos Megilla* 2:18), commemorates our reacceptance of the Torah (*Shabbos* 88a) for all time. We must reject modern notions that some Torah laws are immoral because they run counter to post-modern values and sensibilities. At the same time, we must humble ourselves before others, following the example of Moshe and truly obliterating Haman from our midst.

The laws and customs of Purim celebrate our victory over Haman years ago. By internalizing and reinforcing the need to be rid of what Haman represents, as taught by *Chazal*, Rav Aharon, and the *Maharal*, we can and must better ourselves as well.



Gan Hatorah

WHY DID ESTHER WAIT UNTIL “TOMORROW”?

**יבוא המלך והמן אל המשתה אשר אעשה להם
ומחר אעשה כדבר המלך**

“Let the King and Haman come to the banquet that I shall prepare for them, and tomorrow I will do the King’s bidding.” Esther HaMalka invited Achashveirosh and Haman to a banquet. At the banquet, she requested that Achashveirosh and Haman come again “tomorrow” for another banquet where she would do his bidding. Rashi explains that Esther was telling Achashveirosh that she would finally reveal her lineage to him. Esther was attempting to save Klal Yisroel from the wicked Haman HaRasha. The plan was for her to tell Achashveirosh that she was Jewish and that the wicked Haman wanted to kill out all the Jews. Why didn’t Esther just tell Achashveirosh at the first banquet? What was the purpose in waiting for “tomorrow”?

The Gemara in *Megillah* 15b says that when Esther arrived in Achashveirosh’s room, she felt the *Shechina* leave her because the room was filled with *avodah zarah*. Esther knew that it would take a miracle for Klal Yisroel to be saved from this terrifying de-

cre. The *Shechina* had to be with her during her appeal to Achashveirosh. When Esther realized that the *Shechina* had left her, she postponed her request of Achashveirosh until the next day. She invited Achashveirosh and Haman to her room, the only room in the palace devoid of *avodah zarah*. There was still a problem with this plan. Haman walked around wearing an *avodah zarah* on him, which would still cause the *Shechina* to leave. The Ribbono Shel Olam, with His great plan, resolved this issue. Haman had been leading Mordechai through the streets on the king’s horse before coming to the feast. Haman, acting as Mordechai’s servant, was required to wear a standard servant’s uniform and not his royal attire, which would be a disgrace to the kingdom. He, therefore, was not wearing his *avodah zarah*. The king’s messengers arrived to escort Haman to Esther’s feast immediately after he completed leading Mordechai around town. Haman came without his *avodah zarah*, and Esther, with the *Shechina* with her, appealed to Achashveirosh. (יערות דבש)

Esther was waiting for the success of her proposed mission to be revealed to her. At

the first feast, she had yet to see a sign that her plan would work, so she delayed speaking to the king until the next day. After the first feast, Haman was humiliated by having to lead Mordechai through the streets. That was her sign that her plan would succeed. (מנות הלוי)

Esther went to Achashveirosh with the *midas hachesed* of the Ribbono Shel Olam. She recognized that there was only *one* thing that could save Klal Yisroel, the great *chesed* of the Ribbono Shel Olam. The Ribbono Shel Olam took Klal Yisroel out of Mitzrayim with great *chesed*, and He will take us out of this *golus* as well with great *chesed*. Esther had complete *emunah* that the Ribbono Shel Olam would save them. She delayed her plan until she saw that the Ribbono Shel Olam was completely with her. “מחר” is a time of the *geulah asidah*. The great Yom Tov of Purim is a time for us to attain complete *emunah* that with the infinite *chesed* of the Ribbono Shel Olam, He will bring the *geulah asidah*.

May we be *zoche* to see the rebuilding of the everlasting Bais Hamikdash במרהר בימינו!

RABBI BENZION SNEH

Making Our Lives Count

When you count Bnei Yisroel, count them with half *shekalim*. This will keep them safe and make them whole, says our *parsha*.

R’ Dovid Shechter, the father of the *tzaddik* R’ Yaakov Meir Shechter, was at the Kosel. It was a Tuesday morning; he had the practice of walking to the Kosel every day.

From the corner of his eye, he saw a Yid rush towards the ancient stones and watched as he broke out into the most horrible cries from the depths of his soul.

The Yid was not stopping for an hour, two... more. R’ Dovid could not take it.

Approaching this broken shell of a man, he asked “What can I do to help?”

“In less than one week, I will marry off my daughter. I have been trying for many months to raise the money for the wedding expenses, but I haven’t raised nearly enough. I cannot feed my large family; we are poor beyond words. How can I face my wife and tell her I have failed? How can I face the *kallah*?”

He then fell against the large stones, crying even louder, and his cries pierced R’ Dovid’s heart.

“Come with me,” he said, and the two of them walked together down the streets of Meah Shearim.

R’ Dovid was also an extremely poor person. But in the corner of his tiny apartment, there was a small box with a significant sum that he had been saving up, little by little, for many years for his own daughter’s wedding. Without thinking, he gave the forlorn Yerushalmi every single shekel he had

painstakingly saved.

Afterwards, as was his custom, R’ Dovid went to daven Mincha by R’ Shlomkele Zhviller, the miracle Rebbe of Yerushalayim. As soon as R’ Shlomkele saw his friend R’ Dovid walk through the door, he was intrigued by the glow emanating from his countenance.

“What great *mitzvah* did you do today? You must tell me!”

