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Shabbos Zmanim CANDLE LIGHTING 5:26 PM

EARLY FRIDAY MINCHA: 12:40 PM & every 15 minutes from 12:45 PM until 3:30 PM

FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

18 Main 5:36 PM	20 Upstairs Chabad 5:31 PM	Shkiya 5:44 PM
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SHABBOS

SHACHRIS	20 Upstairs-Vasikin 5:52 AM	18 Main-Ashkenaz 8:00 AM	Tent א 9:15 AM	20 Upstairs - Chabad 10:00 AM	in 18 Main 10:30 AM
MINCHA/MAARIV	Pirchei 2:00 PM	18 Main Mincha 5:25 PM	Shkiya 5:46 PM	Tent א Maariv :40 6:26 PM	18 Main Maariv :50 6:36 PM

LATE MAARIV MOTZEI SHABBOS: 7:15 PM & every 15 minutes until 10:15 PM | 18 Main

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EVERY 15 MIN. until an hour before shkia

EVERY 5 MIN. from an hour before shkia until 60

12 MIN. before plag

12 MIN. before shkia

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Parshas Zachor and Purim

The opening of *Parshas Tetzaveh* is striking. Instead of the familiar formula “ידבר ה' אל משה, לאמר,” the Torah begins:

ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד

Moshe Rabbeinu's name is absent.

The *Baal HaTurim* famously explains that this fulfills Moshe's own words after the sin of the Golden Calf:

“מחני נא מספרך” — “Erase me from Your book.” (*Shemos* 32:32)

Even though Hashem forgave Klal Yisrael, the words of a *tzaddik* leave an imprint. One parsha would bear that consequence, and *Tetzaveh* was chosen.

The Vilna Gaon adds that *Parshas Tetzaveh* almost always falls around אדר ז' אדר, the *yahrtzeit* of Moshe Rabbeinu. The *parsha* in which his name is missing coincides with the time of his passing.

But on a deeper level, perhaps this is the *parsha* where Moshe is most present.

“תצוה” – THE LANGUAGE OF CONNECTION

The word תצוה shares a root with צוותא, connection.

The Gemara in *Talmud Bavli Berachot* uses the phrase “העולם הוא צוות לזה,” the world is joined together. The Zohar teaches that a mitzvah is called so because it creates *tzavsa*, connection, between a Jew and Hashem.

So while Moshe's name is absent, his essence is highlighted.

His *tafkid* was to be the ultimate connector, the intermediary who binds Klal Yisrael to their Father in Heaven.

MOSHE AND THE MISHKAN – THE ONE WHO RAISES

Chazal say that Moshe alone could erect the Mishkan because he embodied its very purpose, to create a dwelling where heaven and Earth meet.

In regard to *Machtzis HaShekel*, Hashem tells Moshe that whenever Klal Yisrael reads this *parsha*, “זקוף ראשן של ישראל,” you, Moshe, will raise their heads.

That language of זקופה, straightening, lifting, is powerful.

The *Yerushalmi* and *Bavli* discuss when to straighten oneself in *Shemoneh Esrei* – לזקוף בשם – when invoking Hashem's Name. The act of standing upright reflects recognition, clarity, and connection.

Moshe's mission was always this:

To lift our heads.

To straighten our posture.

To teach us to see.

When the Jews fought Amalek in *Parshas Be-shalach*, the Torah states:

והיה כאשר ירים משה ידו וגבר ישראל וכאשר יניח ידו וגבר עמלק

The Mishnah explains that it was not Moshe's hands that won the war, but when Klal Yisrael looked upward and subjugated their hearts to Hashem, they prevailed.

The battle against Amalek is the battle for *emunah* – clarity versus coincidence, purpose versus randomness.

Moshe's raised hands symbolized the constant lifting of perspective.

PURIM – REVEALING THE HIDDEN BEGINNING

This is the ultimate preparation for Purim.

The Chasam Sofer (in *Toras Moshe*) asks: What was the greatest miracle of Purim?

Not that Hashem heard the *tefillos* — that is natural.

Not that Achashveirosh reversed course — he was fickle.

Rather, he suggests the greatest miracle was that Achashveirosh partied for 180 days, and only on the final day did everything unravel – Vashti's downfall, setting the entire *geulah* in motion.

At first glance, that seems minor. But perhaps it is profound.

The Gemara in *Talmud Bavli Megillah* debates from where the Megillah must be read. From the beginning? From “איש יהודי”? From “בלילה ההוא”?

We *pasken* from the very beginning.

Because the miracle did not start on the sleepless night.

It began at the party.

It began in what looked like spiritual failure.

Megillas Esther — *megaleh hester* — reveals the hidden.

The miracles were unfolding long before anyone recognized them.

HAMAN, MOSHE, AND THE DAY OF LIGHT

Chazal say Haman rejoiced when the lottery fell in Adar, the month of Moshe's death. He saw darkness.

He did not realize that אדר ז' is also the day of Moshe's birth.

The day of concealment was the day of greatest light.

Moshe's name may be absent in *Tetzaveh*, but his presence is eternal.

He stands in every generation, lifting our heads, teaching us to see beyond Amalek's facade.

THE AVODAH

Look carefully at your life.

Where are the “parties” that seem meaningless?

Where are the small details that appear coincidental?

Moshe teaches us:

The miracle may have already begun.

Lift your head.

Straighten your posture.

See the hidden light weaving itself quietly through your story.

SHIUR SCHEDULE

SEMICHAS CHAVER SHIUR
in R' Coren's office
every Sunday at 8:00 PM

SHABBOS STORY

R' Yoni Schwartz related a story. Some time ago in Eretz Yisroel, Rav Elya Lopian, zt"l, was traveling with his *talmidim* on a train. Due to security threats, police were stationed in every booth of the train. In the middle of the ride, Rav Elya excused himself to his *talmidim* and went to use the restroom.

The Rav loved to bless Hashem, so when he came back, he told the policeman next to him in the booth, with great excitement, that he was about to say the *brachah* of *Asher Yatzar*. He explained that this *brachah* praises Hashem for the health He gives us and for all of His wondrous deeds. He also called

the guard to respond with “Amein” after he said the *brachah*. The secular guard liked this idea, and he called all the other guards over to answer “Amein” together with him. Rav Elya began to say the *brachah* with the greatest *kavannah* and enthusiasm, and when he finished, all the guards screamed “Amein” in unison so loudly that it could be heard on the other side of the train.

This loud sound startled the conductor so much that when he heard it, it caused him to pull the brakes on the train. The train stopped on its tracks, and the conductor came out asking if everything was okay.

He was told that everybody was fine, and they were just saying “Amein” to the Rabbi's *brachah*.

When the conductor got back in front to start driving the train again, he looked at the tracks just in front of him, and his face turned white. Right in front of where the train had stopped, a bomb was placed on the tracks, and it was big enough to blow up the entire train. If it were not for the *brachah* of Rav Elya and the *Amein* of the guards, many people would have been harmed. Indeed, as the *brachah* of *Asher Yatzar* concludes, Hashem is “*Mafli La'asos*,” the One who acts wondrously!

RABBI YY JACOBSON



All In

In an address on Purim 5733, March 18, 1973, the Lubavitcher Rebbe related life to the Purim story.