R’ Dovid Shechter was known for his modesty and humility and refused to divulge anything. The Rebbe insisted, but R’ Dovid demurred.

“I must know! Please tell me!” The Rebbe knew that R’ Dovid longed to be his *chavrusa*, but R’ Shlomkele had, for many years, put off his request.

“If you tell me the nature of your *mitzvah*, I will be your *chavrusa* for one hour each day.” R’ Dovid could not refuse this offer. After telling the Rebbe the nature of what he did, another distressed soul rushed in and threw himself on R’ Shlomkele. Pointing to R’ Dovid, the Rebbe said “It is his *brocha* you want, not mine! One who merits participating in such a *mitzvah* has the power to bless any Jew with whatever they need.”

Ki sisa es rosh Bnei Yisroel, when you raise up the emotional state of another Jew, through an offering of a *shekel* (*tzedaka*), your actions “count” in the Heavenly realm so much that you can make any Jew whole. All hearts will now look to yours for their blessing.

And so it was. R’ Dovid now had the power of giving *brachos* because of the great *mitzvah* he did! A *mitzvah* in the right time, with the right inten-

tion, can change worlds. In the tumultuous times we are going through, there are many opportunities for such *mitzvos*.

Although Hashem has blessed many of us with wealth, many of us struggle from month to month. Countless marriages are imperiled by the monetary challenges faced in these hyper-inflationary times. Many families have accumulated debt that appears to approach the insurmountable.

Matan beseser, paying off someone’s obligations to a *gmach*, a food store, or the like, can bring unbounded happiness. Those who have done this know what true joy feels like from the perspective of the giver.

If you’re an employer and you are successful, it’s a *pashuter zach*, an obvious reality, that you owe your success to your employees. Success, as most *matzliachdikeh* company owners will tell you, comes from being considerate, thoughtful, and generous to your faithful employees. Purim is coming up. Think this one through; do your employees deserve a bonus for Purim or just those causes to which you give publicly? Many times, those on a salary, or even commission-based, barely make ends meet. And this, after working night and day for your success.

A wise man once told me that there’s an extra *maaleh*, a real practical advantage, to being generous to your employees: they will work even harder for you!

May everyone in Klal Yisroel be successful, and may Hashem bring us all we need, hope for and deserve, in *ruchnius* and *gashmius*!





Moshe's Tent

Moshe took the [his] tent and set it up outside the camp, far from the camp, and called it the "Appointed Tent." From that time onward, anyone who sought *G-d* went out to the Appointed Tent, outside the camp. When Moshe went out toward the tent, all the people stood up; every man stood by the entrance of his tent and watched Moshe until he entered the tent. (Shemos 33:7-8)

After the camp had been purged of the population that had caused and worshipped the golden calf, there was still an effect to be felt. The Midrash says that when Moshe heard that the Divine Presence would no longer lead the Jewish people, making the Jewish people seem like "outcasts," Moshe followed suit and did the same. He moved his tent 2,000 *amos* (about 3,000 to 4,000 feet) outside the camp.

You would have thought that this dramatic move would have humbled all the people and made them respectful of Moshe. However, the Talmud tells another tale:

And [they] watched Moses until he entered the tent ... Rav Ami and Rav Yitzchak [differed on this verse]: One says it comes to degrade; one says it comes to praise. The one who says that it means to degrade, it is ... (*Kiddushin* 33b)

"They used to look and see how thick his thighs were and how fat his neck was, and say, 'From what is ours he ate, from what is ours he drank.'" (*Tanchuma, Pekudei* 4)

This is what the Rabbis teach:

R. Yehoshua said: A stingy eye, the *yetzer hara*, and hatred of others take a person from the world. (*Pirkei Avos* 2:11)

A crisis has a way of suspending negative traits. However, once the crisis is over and life calms down somewhat, it becomes clear who was changed by the circumstances and who was not. Indeed, it did not take long for some of the population to forget how close Hashem had come to being willing to eliminate the Jewish people and how Moshe saved their lives – at the risk of his own life. They overlooked the fact that Moshe was the humblest and most honest person in the world.

Their stingy eyes, their *yetzer hara*, and their hatred interfered with their mental vision, as it always does, and it lowered their spiritual sights. The result? In the end, their own shortcomings were projected onto others far greater than they, making the innocent appear guilty and the guilty appear innocent!

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Queen Esther's Message to You

If you think the Scroll of Esther is simply telling an ancient story, think again. Queen Esther fought hard to be sure that all of her descendants would hear her timeless story. The Scroll of Esther is her last lecture to us and is especially timely today.

Esther is whispering to you: Hear my story and know that it will give you strength to endure.

As in the days of Esther, Jews are facing an enemy who wants to destroy, murder, and exterminate them. This is not a new threat; just read the words of the Purim story to recognize that this danger to the Jewish people has been around for thousands of years. Every generation has its evil Haman. His children hate you for enduring, for not disappearing, despite their sinister plans. Whether in the city of Shushan, the gas chambers of Europe, or in Israel, your presence does not allow them to rest. They don't care what type of Jew you are, if you attend synagogue or not, the size kippah on your head, or the level of observance you keep. To them, you are simply a "Yehud" – a dirty Jew.

Unfortunately, there are those amongst the Jewish nation who stand up and renounce their Judaism, as Hollywood applauds. They turn their back on their people, revise Jewish history, and align with those who wish to throw the Jews into

the sea. They refuse to see the ocean of tears or the blood-soaked ground that give testimony to the suffering of the Jewish people. This is the ultimate vandalism to the murdered souls that call out and ask you to remember – to the men, women, and babies who have been violated and slaughtered.

I, who was born upon the ashes of the Holocaust, tremble at the thought of this unashamed desecration of those who gave their lives because they were Jews. The cries of our brothers rise from the ground. There is no peace.

When Esther is asked to enter the king's chambers and plead for her people, she responds that it is not possible. She is afraid for her life. Mordechai responds, "And who knows? Maybe it was just for a time like this that you became queen!"

Every person has his or her "Esther moment" – your personal mission that can propel you to rise above the enmity and make a difference for your nation. Esther is begging you to think: Why are you here? What can you do for the Jewish People? Do not discount the smallest acts, the seemingly insignificant mitzvah. Do not take your voice for granted. Do something! Wake up!

It's easy to grow fatigued, to wonder how this story will end. But Esther reas-

ures you: Do not be afraid. See all that I have gone through. I had no idea that I, an orphan, would become the queen who would help bring the rescue of our nation. You must never give up. Remain strong. Remember, division weakens you. Haman said it himself. "There is a people who are scattered and divided, spread out in all the countries of your kingdom." When he saw our fragmented society, he knew he had a chance to bring his evil plans to life. It is, sadly, the same story today.

In unity, there is strength. In prayer, there is hope.

Jewish unity is required for our nation's survival. Esther concludes her *megillah* with a request that Jews honor this day of Purim and send gifts of food to each other. Esther wanted to foster friendship amongst her children continuously. She wanted us to reach out to every type of Jew. She asked that you extend your hand and open your heart.

This Purim, take a moment to hear the words of Esther. Set aside time for prayer. Plead for your people. Think of those who are hurting; the wounded in both spirit and limb. Think of their pain. Reach out to your neighbors, your friends, and your community with love. Bring joy into the world. With just a little bit of your light, you can push away the darkness.



Work is Irrelevant

Based on *Meor Einayim* by R. Menachem Nochum of Chernobyl zt"l ↑

“However, you must observe my Shabbos.”

Rashi tells us that this “however” serves to establish that the work of constructing the Mishkan should not proceed on Shabbos. Indeed, all such uses of “however”/ach are restrictions and limitations on the extent of some *halachah*.

Seen from the perspective of Mishkan construction, it is indeed a restriction. The work has to cease on Shabbos. But if you look at it from the standpoint of Shabbos, it is not a restriction at all! To the contrary, the *derashah* serves to extend the prohibition of work/*melachah* on Shabbos to the Mishkan project!

However (no pun intended), the Zohar’s depiction of Shabbos is well known. Shabbos denotes completion. As Hashem is free of any deficiency whatsoever, “work” is irrelevant to Him. One works in order to produce something that would otherwise

be lacking; there is no way that this can apply to Hashem.

On Shabbos, Hashem’s *Elokus* is revealed and spreads out to all of *Bnei Yisrael*. One who insists on working on Shabbos shows that he is not really of the Jewish nation in whom this weekly revelation occurs. The authentic Jew will see his business as complete as Hashem’s perfection and completeness take residence within him, and he will completely refrain from the irrelevance of *melachah*.

This applies not only to mundane matters but even to toiling in holiness. Constructing the Mishkan must cease on Shabbos because the purpose of the Mishkan is to allow the indwelling of the *Shechinah*. But Shabbos itself assures that Hashem dwells within us. No work is necessary to bring that about. The completeness of G-d is so available and apparent on Shabbos that the notion of work is entirely inconsistent with its presence.

Surely, though, not everyone merits to

become a host to the *Shechinah* on Shabbos! Our *aveiros* and imperfections decidedly block and prevent His revelation to us! Indeed, this is so. One who is conscious of those shortcomings must put them out of his mind on Shabbos, lest they sadden or depress him. He should zealously heed the laws of Shabbos, finding joy in the fact that Shabbos is Hashem’s day of joy when nothing prevents Him (as it were) from attaching Himself to Klal Yisrael in His fullness.

This will only be effective for a person who has stripped away feelings of importance from himself. Hashem favors the person of lowly spirit – the one who understands his nothingness. If he regards himself as nothing, he cannot be deficient. A non-entity cannot be deficient!

If he succeeds in comprehending his nothingness, he turns himself into a receptacle for Hashem’s Shabbos revelation. He spends his time with perfection. He has no place for *melachah* – not even the *melachah* of the Mishkan.

RABBI JONATHAN SACKS



Haman: The First Anti-Semite

If we want to understand antisemitism, the answer lies within the verse *Yeshno am echad mefuzar umefurad bein ha’amim... vedateihem shonot mikol am*, “There is a certain people who are different from everyone else.” That is why Jews are hated, because we are different. Antisemitism is the paradigm case of dislike of the unlike. And you will say, “But everyone’s different, every nation is different.” And it’s true, every nation is different, but only Jews throughout history consistently insisted on the right to be different, the duty to be different, the dignity of difference. They were the only people over the long haul of history who refused to assimilate into the dominant culture or convert to the dominant faith.