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 the normal standards of a feast. He will not get away with just 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 affluence and energy on an empty endeavor. Achashverosh's motives in throwing his bash were vain and foolish. 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've got to give it all you've got! You ought not to live a life of "quiet desperation." Do not settle for smallness. You've 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've 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 they 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 us upward to reach our 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.

SHIUR SCHEDULE

MONDAY & THURSDAY Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)
SHABBOS Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (20 Upstairs)
PLEASE NOTE: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 AM, followed by the Minyan at 10:00 AM.

RABBI MOSHE M. LIEBER

Illuminating The World AT THE ARTSCROLL SHABBOS TABLE

The Midrash (*Shemos Rabbah* 36:2) comments that Hashem says, "It is not that I need your light. Rather, I want you to light [the Menorah] for Me as I lit [your way] for you." This, continues the Midrash, is analogous to a sighted person who walked with a blind man. The sighted person said, "Let me support you and help you along the way." When they arrived at their destination, the sighted person said to his blind friend, "Could you please turn on the lights for me?"

The sighted person is of rare quality. Not only does he take care of his blind friend, but he also asks for his help as if he were the dependent one in order to spare his friend the painful feeling of dependency.

This is exactly how Hashem treats His nation, Klal Yisrael.

He illuminates the world on behalf of its inhabitants and provides them with all their needs, yet He allows people to feel that they are helping Him by lighting the Menorah.

According to the Baal Shem Tov, this concept is the key to understanding a perplexing verse in Tehillim (62:13): "*U'lecha Hashem chased ki atah seshaleim l'ish kema'aseihu* — And Yours, O L-rd, is kindness, for You repay each man according to his deeds." If Hashem rewards man according to what he deserves, why does the verse refer to this as an act of Divine kindness?

The answer is that we have no right to expect reward even for the good deeds that we do.

Could we have performed those deeds if Hashem had not

granted us life, ability, strength, and resources?

Without Him, we would not even be able to lift a finger. Accordingly, even when Hashem repays each man according to his deeds, it is an act of kindness on His part. He allows us to feel that our deeds were a service to Him, when in truth, whatever we do is only because He empowers us to do it (*Taam V'Daas*).

Rav Elya Meir Bloch focuses on a different aspect of the Midrash. Although Hashem provides us with illumination, He wants us to do our part as if it were dependent on our efforts. So it is in all areas of life. Although we know that the truth of Torah and Hashem will eventually triumph, we must never tire of our own efforts to build and plant outposts of Torah to the best of our ability.

UFARATZTA RABBI SHALOM BERMUNITZ



The Spark

Hashem gives Yidden *gashmiyus!* Yidden make *ruchniyus* from the *gashmiyus!* ==== The Alter Rebbe, founder of Chabad

When a Yid takes a parcel of food, he makes a *brachah*, thereby elevating the spiritual spark in that food.

The Eybershter gives Yidden *gashmiyus!* *Mosdos*, *yeshivos*, and *kolelim* are funded, building generations of Torah and *yiras Shamayim*.

RABBI NACHUM SCHEINER



Parshas Zachor – To Remember and Not to Forget

This week is *Parshas Zachor*, the second of the four special additions to the *leining* that take place before Purim and Pesach, which is found at the end of *Parshas Ki Seitzei*.

THREE DISTINCT MITZVOS

In the *Sefer Hachinuch*, as well as the Rambam, there are actually three distinct mitzvos that are connected to Amalek. There is a negative command, “*Lo sishkach*,” do not forget the evil that Amalek did. This is performed with one’s mind. Additionally, there is a positive mitzvah, “*zachor*,” to articulate and relate verbally what they did, which is the focus of this week’s mitzvah of reading *Parshas Zachor*. The third mitzvah is “*machoh timcheh*,” obliterate and wipe out any remembrance of this wicked nation, which is performed through action. Thus, we have all three dimensions of performance: *machshava*, *dibbur*, and *ma’aseh* – thought, speech, and action.

DAILY OR YEARLY

There is a discussion in the *Rishonim* if this mitzvah must be performed daily, yearly, or just on occasion. Some have the custom to mention it at the end of davening every day. The *Sefer Hachinuch*, however, maintains that it is sufficient to mention it occasionally, which is accomplished when we read these *pesukim* from *Parshas Ki Setzei*. He adds that this can be the reason for the reading of the *Parshas Zachor* right before Purim, to fulfill this mitzvah at the time that we celebrate the downfall of Haman, who was from the descendants of Amalek.

READING FROM A SEFER TORAH

There is also a discussion in the *Rishonim* if this mitzvah must be done by reading it from a *sefer Torah* or if just any mentioning of the story will suffice. This is based on the Gemara in *Megillah* that maintains that the reading of the *Megillah* must be from a kosher *megillah* and not just by saying the words from memory. The Gemara there quotes the words of the

Torah in *Parshas Beshalach*, after the Jewish nation suffered from the attack of Amalek. “*K’sov zos zikaron basefer*, write this down as a remembrance in a *sefer*.”

The Gemara learns from these words that the correct manner to perform this mitzvah is not merely with verbal remembrance, but by actually reading it from a *sefer*, the source that requires reading from a kosher *megillah*. Based on this, some *Rishonim* deduce that the same should apply for the reading of *Parshas Zachor*, and it must be read from a kosher *sefer Torah*.

The *Shulchan Aruch* also writes that some say that *Parshas Zachor* must be read from a kosher *sefer Torah*. The *Chasam Sofer* similarly writes that most are of the opinion that part of the Scriptural mandate is to read it from a *sefer Torah*.

The *Sha’ar Efraim* adds that one should take care to ensure that the *sefer Torah* used is, indeed, undoubtedly kosher. He adds that all should be careful to ensure that it is quiet and everyone should listen carefully, to make sure they hear every word.

The *poskim* point out that one must be careful, as with all mitzvos, especially those that are *min HaTorah*, as we have discussed many times, to have in mind to fulfill the mitzvah of remembering the evil actions of Amalek. In addition, the *baal korei* must have in mind to be *motzi* the *tzibbur* in the reading.

SUMMARY

There are three mitzvos connected to Amalek: Do not forget the evil Amalek did, relate what they did, and wipe out their remembrance. We read *Parshas Zachor* before Purim to fulfill this mitzvah at the time that we celebrate their downfall.

Parshas Zachor should be read from a *kosher sefer Torah*, and one should have in mind to fulfill the mitzvah of remembering the evil actions of Amalek. The *baal korei* should have in mind to be *motzi* the *tzibbur* in the reading.

SHIUR SCHEDULE

KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara
Currently: מסכת יומא
Friday - Shuirim Beinyonei
Dyoma and relevant topics

NIGHT KOLLEL 8:15-9:45PM

Chavrusa learning - Halacha
Currently : הלכות צדיקה

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM
Mishna Yomis | 8:45-9:00 PM
Zera Shimshon Shiur | 8:15-9:00 PM
Maharal Shiur | 9:15-9:45

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Purim and the Ten Thousand Kikar Silver

Rabbi Yissocher Frand writes:

“The Megillah [Esther 3:9] states that Haman offered to increase the king’s coffers by 10,000 *kikar* silver in exchange for the right to get rid of the Jews. (*Tosfos* in Tractate *Megillah* [16a] indicates that this was a half shekel for every Jewish person.) The simple analysis of Haman’s offer is that Haman was afraid that Achashveirosh would object to the loss of Jewish tax revenue if he killed them all. To pre-empt that financial objection, Haman was ready to sweeten the deal for the king by making an offer of ten thousand *kikar* silver.