And now we have to take a further move, and that is this: Difference is what makes us human. Never was this put better than by *Chazal* in the Mishnah in the fourth chapter of *Sanhedrin*, when they said, “When a human being makes many coins in the same mint, they all come out the same. God makes us all in the same image, His image, and we all come out different.” It is our differences that mean that every one of us is unique, none of us is exactly like anyone else. Even genetically identical twins only have 50% of their attributes in common. And because each of us is

unique, no one can be substituted for anyone else. That is what makes every *nefesh echad ke’olam malei*, that is what makes each of us a universe. We are irreplaceable, and that is what makes human life sacred, the fundamental axiom of Judaism. And that is why - I had to explain this to non-Jews - an assault on Jews is an assault on our humanity. A country or a world that doesn’t have room for Jews doesn’t have room for humanity.

This week, we read *parshas Ki Tissa*, in which Moshe Rabbeinu is going up on the mountain to pray for forgiveness for the Golden Calf. He utters the most inexplicable sentence in the whole of Tanach when he says the following:

Im na matzati chein be’einecha, If I found favor in Your eyes, *yelech na Hashem bekirbeinu*, please be in our midst, *ki am k’shei oref hu*, because this is a stiff-necked people. *Vesalachta la’avoneinu u’lechattateinu u’nechaltanu*, therefore, forgive us. (Shemot 34:9)

Is the fact that we’re a stiff-necked people a reason to forgive us? It’s a reason *not* to forgive us. He should have said *af al pi*, despite the fact that we’re a stiff-necked people, forgive us nonetheless. Some people say that’s what the word *ki* means in that verse. The Ramban says that Moshe Rabbeinu deliv-

ered a really *chutzpadik* speech, saying, “*Ribbono Shel Olam*, if You’re away for one minute, we’ll be killing each other and practicing idolatry. Because we’re so difficult, we need the teacher to be in the class the whole time, so please be close to us because we need You. Nobody else can control us.”

And that, of course, is the story of Purim, which began with the phrase *U’Mordechai lo yichra velo yishtachaveh* (*Esther* 3:2). Mordechai was the one person who wouldn’t bow down to Haman. And if there is to be freedom in this world, the world needs the nation that taught us that every life is sacred, that God gives us, each culture and each religion, the right to be different. And that we must never bow down to those who would set themselves up in God’s place. That is why we were hated, but that is why the world needs us.

Therefore, since antisemitism is hatred of difference, and since difference is essential to our humanity, antisemitism always begins with Jews, but it never ends with Jews. It wasn’t Jews alone who suffered under Hitler, it wasn’t Jews alone who suffered under Stalin, and it will not be Jews alone who suffer under the theocratic Republic of Iran. We are the front guard of humanity, and antisemitism is not a crime against humanity.

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Matan Schara B'tzida




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Tehillim Before Vasikin
Friday, March 14

להקהל ולעמוד על נפשם
אמירת תהילים בציבור
ביום הפורים באשמורת הבוקר

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20 Upstairs

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Purim Morning
Rabbi Yanky Modell
6:15 AM

Rabbi Yitzchok Klein
8:45 AM

20 Upstairs, Rabbi Coren's Office

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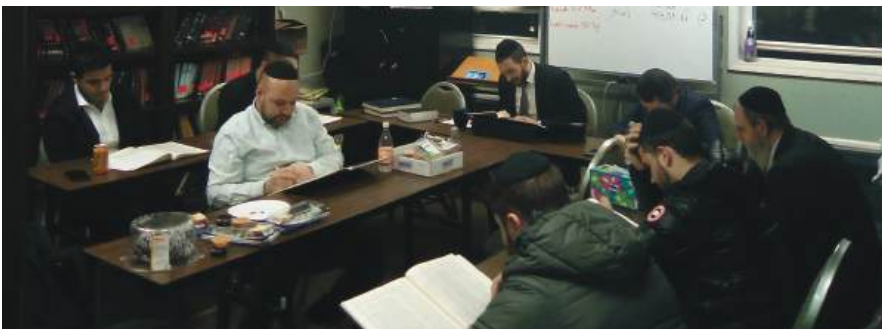




Shiur on פורת מפה ומקדש by Rabbi Nachum Scheiner in preparation for Purim



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Kinyan Hamasechta with R' Tzvi Seidman



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Shiur on פורת מפה ומקדש by Rabbi Nachum Scheiner in preparation for Purim

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תענית אסתר

Thursday, March 13

תהלים בציבור

שליט"א רבי Daniel Coren

2:45 PM
20 Upstairs




בס"ד



 בית מדרש אור חיים

COMMUNITY LEARNING CENTER

Family Purim Event

Thursday, March 13




Kids Program
 7:15 PM – Tent ג

Family-Friendly Megilla
 7:45 PM – Tent ג

Inflatables | Balloon Twisting
Light Refreshments
 8:15 PM – Tent ד (Following Megilla)




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COMMUNITY LEARNING CENTER

מנחה לתענית אסתר Thursday, March 13

זכר למחצית השקל

5:47 פלג שקיעה
7:00

Time	Location	Time	Location
1:30	Tent א	5:00	Tent א
1:45	18 Main	5:15	18 Main
2:00	Tent ב	5:30	Tent א
2:15	18 Main	5:45	18 Main
2:30	Tent ב	6:00	Tent א
2:45	18 Main	6:10	Tent ב
3:00	Tent א	6:20	18 Main (Sephardi Birkat Kohanim)
3:15	18 Main	6:30	Tent א
3:30	Tent א	6:40	Tent ב
3:45	18 Main	6:50	18 Main
4:00	Tent א	7:00	Tent א
4:15	18 Main	7:10	*Tent ב
4:30	Tent א	7:20	*18 Main
4:45	18 Main	7:30	*Tent ה

*Followed by מעריב

בס"ד

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

ליל פורים Thursday, March 13

Maariv	Megilla	Location
7:30 PM	7:38 PM	Rabbi Coren's Office (Fast)
7:30 PM	7:40 PM	20 Upstairs - Chabad
7:35 PM	7:45 PM	Tent א - Rabbi Coren
7:35 PM	7:45 PM	Tent ב
	7:45 PM	Tent ג - Family Friendly
7:45 PM	7:55 PM	18 Main
7:55 PM	8:05 PM	Tent ה
8:10 PM	8:20 PM	20 Upstairs - ר"ח Minyan (Banging by Every Haman)
8:15 PM	8:25 PM	Tent ב
8:30 PM	8:40 PM	18 Main
8:45 PM	8:55 PM	Tent א
9:00 PM	9:10 PM	20 Upstairs
9:15 PM	9:25 PM	Tent ב
9:30 PM	9:40 PM	Tent א
	10:00 PM	18 Main
	10:30 PM	18 Main
	11:00 PM	18 Main
	11:30 PM	18 Main
	12:00 AM	18 Main
	12:30 AM	18 Main
	1:00 AM	18 Main
	1:30 AM	18 Main
	2:00 AM	18 Main

Ladies section will be open for all Megilla readings
Banging will be at the first and last Haman

בס"ד

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

שחרית וקריאת מגילה Friday, March 14

Neitz 7:11

Shachris	Megilla	Location
6:40 (Vasikin)	7:25	Tent א - Rabbi Coren
6:40 (Vasikin)	7:25	Tent ב
6:40 (Vasikin)	7:30	18 Main Sephardi - Birkat Kohanim
6:45 (Fast Minyan)	7:09	Tent ג
7:00	7:35 - Fast	20 Upstairs
7:15	7:50	Tent ה
7:30	8:05	Tent ד
7:45	8:20	Tent ג
8:00	8:35	20 Upstairs
8:15	8:50	Tent ב
8:30	9:05	Tent א
8:45	9:20	Tent ד
	9:30	Tent ה - Family Friendly
	9:35	Tent ג
	9:50	20 Upstairs - Chabad
	10:05	Tent ב

Ladies section will be open for all Megilla readings
Banging will be at the first and last Haman

בס"ד

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

שחרית וקריאת מגילה Friday, March 14

Shachris	Megilla	Location
9:45	10:20	Tent א
	10:30	Tent ה - Family Friendly
10:00	10:35	Tent ד
10:15	10:50	Tent ג
10:30	11:05	18 Main
10:45	11:20	Tent ב
11:00	11:35	20 Upstairs
11:15	11:50	Tent ד
11:30	12:05	Tent ג
11:45	12:20	Tent א
12:00	12:35	Tent ב
12:15	12:50	20 Upstairs
12:30	1:05	Tent ד

For afternoon Megilla readings please see page 20

Ladies section will be open for all Megilla readings
Banging will be at the first and last Haman



The Root of the Golden Calf

Parashat Ki Tisa tells the unfortunate story of *Het Ha'egel* – the sin of the Golden Calf. We read that Moshe Rabbeinu did not return from the top of Mount Sinai at the time Bnai Yisrael expected him to, and they came to Aharon and demanded that he make for them an idol.

As we approach the sin of the Golden Calf, we cannot simply learn what the people did wrong. This is clear from the text – they made a Golden Calf and bowed to it. The more difficult question is why and how this happened. What flaw in Bnai Yisrael's character led them to this grievous sin?

The clue might be found in the Torah's description of the people coming to Aharon. The Torah writes (32:1), "*Va'yikahel ha'am al Aharon*," which, in contemporary jargon, would be translated as "The people ganged up on Aharon." They did not approach him and respectfully ask that he make for them an idol. They stormed his office, so to speak, with gall and audacity. Aharon was already the leader of the people in Egypt for many years, and together with Moshe, he confronted Pharaoh numerous times on their behalf. But the people spoke to him without shame and without respect, forcing

him to build an idol for them.

This was the root cause of the Golden Calf – a lack of shame. Shame means an element of uneasiness and discomfort that prevents us from doing whatever we want and from calling attention to ourselves. Bnai Yisrael's angry assault on Aharon at Mount Sinai revealed a lack of shame, an audaciousness that was unbecoming of G-d's people, and this is what caused the sin of the Golden Calf.

This explains why Moshe, after successfully pleading on the people's behalf after the sin, placed a "*masveh*" – "veil" – on his face to conceal the radiance that shone from him. Moshe covered his face like a bride who wears a veil as a sign of humility and privacy. Moshe wanted to remind the people of the mistake they made, of the need to conduct themselves with humility and dignity, which would prevent them from grave sins like the Golden Calf.

Earlier, in *Parashat Teruma*, we read about the construction of the Mishkan, which was covered with several layers of cloths. The Torah tells that the second layer was longer than the bottom layer, and the excess material draped over the entrance to the Mishkan. Rashi (26:9)

comments that the Mishkan thus resembled a "modest bride" who covers her face. The veil worn by Moshe reminded the people of the message of the "veil" hanging over the Mishkan's "face." The ideal of *kedusha* represented by the Mishkan requires this quality of modesty and shame, acting with discretion and living with a degree of embarrassment that controls a person's conduct. Of course, the Torah does not encourage us to be so uncomfortable with ourselves that we cannot function. It does, however, demand that we live with humility, with a sense of meekness that causes us to speak and act with dignity and respect.