On the metaphysical level, however, the Rabbis tell us that Haman was trying to negate the merit of the Jews’ annual half shekel contribution to the Temple’s upkeep. The Gemara [*Megillah* 13b] says that since Hashem knew that Haman would offer shekels to Achashveirosh to ‘purchase’ the right to destroy the Jews, Hashem pre-empted Haman’s contribution through the half shekel. The merit of the Jews contributing the annual half shekel protected them (in the future) against Haman’s evil designs.

I once heard an interpretation of this Gemara in the name of the *Yismach Yisrael*. Haman’s potential for destroying the Jewish people was hinted at in his own description of the nation: “There is a people that is dispersed and divided...” [*Esther* 3:8]. It is only because there is division and unjustified hatred within the Jewish nation that their enemies have the ability to harm them.

When the Jews are divided, they represent only individuals, not a *klal* [a communal entity]. When that happens, we have lost our strength. Haman’s whole plot was based on the division of the nation. That is why G-d insisted that each Jew should give exactly one half shekel. The symbolism of the half shekel is that each Jew is only a fraction of the entity. He needs to combine with his fellow Jews to make a significant contribution. If we think we can be ‘an entire shekel unto ourselves,’ that is not going to work. Our strength is through the recognition that we need each other and the realization that we need to set aside our petty differences to come together to provide a complete shekel.

To add to this, I find it fascinating that the value of the letters of Haman’s name, when multiplied together, *heh* (5) times *mem* (40) times *nun* (50), equals 10,000!



Gan HaTorah PURIM

ESTHER IS LEFT ALONE WITH A KILLER

“והמלך קם בחמתו ממשנתה היין אל גנת הביתן”

Esther Hamalka invited Achashveirosh and Haman to a feast, where 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, leaves Esther with Haman, and goes out into the palace garden. 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 alone with Haman?! Leaving Haman with his wife could be very dangerous, as perhaps Haman would seek to harm her or even kill her.** How are we to understand what occurred here?

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 had 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 makes 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 *משתה היין*, 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 his queen’s people. He would be able to kill Haman for killing his wife, and no one would be the wiser. This could all 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.

Achashveirosh may have suspected that Esther was Jewish. Nonetheless, he was not sure, and his hatred for the Jews was what pushed him forward to agree with Haman and decree to kill the Jews. Achashveirosh’s anger was rekindled by the information that Esther was a Jew. He had asked her so many times, yet she had defied him and wouldn’t tell him. He went out to the *גנת הביתן* and hoped that when he would come back, he would not have to deal with the situation, that Haman would have killed her. When he returned to the room where Esther and Haman were, he saw that Haman had fallen (Chazal tell us that a malach pushed him so that it would look like he was going after Esther) on Esther’s bed, and now his anger turned away from Esther and was clearly on 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 turned his anger on Haman and decreed that he be killed. This paved the way for Esther to get back into the king’s good graces and for him to work with Mordechai and Esther to save the Jews.

Klal Yisroel were saved in the zechus of the acceptance of Torah sheba’al peh – Mordechai telling Esther not to reveal her nationality. Purim is a time to strengthen ourselves in the Torah sheba’al peh, in our emunas chachamim. In the *zechus* of the *Torah Hakdoshah*, may we speedily merit the ultimate *geulah*, *במהרה בימינו אמן!*



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**The Lady Who Planted
Gan Eden**

When Rachel lost her mother, her friend Miriam came to be *menachem aveh*. She noticed that the back porch of the house was alive with flowers and greenery of all sorts, bursting from pots arranged artistically in every available space.

“What an amazing garden your mother had!” she said to Rachel. “She must have really had a green thumb.”

“Oh, she did,” Miriam agreed. “She loved planting, and weeding, and feeding, the whole process. It gave her such *simchah*. In the last couple of years, when she got too old to bend down and plant in the ground, she started this potted plant garden on the porch.”

Then Miriam recalled one time when her mother hadn’t been able to tend to her garden. “About five years ago, she needed surgery,” she said. “She was in rehab for quite a while, and we were all busy with her. No one had time to tend her garden. She was sad about that.

“But, the day I brought her home from rehab, we were greeted by an amazing surprise. All along the walkway, big, bright, beautiful flowers had been planted. The house looked like it was in an enchanted garden.

“And you know who did it? Her next-door neighbor, Yocheved, had bought all those flowers and planted them just to make my mother happy! The whole way home from rehab, my mother had been feeling low. When she saw the flowers, it was like someone switched on a light bulb. My mother’s neighbor knew just the right medicine.”

Thoughtful *chessed* that gives another person just what they want or need is the real deal. It has the power to turn our world into a little corner of *Gan Eden*.

“הקורא את המגילה למפרע לא יצא. כתב החתם סופר זי”ע (תו”מ ד”ה ראיית), “וראית את אחורי ופני לא יראו” זז”ל. יהנה או רואים כמה דברים סיבות מסיבות שונות הנעשים בארץ אשר אנו מתמהים למה עשה השי”ת ככה, אבל לאחר רבות הזמן אנו רואים ומבינים למפרע הכל, כאשר לכל, כל הסיבות תכלית כוונתם כי כולם הכנות כדי שיעשה דבר גדול כזה, וכאשר היה בנס פורים, בהריגת ושתי ולקחת אסתר, וכל הסיבות שסיבבו לדבר הזה, והכל היה הכנה להצלת ישראל, אבל קודם שנעשה פתגם המלך אין אנו מבינים [היינו שבעת הצרה אין בידי בשר ודם להבין מדוע מייסרו הקב”ה], רק מאמינים בלתי ספק לא דבר ריק הוא, רק מאתנו טעם הדבר כמוס ונעלם, זה האמונה טובה גדולה היא לנו, כי מקבלים שכר על האמונה, וזה וראית את אחורי” - לאחר שנעשה תכלית הדבר, תראה ותבין למפרע מה שהיה ומה שנעשה (שהכל היה חסד), אבל ופני לא יראו - קודם עשיית הדבר לא יראו ולא יבינו תכליתו, עכ”ל. אין לנו אלא להתחזק היטב באמונה שלימה, ולבסוף נראה שכל מאן דעביד רחמנא לטב עביד (ברכות ט:)