The culture in which we live has all but rejected the ideal of shame. In our society, people are encouraged to call as much attention to themselves as possible, even through outlandish and grotesque behavior. Meekness and humility are seen as signs of weakness when, in truth, they are signs of strength and nobility. We, Am Yisrael, are to be "*bayshanim*," leading our lives in a dignified and humble manner, and in this way, we correct the mistake made by our ancestors and become worthy of having G-d's presence among us.

ZERA SHIMSHON

The Reward is Great

Engraved on the Luchos (32:16)

From the word חרות, the Medrash learns (*Shemos Rabba* 32:1) that the Jewish people were freed from the Angel of Death. This is learned from the word חרות, which can also be read as חירות - free.

With this introduction, the *Zera Shimshon* explains the following Mishna (*Avos* 2:17). Rav Tarfon says: The day is short. The workload is great. The workers are lazy. The reward is great. The Master is pressing. The *Zera Shimshon* explains that each statement of Rav Tarfon can only come after the one that preceded it.

When the Jews accepted the Torah, they were freed from the Angel of Death. However, by sinning with the Golden Calf, the Angel of Death, which is also the *yetzer hara*, returned to them. The Gemara in *Nedarim* (22b) says that had the Jewish people not sinned with the Golden Calf, they would have only received the five books of the Torah, along with *Sefer Yehoshu'a*. Had that been the case, their days would have been 'longer,' since they would not have had so much Torah to learn, in addition to the fact

that they would not have died. Now that they sinned, the days became short, since they eventually will die. As well, the workload became great, since after the sin, the Jewish people were given a much larger amount of Torah. Hence, the day is short, and the workload is great.

The size of the Torah is one of the *yetzer hara's* tools to make a person neglect his duties. This Medrash (*Shir Hashirim Rabba* 5:11) says that when a person sees the size of *Shabbos* (24 *perakim*), *Nezikin* (30 *perakim*, encompassing *Baba Kama*, *Metzi'a* and *Basra*), and *Kelim* (30 *perakim*), he says to himself, "How will I ever learn (all of the) Torah?" Due to this, he allows himself to be lazy. Hence, the workers are lazy.

For this reason, the Mishna continues that the reward is great. Being that the *yetzer hara* is so strong, the reward has to be great.

Another explanation is that the Gemara (*Baba Metzia* 83b) says that if one hires workers, if the practice in that area is that the workers do not get up early and stay at work late, the employer cannot force the workers to do different than the normal practice. The

Gemara asks, "Isn't this obvious?" The Gemara answers that it is referring to a case when the workers were given extra money. One may have thought that due to the extra pay, it is understood that the employer is doing so in order to have the workers come earlier and leave later. About this assumption the Gemara says that no, the extra money is so that the workers do a superior job.

Tosfos explains that this whole discussion is only if the workers were hired without any specifications. Even though the employer gave them extra money, it does not enable him to force the workers to work differently than the practice of the area. If, however, they were originally hired on condition that they come early, obviously that condition obligates them to do so.

This is what the Mishna means when it says that the reward is great and the Master is pressing. Hashem is pressing, meaning He wants His workers to get up early and leave late, and that is clear beforehand. That is why He pays well. Once we are told that Hashem is pressing, we understand that the 'good pay' is for dedication.



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SHACHARIS

TIME	LOCATION
כותיקין	20 Upstairs
כותיקין Sefardi	18 Main - Birkas Kohanim
6:15 am	Tent א
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00	Tent א
12:15	Tent ב
12:30	Tent ג

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MINCHA

12 mins before Plag
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12 mins before Plag
in Tent א

TIME	LOCATION	TIME	LOCATION
מנחה גדולה	18 Main	7:10 pm	Tent ב two
1:45 pm	18 Main	7:15 pm	Tent ג
2:00 pm	18 Main	7:20 pm	Tent ה
2:15 pm	18 Main	7:25 pm	Tent ד
2:30 pm	18 Main	7:30 pm	Tent א
2:45 pm	18 Main	7:35 pm	Tent ב one
3:00 pm	18 Main	7:40 pm	Tent ב two
3:15 pm	18 Main	7:45 pm	Tent ג
3:30 pm	18 Main	7:50 pm	Tent ה
3:45 pm	18 Main	7:55 pm	Tent ד
4:00 pm	18 Main	8:00 pm	Tent א
4:15 pm	18 Main	* 8:05 pm	Tent ב one
4:30 pm	18 Main	* 8:10 pm	Tent ב two
4:45 pm	18 Main	* 8:15 pm	Tent ג
5:00 pm	18 Main	* 8:20 pm	Tent ה
5:15 pm	18 Main	* 8:25 pm	Tent ד
5:30 pm	18 Main	* 8:30 pm	Tent א
5:45 pm	18 Main	* 8:35 pm	Tent ב one
6:00 pm	18 Main	* 8:40 pm	Tent ב one
6:15 pm	18 Main	* 8:45 pm	Tent ג
6:30 pm	Tent א	* 8:50 pm	Tent ה
6:35 pm	Tent ב one	* 8:55 pm	Tent ד
6:40 pm	Tent ב two		
6:45 pm	Tent ג		
6:50 pm	Tent ה		
6:55 pm	Tent ד		
7:00 pm	Tent א		
7:05 pm	Tent ב one		