כיו”ב כתב גם (דרשות, ח”א דף לב. ד”ה כתיב) שהנה אמרו חז”ל (גדה לא.) אין בעל הנס מכיר בניסו, והיינו כי פעמים רבות יקרה איזה מקרה לכלל או לפרט ואינו מכיר שתחת אלו הדברים נטמן איזה ישועה והצלה, וכן נראה בדברי האיגרת הזאת - מגילת אסתר, כי בראשית המגילה אנו מוצאים שממוקם זה המן הרשע ייעץ למלך להרוג את ושתי וזמלכותה יתן המלך לרעותה הטובה ממנה (א יט), כשהתכוון שבתו תבוא למלך תחת ושתי (תרגום אסתר ה א), אך בפועל הפך הקב”ה את עצתו ולא די שלא נהנה מהריגת ושתי, אלא על ידי זה עלתה אסתר לגדולה והיא היא שגרמה לו להתלות על העץ. והמבין יבין כי הריגת ושתי היה (נם) כעין יקרית ים סוף אלא שאין בעל הנס מכיר בניסו, וכן בגתנא ותרש ביקשו לשלוח יד במלך אחשוורוש אך הקב”ה הפך את רצונו ותלו אותם על העץ, וכל זה כדי שייכתב בספר הזיכרונות שמרדכי הציל את המלך ובבוא העת יבוא על שכרו יחד עם השפלת המן, כמו כן בלילה ההוא בהגיע המן הרשע לדבר עם המלך בענין העץ אשר הכין למרדכי הצדיק, ורצה לבזות את מרדכי בעיני המלך ולשלוח יד בו, דווקא בעת ההיא פעל קל להרים קרנות צדיק ולגדוע קרני רשעים - שהוכרח המן להרכיב את מרדכי ברחוב העיר, ולא עוד אלא דווקא בשעה שגאוותו של המן עלתה לשחקים והתפאר לאמר וגם למחר אני קרוי עם המלך (ו יב) לשבת עמו בסעודתו, או אז נהפך הכל ומשם הלך אל מיתתו כך גם גזירתו הרעה שבכל מדינה ומדינה ובכל עיר ועיר תינתן דת להשמיד להרוג ולאבד את כל היהודים התבטלה ונהפוך הוא “אשר ישלטו היהודים המה בשוואיהם” (אסתר ט א). בענין זה ביאר עיקר הראשון מ”ג עיקרים -אני מאמין באמונה שלימה שהבורא יתברך שמו הוא לבדו עשה ועושה ויעשה לכל המעשים, והיינו שיאמין שהכל בידי ה’ - עבר הווה ועתיד. כי רבים יאמינו שכל אשר אירע להם בעבר - מעשה ה’ הוא, וגם בנוגע לעתידו יאמרו - הכל בידי שמים, אך בהווה - בשעת מעשה יחשבו חשבונות רבים, ואם אין מעמדו ומצבו כרצונו יתמלא במירות, לזה אנו מרזיזים שאנו מאמינים שהוא לבדו עשה ועושה ויעשה לכל המעשים, גם בהווה כל המתרחש עמו הכל בא על ידו ית.

וצריכים לזכור שבתענית אסתר מבקשים ע”פ תהילים כב “הושיענו מפי אריה”. ומה הכוונה? אלא בעת שהגיעה אסתר המלכה לפני אחשוורוש להתחנן על עמה ועל מולדתה, אומרים חז”ל (מגילה טו:) שהסתלקה הימנה שכינה. חששה אסתר ואמרה שמא בגלל שקראה את אחשוורוש “כלב” הסתלקה ממנה השכינה, כמו שכתוב: “הצילה מחרב נפשי מיד כלב יחידתי”, לכן חזרה קראה לו “אריה” שנאמר: “הושיעני מפי אריה” או אז תזרה ושרתה השכינה עליה. והדברים לכאורה תמוהים ואינם מובנים כלל ועיקר -מה ההבדל אם קראת לו “כלב” או “אריה” והרי היה גוי רשע עוכר ישראל, אלא שיש הבדל עצום רב ובבאר: כאשר אדם נתקל לפתע בכלב שבא לתוקפו, אזי תושב בלים ומטכס עיצה במחשבתו, כיצד יוכל להתגבר או על כל פנים להתחמק מכלב זה. אך כאשר מופיע לפתע למול האדם אריה אימתני, אזי אין עצה ואין תושיה וכל הפתרונות נגזרות מאליהן, ואין לאדם אלא לצעוק אל ה’ יתברך שיושיעו! כעת מובן היטב מדוע בתחילה השכינה פרשה מאסתר מכיוון שסמכה במידת מה על כישרונה ושיקול דעתה. אמר הקב”ה אם תסדרי בעצמן ושיהיה לך בהצלחה! אך בעת שאסתר קראה לאחשוורוש אריה, אם כן השליכה כל החשבונות והרעיונות, כל בדל של כוחי ועוצם ידי, ובטחה אך ורק בה’ יתברך שיושיע אותה ואת עמה, וממילא הקב”ה אמר: אם כן שאת סומכת אך ורק עלי, אעשה עבורך את הכל וחזרה השכינה ושכנה על אסתר.

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בס"ד




Under the direction of Rabbi Nachum Scheiner

Purim Night
 8:30 - 10:30 PM
 (Learn 1 hour)

Purim Morning
 8:00 - 11:00 AM
 (Learn 1 hour)

Shushan Purim
 10:00 - 1:00 PM
 (Learn 2 hours)

18 Upstairs, Heichal Hatorah

Refreshments will be served

For more information, call:
 (845) 200-3720 ext. 2 – 5
 Matan Schara B'tzida

בס"ד



Tehillim Before Vasikin
Tuesday, March 3

להקהל ולעמוד על נפשם
 אמירת תהילים בציבור
 ביום הפורים באשמורת הבוקר

5:00-6:00 AM
20 Upstairs

Followed by Vasikin Minyan

An extraordinary Eis Ratzon
 not to be missed!

בס"ד



פורים
שיעור דף היומי

Purim Morning
Rabbi Yanky Modell
 6:15 AM

Rabbi Yitzchok Klein
 8:45 AM

18 Upstairs, Rabbi Coren's Office

טוב לעסוק בתורה קודם שיתחיל הסעודה וסמך לדבר
 ליהודים היתה אורה - אורה זו תורה ועי ברשיי מגילה
 טז: שמר עליהן המן שלא יעסקו בתורה

בס"ד



COME LEARN & WIN

PURIM MORNING
9:30 AM-10:30AM

Yeshivas
Mordechai
Hatzadik

כל כנס את כל היהודים
FATHERS & SONS
ALL ARE WELCOME!
קול הנערים
Grand Finale of

Learning
Prizes

18 Main

For more information
845.200.3720

בס"ד

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

זמנים לקריאת פרשת זכור Krias Parshas Zachor Shabbos, February 28

Parshas Tetzaveh

Shacharis	Not Before	Location
Vasikin (Neitz 6:32)	6:50	20 Upstairs
8:00	8:50	18 Main
9:15	10:40	Tent א
10:00	11:45	20 Upstairs
10:30	12:00	18 Main



בס"ד

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

מנחה לתענית אסתר Monday, March 2

פלג 4:37
שקיעה 5:48

זכר למחצית השקל

Time	Location	Time	Location
12:39 PM מנחה גדולה	Tent א	4:15 PM (פלג)	*Tent א
12:40 PM	18 Main	4:30 PM	18 Main
12:45 PM	Tent ב	4:40 PM	Tent ב ¹
1:00 PM	20 Upstairs	4:50 PM	20 Upstairs
1:15 PM	18 Main	5:00 PM	Tent ב ²
1:30 PM	Tent ב	5:10 PM	Tent ה
1:45 PM	18 Main	5:20 PM	18 Main (Sephardi Birkat Kohanim)
2:00 PM	Tent ב	5:20 PM	20 Upstairs
2:15 PM	18 Main	5:30 PM	Tent ב ¹
2:30 PM	Tent א	5:40 PM	Tent ב ²
2:45 PM	18 Main	5:50 PM	20 Upstairs
3:00 PM	Tent א	6:00 PM	Tent ב ¹
3:15 PM	18 Main	6:10 PM	Tent ה
3:30 PM	Tent א	6:20 PM	18 Upstairs
3:45 PM	18 Main	6:30 PM	20 Upstairs Porch
4:00 PM	Tent ב	6:40 PM	Between 18&20

*Followed by מעריב

בס"ד


בית מדרש אור חיים
COMMUNITY LEARNING CENTER

Maariv and Megilla Monday, March 2

Maariv	Megilla	Location
6:20 PM	6:30 PM (Rocky Cohen)	18 Main (Fast & No Ladies Section)
6:20 PM	6:30 PM	20 Upstairs - Chabad
6:25 PM	6:35 PM	Tent א - Rabbi Coren
6:25 PM	6:35 PM	Tent ב
	6:35 PM	Tent ג - Family Friendly
6:35 PM	6:45 PM	Tent ה
6:50 PM	7:00 PM	18 Main - ר"ת - Minyan (Banging by Every Haman)
7:00 PM	7:10 PM	Tent ב
7:15 PM	7:25 PM	20 Upstairs
7:30 PM	7:40 PM	Tent א
7:45 PM	7:55 PM	18 Main
8:00 PM	8:10 PM	Tent ב
8:15 PM	8:25 PM	Tent א
8:30 PM	8:40 PM	18 Main
8:45 PM	9:00 PM	Tent א
	9:30 PM	18 Main
	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 Tuesday, March 3

Neitz 6:28

Shachris	Megilla	Location
6:15 AM (Fast Minyan)	6:30 AM	Tent ג
6:00 AM (Vasikin)	6:45 AM	Tent א - Rabbi Coren
6:00 AM (Vasikin)	6:45 AM	Tent ב
6:00 AM (Vasikin)	6:50 AM	18 Main Sephardi - Birkat Kohanim
6:30 AM	7:05 AM	20 Upstairs
6:45 AM	7:20 AM	Tent ה
7:00 AM	7:25 AM (Rocky Cohen)	Tent ד - Fast
7:15 AM	7:50 AM	Tent ג
7:30 AM	8:05 AM	20 Upstairs
7:45 AM	8:20 AM	Tent ב
8:00 AM	8:35 AM	Tent ד
8:15 AM	8:50 AM	Tent א
8:30 AM	9:05 AM	18 Main
8:45 AM	9:20 AM	Tent ג
	9:30 AM	Tent ה - Family Friendly
9:00 AM	9:35 AM	20 Upstairs - Chabad
9:15 AM	9:50 AM	Tent ב
9:30 AM	10:05 AM	Tent ד (Banging by every Haman)
9:45 AM	10:20 AM	Tent א
	10:30 AM	Tent ה - Family Friendly
10:00 AM	10:35 AM	Tent ג
10:15 AM	10:50 AM	Tent ב
10:30 AM	11:05 AM	20 Upstairs
10:45 AM	11:20 AM	Tent ד
11:00 AM	11:35 AM	Tent א
11:15 AM	11:50 AM	Tent ג
11:30 AM	12:05 AM	Tent ב
11:45 AM	12:20 AM	20 Upstairs

For afternoon Megilla readings please see page 24

Ladies section will be open for all Megilla readings

Banging will be at the first and last Haman



Purim - the Yedios That We Should Have

Rav Tzaddok in *Tzidkos Hatzaddik* 255 (pages 136-137) says an absolutely incredible *teretz* to an often asked *kashya*. We know that Mordechai discovered that Bigson v'Seresh were plotting to kill Achashveirosh. Mordechai revealed this plot, and Bigson v'Seresh were killed. Chazal say G-d created the *refuah* before the *makkah*, that this would ultimately be the reason why Mordechai finds favor in Achashveirosh's eyes.

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

Rav Tzaddok gives a *teretz* that only Rav Tzaddok would have the courage to say. He said that Mordechai understood that in his generation, the need to serve HKB"H was through a *middah* of kindness, of generosity, of positivity. That was the problem with the Jews of his generation. They all felt very pessimistic, very negative. Seventy years had passed according to their calculation, and the *geulah* had not come, so they were pessimistic. That is why they went to Achashveirosh's *seudah*. They felt downtrodden and beaten.

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

That is what it means that Hashem created the *refuah* before the *makkah*. Because the *makkah* of what Haman and Achashveirosh

planned, to kill Klal Yisrael, had a *refuah*. The *refuah* was having this type of wonderful *middah* of kindness and generosity.

That is what Purim is all about. Purim is all about kindness and generosity. After all, isn't that what the day of Purim is about? Isn't that what *matanos l'evyonim*, *mishloach manos*, and the *simcha* of Purim are all about? Therefore, Mordechai understood that positivity was the tool to be successful, and he saved the life of Achashveirosh. That was the *refuah*.

The message of Rav Tzaddok is that Purim is a time to be positive. To be positive about Yiddishkeit. Mordechai didn't bow to Haman, and he said to the Jews: Why are you acting like downtrodden Jews and bowing to this man? On the contrary, don't be downtrodden. Stand up and be proud Yidden. Don't bow to him. Be positive. Positive about Yiddishkeit, that is what it is about. As Rav Isaac Sher says, you can know things. but *ain g'vul l'yidia*, you have to remember something, and you have to practice it again and again. That is what this Yom Tov is about: being kind, positive, generous, happy. Being optimistic about Yiddishkeit.

בס"ד

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

מנחה פורים

Tuesday, March 3

Shkia: 5:50

12:38 PM מנחה גדולה	4:00 PM
1:00 PM	4:15 PM
1:15 PM	4:30 PM
1:30 PM	4:45 PM
1:45 PM	5:00 PM
2:00 PM	5:15 PM
2:15 PM	5:30 PM
2:30 PM	5:45 PM
2:45 PM	6:00 PM
3:00 PM	6:15 PM
3:15 PM	6:30 PM
3:30 PM	6:45 PM
3:45 PM	

18 Main Bais Medrash

23

בס"ד

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

מעריב מוצאי פורים

Tuesday, March 3

Shkia: 5:50

5:50 PM	10:00 PM
6:00 PM	10:15 PM
6:15 PM	10:30 PM
6:30 PM	10:45 PM
6:45 PM	11:00 PM
7:00 PM	11:15 PM
7:15 PM	11:30 PM
7:30 PM	11:45 PM
7:45 PM	12:00 AM
8:00 PM	12:15 AM
8:15 PM	12:30 AM
8:30 PM	12:45 AM
8:45 PM	1:00 AM
9:00 PM	1:15 AM
9:15 PM	1:30 AM
9:30 PM	1:45 AM
9:45 PM	2:00 AM

18 Main Bais Medrash

RABBI PINCHOS HOFFMAN

Mystery of the Megillah

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

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

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

The *Yaaros Dvash* explains that Achashveirosh hated the Jews so much because he saw in a dream that the next king of Persia would be a Jew. Of course, he never dreamed that he would marry a Jewess and have a son who would be Jewish to take over his throne. So he just assumed that there would be a Jewish revolt, and he would be overthrown and out of power. Had he known that Esther was Jewish and his son Darius II would be Jewish, he surely would not have conspired with Haman to kill all the Jews.