* Subject to change based on זמן

Please note Tent ב will be split into 1 & 2

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MAARIV

TIME	LOCATION	TIME	LOCATION
* 7:00 pm	Tent ה	9:10 pm	Tent א
* 7:05 pm	Tent ד	9:20 pm	Tent ב
* 7:10 pm	Tent א	9:30 pm	Tent א
* 7:15 pm	Tent ב one	9:40 pm	Tent ב
* 7:20 pm	Tent ב two	9:45 pm	18 Main
* 7:25 pm	Tent ג	9:50 pm	Tent א
* 7:30 pm	Tent ה	10:00 pm	Tent ב
* 7:35 pm	Tent ד	10:10 pm	Tent א
* 7:40 pm	Tent א	10:20 pm	Tent ב
* 7:45 pm	Tent ב one	10:30 pm	Tent א
* 7:50 pm	Tent ב two	10:40 pm	Tent ב
* 7:55 pm	Tent ג	10:50 pm	Tent א
8:00 pm	Tent ה	11:00 pm	18 Main
8:05 pm	Tent ד	11:15 pm	18 Main
8:10 pm	Tent א	11:30 pm	18 Main
8:15 pm	Tent ב one	11:45 pm	18 Main
8:20 pm	Tent ב two	12:00 am	18 Main
8:25 pm	Tent ג	12:15 am	18 Main
8:30 pm	Tent ה	12:30 am	18 Main
8:35 pm	Tent ד	12:45 am	18 Main
8:40 pm	Tent א	1:00 am	18 Main
8:45 pm	Tent ב one	1:15 am	18 Main
8:50 pm	Tent ב two	1:30 am	18 Main
8:55 pm	Tent ג	1:45 am	18 Main
9:00 pm	Tent ה	2:00 am	18 Main
9:05 pm	Tent ד		

* Subject to change based on שקיעה

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פרשת כי תשא

Late Maariv Motzei Shabbos

8:15 pm
8:30 pm
8:45 pm
9:00 pm
9:15 pm
9:30 pm
9:45 pm
10:00 pm
10:15 pm
10:30 pm
10:45 pm

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The Costume Contest

At the Purim costume contest, Shloimy dresses up as a giant hamantaschen. The contest judge asks, "What are you supposed to be?"

Shloimy says, "I'm a hamantaschen!"

The judge says, "But hamantaschen are triangles. You're round!"

Shloimy sighs and says, "Yeah, I ate too many of them."

The Purim Miracle

A boy prays before Purim, "Hashem, please let me win the raffle for the new Apple iPad!"

On Purim day, he wins... a basket full of apples and a bottle of grape juice.

He looks up and says, "Hashem, I said *iPad*, not *fruit basket!*"

The Purim Seudah

At the Purim seudah, Moishy's uncle tells him, "You know, you're supposed to drink until you can't tell the difference between 'arur Haman' and 'baruch Mordechai.'"

Moishy takes a sip of grape juice and says, "Uncle, I'm 12. I can't even tell the difference between my left and right shoe!"

Riddle 1

What was Queen Esther's royal gown made of?

POLY-ESTER

Riddle 2

Why do we give out so much *tzedaka* on Purim?

The Megillah says that this holiday is called Purim because of the PUR, the LOTS, that Haman drew. Therefore, we give LOTS to the POOR!

THE WORLD IS WAITING TO HEAR YOU...