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

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

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

On Purim, though, the Jews did *teshuvah* and now accepted the Torah fully. Just as Hashem had to put the Jews through the *golus Mitzraim* in order for them to want to leave Egypt and receive the *rechush gadol*, which was the Torah, so too, they had to suffer the threat of Haman and eventually the victory over Amalek in order to finally come to the level of קימו וקיבלו and fully accept the Torah.

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

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

This is the great miracle of Purim.

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RABBI ELIMELECH BIDERMAN



A Mashal about Learning Torah

A father asked one of the *roshei yeshiva* of Tchebin, Reb Avraham Ganichovsky zt"l, to speak with his son and encourage him to study Torah diligently. Reb Avraham told the *bachur* the following *mashal*:

A king, his aide, and three advisors strolled through a forest near the king's palace. The king became thirsty and sent his aide to the palace to get him water. The aide filled a large crystal cup with water and placed it on a diamond-studded wooden tray. Rushing through the forest, the aide tripped, the water spilled, and the tray fell into a pit. The aide returned to the palace and brought another cup of water.

The king quenched his thirst and thanked his aide, but now the king asked his advisors to help him retrieve the tray from the pit. The pit was narrow, and it was impossible to climb inside. One advisor said, "We can widen the pit. That way, we can get inside and retrieve the tray." Another advisor spoke up, "That isn't a good idea. The tray might break while we dig. It is also possible that the tray will fall even deeper into this ditch. Instead, I suggest that we dig another hole next to the original pit. Then we can connect the two pits and retrieve the tray." The third advisor said, "That is a very costly and time-consuming venture. So instead, I recommend that we fill the pit with water. Then, the wooden tray will float, and we can easily take it out."

Reb Avraham Ganichovsky explained to the *bachur* that everyone suffers; it is

impossible to go through this world without hardship. There are methods that help overcome distress, but often, these approaches cause more harm than good. (In the *mashal*, this was expressed by widening the pit, which might cause them to lose the tray forever.) And even when the attempts to attain happiness are helpful, the effort is enormous, and it is doubtful whether it is worth the time and effort. (In the *mashal*, this was represented by the counsel to dig another pit and then connect them.) But there is one foolproof way to acquire joy and tranquility in this world: to study Torah. Torah is compared to water (and in the *mashal*, it is compared to pouring water into the pit until the tray comes up). When one is immersed in Torah, nothing will disturb him. His life will always be good.

RABBI YISSACHER FRAND



War is Not the Norm

The *pasuk* says, "For a seven-day period he shall don them—he who serves in his stead from among his sons, who shall enter the Tent of Meeting to serve in the Sanctuary." [Shemos 29:30] Rashi explains this *pasuk* to mean that the son of the previous *kohen gadol* has the right to become *kohen gadol* after his father (provided he is worthy of serving in the position). The *pasuk* concludes with the words "Asher yavo el Ohel Moed, l'sharei b'Kodesh" (who shall enter the Tent of Meeting to serve in the Sanctuary).

The Talmud [Yoma 72b] says, "I might think that the son of the *kohen* anointed for war (*mashuach milchama*) shall succeed his father in the same way that the son of a *kohen gadol* succeeds his father..." The Gemara teaches, however, that this is not the case. The Gemara learns this exclusion from the very *pasuk* we just quoted: Only one who is "fit to enter the Tent of Meeting to serve in the Sanctuary" succeeds his father, but one who does not enter into the Tent of Meeting (because he is out on the battlefield) is not fit to serve in place of his father.

Why is this so? If the High Priesthood passes from father to son, why shouldn't the office of *mashuach milchama* also pass from father to son? It is true that the Gema-

ra derives this from a *pasuk*, but what is the rationale?

I heard an explanation in the name of Rav Avraham Yitzchak HaKohen Kook zt"l regarding why we do not pass down the office of the *kohen* anointed for war through inheritance. Rav Kook explains that inheritance is all about continuity. It passes from father to son, from son to grandson, from grandson to great-grandson. It is about "hemshech" (continuity). This is appropriate for *Kehuna Gedola*. The Gemara says it is also appropriate for rabbinic leadership. Ideally, *rabbanus* should go from father to son. Ideally, the position of being head of a talmudic academy (*rosh yeshiva*) should go from father to son, if the son is worthy of the position. Continuity.

However, there is one area of Jewish life where continuity is not appropriate. On the contrary, we do not want to emphasize continuity. That area is the area of war. War is not supposed to be a permanent function of Jewish life. War is an exception to the rule. It is an anomaly. We do not want it to happen. There should not be a need for a *kohen* anointed for war. Linking inheritance with the role of *kohen mashuach milchama* is saying that we view war as part of the eternal continuity of Jewish existence. We do not want that.

The Mishna states, "A man should

not go out on Shabbos (into the public domain) with his sword. Rav Eliezer says that it is considered an ornament (and he may go out into the public domain wearing it). The Rabbis (disagree with Rav Eliezer and say it is not an ornament) but rather, it is something that is unseemly (a *g'nal*), as it is written: 'They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation, and they will no longer study warfare' [Yeshaya 2:4]." [Shabbos 63a]

The Rabbis reject the idea that a sword should be considered an ornament. A weapon should be an ornament? This is not what we live for! This is not supposed to be a function of our lives! It is true that when war occurs, we need to fight the war and be successful in our battles. However, to make it a permanent institution, to say the position of *mashuach milchama* should pass down to son and grandson, that would send the wrong message. That would send the message that war needs to be a part of our lives. That is not the case. Our goal is that nation should not lift sword against nation and that they should no longer study warfare.

An Unusual Siyum

At the *Siyum HaShas* in March 2005, Rabbi Yissochar Frand related a story about a Jewish boxer who was very far removed from Judaism. Although the boxer's son didn't even have a bar mitzvah, the boxer became interested in his roots and eventually ended up in a yeshiva, studying with great diligence. When he came home each night, he continued to engage in his studies, reviewing what he had learned that day.

The boxer's elderly father, who lived with him, spent his evenings glued to the television and couldn't fathom what could be so stimulating about the ancient texts his son so diligently studied. Eventually, the father's curiosity overcame him, and he asked his son to teach him some Talmud. The son dismissed the request, explaining to his father that if he didn't even know Hebrew, he certainly couldn't understand a page of difficult Aramaic. The father pressed his son to at least teach him one *daf* (page) of the Talmud. After a great deal of pestering, the son finally relented. They began the long and arduous project of studying one page. Line by line, they continued, explaining, reviewing, forgetting, and plodding forward, until, after a full year, they completed an entire page.

The father was ecstatic and wanted to make a *siyum* to celebrate their accomplishment. The son explained that in order to make a bona fide *siyum*, one must complete an entire tractate of Talmud, not just one page. But the father was insistent. The son finally agreed to ask Rabbi Moshe Feinstein zt"l if they were permitted to make a *siyum*. Rabbi Feinstein ruled that under the circumstances, it was permissible to make a *siyum*.

The *siyum* was arranged for a few nights later. As they were about to recite the *siyum*, Rabbi Feinstein himself walked in to participate in the celebration. That night, after the *siyum*, the father died in his sleep. Eulogizing the man, Rabbi Feinstein quoted the Talmud that states that some people acquire their portion in the World to Come through just one deed. He then added, "This man acquired his portion in the World to Come through just one page."

From Terumah to Tetzaveh

וכל יתדות החצר נחשת... ואתה תצוה (כ"ד יט, כ)

And all of the pegs of the courtyard were copper... and you shall command (21:6).

The *Zera Shimshon* says that the end of last week's *parsha*'s connection to the beginning of this week's *parsha* contains an interesting hint. The word נחשת stands for וְנִרְאֶה, וְנִרְאֶה חֵדֶשׁ שְׁקָלִים תִּרְאֶה, You will understand נִרְאֶה חֵדֶשׁ שְׁקָלִים because of וְנִרְאֶה.

The *Zera Shimshon* explains this cryptic hint as follows. These three mitzvos are the three mitzvos that Moshe Rabbeinu had trouble understanding. נִרְאֶה refers to the *Menora*, which Moshe Rabbeinu had trouble figuring out how to model. חֵדֶשׁ was the New Moon, which Moshe Rabbeinu also had trouble understanding. As for שְׁקָלִים, Moshe Rabbeinu had difficulty in understanding the concept of the half shekel that the Jewish people were to give in order to count them, as opposed to a whole shekel.

The *Zera Shimshon* asks: Moshe Rabbeinu was commanded many much more difficult to comprehend commandments. What was so difficult in these three seemingly simple mitzvos that Moshe Rabbeinu could not understand them?

The *Zera Shimshon* explains that when Hashem commanded Moshe Rabbeinu the mitzvah of the new month, the reason why Moshe Rabbeinu did not understand it was as follows. The way Hashem told the mitzvah to Moshe Rabbeinu implied that the moon would renew itself. The cycle of the moon and specifically, its becoming smaller, represents exile and hard times for the Jewish people (see *Zohar Yisro* 85a and *Yalkut Divrei HaYamim* 1082). Since Moshe Rabbeinu thought that he was going to enter Eretz Yisroel, and the Jews would not go into *galus* again, the whole idea of the moon cycle did not make sense to him.

Moshe Rabbeinu's difficulty in understanding the making of the *Menorah* was because Shlomo HaMelech made ten menorahs in the Beis Hamikdash. The *Shach* explains that Shlomo HaMelech did this in order to weaken the power of the 70 nations (each of the ten menorahs was of seven branches). Moshe Rabbeinu could not understand why he was only commanded to make one menorah of seven branches and not ten menorahs to weaken the 70 nations. Hashem told Moshe Rabbeinu to only make one menorah of seven branches because at that point, the Jews only needed to weaken the power of the seven nations in Eretz Yisroel. However, since Moshe Rabbeinu thought that he was going to enter Eretz Yisroel and end the power of the 70 nations over the Jewish people, he could not understand why Hashem had not commanded him to make ten menorahs to weaken the 70 nations.

With regard to *shekalim*, Moshe Rabbeinu could not understand why Hashem had commanded him to use a half a shekel as opposed to a whole one. The *Shach* says that the word שְׁקָלִים נִרְאֶה חֵדֶשׁ שְׁקָלִים has the numerical value of 26, the full name of Hashem. The Gemara (*Eruvin* 18b) says that from the day the Beis Hamikdash was destroyed, the world is only worthy of using the first two letters of Hashem's name. However, since Moshe Rabbeinu thought that he would enter Eretz Yisroel, and the Beis Hamikdash would never be destroyed, when Hashem told him to use a half a shekel, it was a hint that Hashem's name would not be full. This was something that Moshe Rabbeinu at this point could not initially understand.

All this is hinted at by the wording of last week's *parsha* entering into this week's *parsha*, based on the *Zera Shimshon*'s hint: *And all of the pegs of the courtyard were copper... and you shall command*. The word נחשת, copper, stands for וְנִרְאֶה חֵדֶשׁ שְׁקָלִים תִּרְאֶה. We understand וְנִרְאֶה חֵדֶשׁ שְׁקָלִים because of וְנִרְאֶה. Since Moshe Rabbeinu would leave this world, as hinted at by the fact that he doesn't appear in this *parsha*, he couldn't understand these three mitzvos specifically, since he thought he would enter Eretz Yisroel, and each of these mitzvos had aspects that did not coincide with this understanding.

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RABBI RAFI WOLFE



Mordechai's Clothes

ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריך בוץ ואגרמן והעיר שושן צהלה ושמחה Mordechai went out from before the king, adorned in royal clothing of *techeiles* and white, a large gold crown, and a linen cloak with purple wool, and the city of Shushan was jubilant and rejoiceful.

ושונת יעקב צהלה ושמחה בראותם יחד תכלת מרדכי The rose of Yaakov was jubilant and rejoiceful when they all saw together the *techeiles* of Mordechai.

When Mordechai heard about the terrible decree against the Jews, his first reaction was to tear his clothing. He wore sackcloth and ashes, left the king's gate, and prayed. He screamed and yelled for salvation from Hashem. Now, what would have been the reaction of the average person? Let's say someone had a sister who was married to the king, a king who had just issued a terrible decree. Their first reaction normally would be to immediately request their sister to intercede to annul the decree.

However, Mordechai was told about the decree through prophecy. He knew the reason for this decree, for it was due to the sins of the Jews. The only solution to this problem was to rectify its cause. He knew he needed to pray for Hashem's forgiveness. This is the way of prayer for the righteous, with sackcloth and ashes. This meant that Mordechai could no longer enter the palace. He was forced to send a messenger to inform Esther of what happened so that she would pray as well. One might have thought that it would have been more effective to go in person, for that would have given Esther a greater impression of the present danger. Mordechai even refused to change into the fresh garments Esther sent him. Mordechai didn't want to sacrifice a second of his prayers and instead sent a messenger.

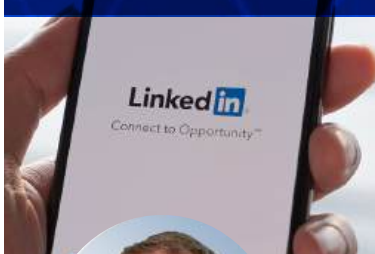
When the decree was lifted, the verse tells us that Mordechai was granted special royal clothing made up of various colors and materials. The verse then tells us that the city of Shushan was jubilant and rejoiceful. The Brisker Rav had a *chakira*, two ways of looking at this verse. Is the fact that the city of Shushan was rejoiceful a separate statement? Or is it somehow connected to the fact that Mordechai went out in royal clothing? He resolves this question with the popular *piyut* that is sung after the *Megillah*, *Shoshanas Yaakov*. We say that the Jewish people rejoiced upon seeing the *techeiles* of Mordechai. This can be read as an allusion to the royal clothing that Mordechai wore, and we see that this was the cause of the Jews' joy. However, this raises the question: Why were they so jubilant upon seeing Mordechai in royal clothing?