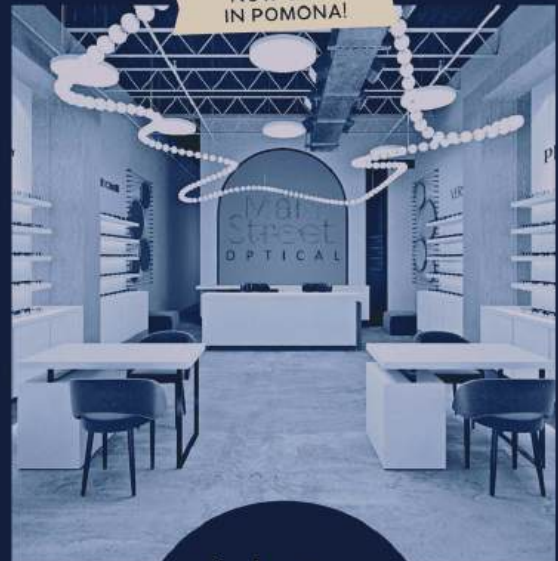
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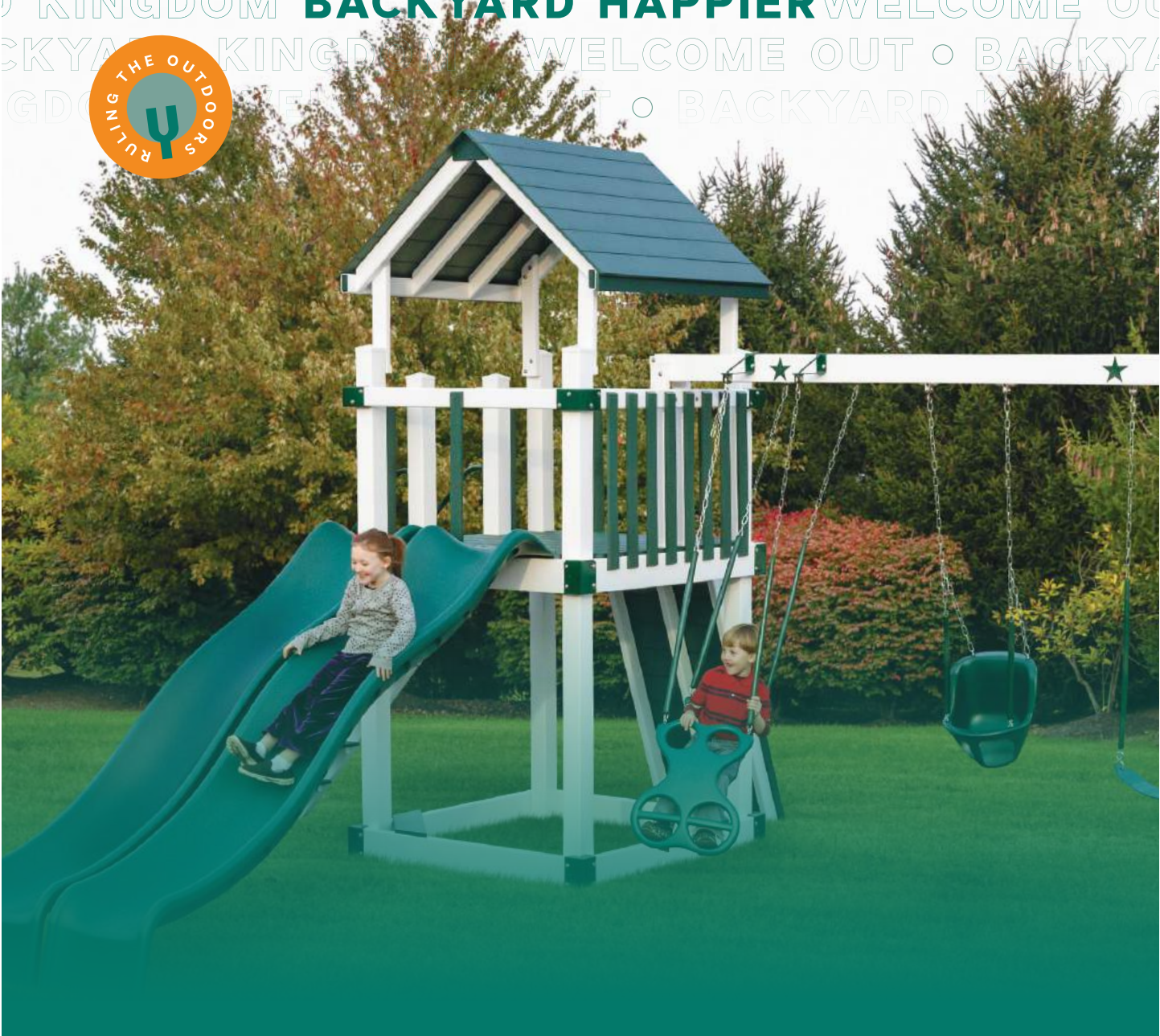
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PURIM NIGHT

PURIM MORNING

PURIM AFTERNOON

Time	Location	Time	Location	Time	Location	Time	Location
7:38 PM	Rabbi Coren's Office (Fast)	7:09 AM	Tent א (Fast)	9:50 AM	20 Upstairs (Chabad)	1:05 PM	Tent ד
7:40 PM	20 Upstairs (Chabad)	7:25 AM	Tent א	10:05 AM	Tent ב	1:30 PM	Tent א
7:45 PM	Tent א (Rabbi Coren)	7:25 AM	Tent ב	10:20 AM	Tent א		
7:45 PM	Tent ב	7:30 AM	18 Main (Sephardi)	10:30 AM	Tent ה (Family Friendly)	2:00 PM	Tent ד
7:45 PM	Tent א (Family Friendly)	7:35 AM	20 Upstairs (Fast)	10:35 AM	Tent ד	2:30 PM	Tent א
7:55 PM	18 Main	7:50 AM	Tent ה	10:50 AM	Tent א		
8:05 PM	Tent ה	8:05 AM	Tent ד	11:05 AM	Tent א	3:00 PM	Tent ד
8:20 PM	20 Upstairs (Banging by Every Haman)	8:20 AM	Tent א	11:20 AM	Tent ב	3:30 PM	Tent א
8:25 PM	Tent ב	8:35 AM	20 Upstairs	11:35 AM	20 Upstairs		
8:40 PM	18 Main	8:50 AM	Tent ב	11:50 AM	Tent ד	4:00 PM	Tent ד
8:55 PM	Tent א	9:05 AM	Tent א	12:05 PM	Tent א	4:30 PM	Tent א
9:10 PM	20 Upstairs	9:20 AM	Tent ד	12:20 PM	Tent א		
9:25 PM	Tent ב	9:30 AM	Tent ה (Family Friendly)	12:35 PM	Tent ב	5:00 PM	Tent ד
9:40 PM	Tent א	9:35 AM	Tent א	12:50 PM	20 Upstairs		
10:00 PM	18 Main					5:30 PM	Tent א
10:30 PM	18 Main						
11:00 PM	18 Main						
11:30 PM	18 Main						
12:00 AM	18 Main						
12:30 AM	18 Main						
1:00 AM	18 Main						
1:30 AM	18 Main						
2:00 AM	18 Main						

Ladies section will be open for all Megilla readings
Banging will be at the first and last Haman