The reason is that the Jews were certain that if Mordechai didn't know that the decree was totally abolished, he never would have abandoned his sackcloth and ashes. Why were they so certain? We know that towards the end of the *Megillah*, Haman was ordered to escort Mordechai in royal clothing.

However, the verse says that right after the whole parade, Mordechai went right back to the king's gate. He went straight back to his sackcloth and ashes. The reason is that although this whole episode was a blow to Haman and his ego, the decree still loomed. However, at the end of the story, when the Jews saw that Mordechai was fully free from his prayers for salvation, they knew with certainty that their redemption had in fact arrived.

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JOKES

A boy asks his father: "Tatty, what can I dress up as for Purim?"
"Keep your regular clothes on, and dress up as an undercover detective."

What is Haman's grandson's favorite CD?
When Zeidy was Hungry

Last Purim, I got hit by a parked car, tripped over a cordless phone, and fell through a window into my house!

What did Haman say to Mordechai?
Why did you leave me hanging?

Be careful when driving on Purim. There are a lot of drunk men...and their wives are driving.

A son asks his father at the Purim seuda, "Daddy, how do you know when you are too drunk to drive?"
His father puts his arm around his son and says, "Well, son, you see those two trees over there? When it looks like four, I know that I am too drunk to drive."
And the son says, "But Daddy, there is only one tree there!"

A father sent his son Moishe to bring mishloach manos to his rebbe. The rebbe smiles and says to him, "Oh, what a nice mishloach manos. Tell your father he didn't need to give such nice mishloach manos."
Moishe answers, "I already told him."



Brought to you by Uncle Benjy, author of *Laughter is the best medicine: Kosher and Jewish jokes for the whole family*, volumes one and two, and *Jewish Joke Book for Kids*, volumes one and two, available on Amazon.

RABBI DON JARASHOW



The Chumrah You Always Wanted to Hear

The *Mechaber* in *Shulchan Aruch* (OC 695:2) famously writes: חייב איניש לבסומי בפורי'א עד דלא ידע בין ארור המן לברוך מרדכי.
A person should drink on Purim until he cannot distinguish between "accursed is Haman" and "blessed is Mordechai."

The Rema, whose rulings Ashkenazic Jews follow, comments:

ויש אומרים דאינו צריך להשתכר כל כך, אלא שישתה יותר מלמודו ויישן, ומתוך שישן אינו יודע בין ארור המן לברוך מרדכי.

Some say it is not necessary to become so intoxicated, but rather to drink more than one is accustomed to and to fall asleep. While asleep, one does not know the difference between "accursed is Haman" and "blessed is Mordechai."

In terms of practical *pesak*, there is no unanimous consensus among the *poskim*, and it's not a one-word answer. There is much to factor in from both a *halachic* and a *hashkafic* perspective. Yet, it is noteworthy to keep the following anecdote in mind:

Once, someone asked Rav Itzle Peterberger, one of the most well-known protegés of Rav Yisroel Salanter, why we can't follow the lenient opinion of the Rema: just drink a little, go to sleep, and call it a day. In response, Rav Itzele, uncharacteristically for a revered *baal mussar*, answered as follows: "The entire destruction, the calamity of the story of Purim, happened because of abstaining from a leniency. Mordechai HaTzaddik didn't bow down to Haman, even though *Tosfos* in *Shabbos* says that *halachically* he was allowed to be lenient and bow down because of fear. If Mordechai had bowed down, the entire story of Purim would never have happened. The connection, the growth, the levels we've attained would never have occurred. How can you be lenient on Purim?"

Drinking wine on Purim is cited *l'halachah* both by the *Mechaber* and the Rema. Whatever opinion you decide to follow, as the Gemara in *Berachos* 5b relates: אחד המרבה ואחד הממעיט, ובלבד — *One who increases and one who decreases [are equal], as long as his heart is directed towards Heaven.* The main thing is to use the wine, the intoxication, as a conduit for holiness and closeness to Hashem, to tap into the true happiness of the day, and to strive for more *dveikus* with Hashem in our lives and ascend to a realm where we can more clearly perceive His Divine Providence and the ceaseless miracles He performs for us.

While it is important to work on ourselves, there is also a great emphasis on *bein adam l'chaveiro* on this day. All the mitzvos of the day revolve around doing for, giving to, and helping others. The *sefarim hakedoshim* point out that, rearranged, the *rashei teivos* of "דרכי ישראל יכנס", *the outcasts of Israel He will gather in* are ין. Through wine, by letting loose at least a little bit, besides connecting and uplifting ourselves, we can also connect with others, lift them, and inspire them.

I hope that you read this before you begin fulfilling the mitzvah of חייב איניש לבסומי so that while you are in "that spot," you can accomplish so much for yourself and for others.

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All Megilla Readings

PURIM NIGHT		PURIM MORNING		PURIM AFTERNOON	
Time	Location	Time	Location	Time	Location
6:30 PM	18 Main (Fast, No Ladies Section)	6:30 AM	Tent א	12:35 PM	Tent א
6:30 PM	20 Upstairs Chabad	6:45 AM	Tent נ Rabbi Coren		
6:35 PM	Tent נ Rabbi Coren	6:45 AM	Tent ב	1:00 PM	Tent ט
6:35 PM	Tent ב	6:50 AM	18 Main (Sephardi)		
6:35 PM	Tent ג Family Friendly	7:05 AM	20 Upstairs	1:30 PM	Tent א
6:45 PM	Tent ה	7:20 AM	Tent ה		
7:00 PM	18 Main (Banging by Every Haman)	7:25 AM	Tent ט (Fast)	2:00 PM	Tent ט
7:10 PM	Tent ב	7:50 AM	Tent א		
7:25 PM	20 Upstairs	8:05 AM	20 Upstairs	2:30 PM	Tent א
7:40 PM	Tent נ	8:20 AM	Tent ב		
7:55 PM	18 Main	8:35 AM	Tent ט	3:00 PM	Tent ט
8:10 PM	Tent ב	8:50 AM	Tent נ		
8:25 PM	Tent נ	9:05 AM	18 Main	3:30 PM	Tent א
8:40 PM	18 Main	9:20 AM	Tent א		
9:00 PM	Tent נ	9:30 AM	Tent ה Family Friendly	4:00 PM	Tent ט
9:30 PM	18 Main	9:35 AM	20 Upstairs Chabad		
10:00 PM	18 Main	9:50 AM	ב Tent	4:30 PM	Tent א
10:30 PM	18 Main	10:05 AM	Tent ט (Banging by Every Haman)		
11:00 PM	18 Main	10:20 AM	Tent נ	5:00 PM	Tent ט
11:30 PM	18 Main	10:30 AM	Tent ה Family Friendly		
12:00 AM	18 Main	10:35 AM	Tent א	5:25 PM	Tent ה
12:30 AM	18 Main	10:50 AM	Tent ב		
1:00 AM	18 Main	11:05 AM	20 Upstairs		
1:30 AM	18 Main	11:20 AM	Tent ט		
2:00 AM	18 Main	11:35 AM	Tent נ		
		11:50 AM	Tent א		
		12:05 AM	Tent ב		
		12:20 AM	20 Upstairs		

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