

Lebedik



לכבד

BEIS CHABAD PASSAIC-CLIFTON

ADAR II, 5782 • MARCH 2022

Celebrate Purim!

Purim in Chanukah!?

Upcoming Purim Party

Divrei Torah

Hilchos Dayanim

Prayer Points

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Beis Chabad
PASSAIC-CLIFTON

Purim Bash

WEDNESDAY
MARCH 16
AT 7:30 PM
(ADDITIONAL MEGILLAH READING AT 9 PM)
At the **Beis Chabad** — 170 Main Avenue, Passaic, NJ

- MEGILLAH READING WITH VIDEO PRESENTATION
- DAIRY BUFFET DINNER
- MUSIC
- CHILDREN'S ENTERTAINMENT

Pre-registration at BeisChabad.org is requested.

*Suggested Donation: \$25 for adults / \$15 for children / \$85 for families
Event patron: \$180 / Event partner: \$360 / Event sponsor: \$1,000*

For questions or more information, call 973-594-6897 or e-mail admin@beischabad.org.

www.beischabad.org

Dedicated to The Rebbe, Rabbi Menachem M. Schneerson^{ztl} whose steadfast love and care, and profoundest of Torah teachings, continues to impact the world over. In continuance of the Rebbe's mission, may this publication be a light unto the community, in the spirit of unity and goodwill, and live true to the axiom, "Words that come from the heart enter the heart," with hopes for the immediate Redemption.

Published by Beis Chabad of Passaic-Clifton, 170 Main Avenue, Passaic, New Jersey 07055
For questions or more information, call 973-594-6897 or email Admin@BeisChabad.org

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A Timely Message

FROM
THE REBBE^{זי"ע}



In connection with the forthcoming days of Purim, I wish to call the attention of my fellow Jews to a significant event connected with the Miracle of Purim, an event which has a profound and timely message for all of us.

Our Sages relate that when the terrible decree of annihilation of the Jews, planned by Haman, became known, Mordechai went out into the streets and gathered 22,000 children, whom he taught the Torah and with whom he prayed for G-d's mercy. He imbued them with the spirit of self-sacrifice, so that they declared unanimously, "In life or in death we will not part from thee." By this action the Heavenly decree for the Jews was rescinded and reversed from death to life, and from mourning to gladness—physically, as well as spiritually.

Let us remember that Mordechai was one of the heads of the Sanhedrin, the greatest Jew of his time, "like Moses in his generation." Nevertheless, he went out in person to teach the holy Torah, with piety and *Mesiras Nefesh*, to small children.

The lesson for every one of us is clear: No matter what one's station in life, or how important one's activities seem to be, one must first and foremost, dedicate at least some part of his time and efforts to the most important of all causes—saving our young generation by

implanting into them devotion to all that has been holy to us ever since our ancestors received the Torah at Mount Sinai and we became a "Kingdom of Priests and a holy nation," devotion to the point of self-sacrifice. Only in this way can we make sure that the young generation will be ours, and, as a matter of course, ensure the existence of our people. And great is the merit of this work, for herein lies our strength against all Hamans and our security under G-d's protection.

It is well to bear in mind that the education of the young is very much like the planting of a seed. A slight defect in the seed, the like of which in the grown tree may be of little or no consequence, assumes major proportions in respect of the whole growth that is to come from the seed, to the extent of crippling it. Similarly must the utmost care be taken to ensure the proper education and upbringing of our children, boys and girls. A slight deflection from Torah-true education may have a crippling effect, G-d forbid, upon the whole future of the child and generation to come.

May G-d grant you success in redoubling your work for kosher Jewish education, and especially in increasing manifold the number of children under your care, and may He bless you to enjoy "the good attributes of the Holy One, blessed be He, which come in abundance, fruitfulness and multitude" (Midrash R., end of Megillath Esther).

(*Michtav Klali*, dated 7 Adar 5712)





Divrei Torah

FROM RABBI NACHMAN WILHELM שליט"א

"Remembering Amalek"

The Torah tells us (Devarim 25:17), "Remember what Amalek did to you on your journey out of Egypt, how they surprised you on the road and cut off all the weak people at your rear, when you were parched and weary (from your journey), and they did not fear (punishment from) G-d.

Rambam writes (Laws of Kings 5:5): It is a positive mitzvah to constantly remember their evil deeds and ambush, to arouse hatred for them, as the verse states, "Remember what Amalek did to you." In the Gemara we are taught: "'Remember'—with your mouths; 'Do not forget'—in your hearts," for it is forbidden to forget the hatred we have for them.

With the approach of Purim, we begin to think about the Four Parshiyos, the four special Torah portions which are read before Purim and before Pesach. One of these is Parshas Zachor, where we read about Amalek and the mitzvah to remember their evil deeds, and in a Jewish leap year (as is this year, 5782), there is an added aspect and chidush (novelty) to this mitzvah.

Of the four parshiyos (Parshas Zachor, Shekalim, Parah, and Hachodesh), Parshas Zachor is the strictest. Most Rishonim and poskim rule that the obligation to read Parshas Zachor is biblical in nature (Tosafos Brachos 13a, Eshkol Purim 10, Chinuch 603, Beis Yosef and Shulchan Aruch 685:7). This being the case, everyone – men, women, and children – are makpid (careful) to be in shul and hear this parsha being read.

The Kaf Hachaim writes (siman 685:23) a fascinating reason to why

it is that, despite the fact that remembering Amalek is a mitzvah and, according to most opinions, reading Parshas Zachor is a mitzvah, we don't say a bracha over this mitzvah. Seemingly, we should say something like, "Baruch Atah....asher kidshanu...al mitzvas zechiras Amalek." He writes, based on the Yafeh La'lev and others, that since the mitzvah involves destruction – destroying and blotting out the memory of Amalek—no blessing is made, because one does not recite blessings over destructive practices.

(This is similar to that which the Gemara says (Megillah 10b and Sanhedrin 39b) that when the angels on high saw the drowning Egyptians and the Jewish People singing the song of Az Yashir, they (the angels) were about to break into song as well, when God silenced them, declaring, "How dare you sing for joy when My creatures are dying.")

When is one obligated in this mitzvah? How often?

According to the Sefer Hachinuch, Min Hatorah (for the Biblical obligation) it is sufficient for us to remember the matter of Amalek (by reading Parshas Zachor) once a year, or once in two or three years. The practice of reading it every year is only d'rabanan. If a person never mentioned it with his mouth once in his entire life, then he has transgressed (Mitzvah 603).

Meforshim (commentators) explain that the reasoning of the Chinuch is based on the fact that years ago there was a practice to read the Torah in such a way that it was a three-year cycle, and the entire Torah reading was completed over a three-year period, as opposed to our current practice of completing it annually. Thus, when

there was a three-year cycle, it was enough to read Parshas Amalek once during that cycle. Today, with the one-year cycle, it is preferable that Parshas Amalek, as well, be read within that cycle.

Why does the annual reading of Parshas Zachor take place at this time of the year, Purim time? For this, two reasons are given. Firstly, since the mitzvah is to wipe out Amalek, we read it in proximity to Purim, when we celebrate the "wiping out" of a prominent descendant of Amalek, the wicked Haman. Why do we read it right before Purim, as opposed to right after? Since the Megillah says (9:28), "And these days shall be remembered and observed," we first remember Amalek by reading Parshas Zachor, and then "observe" it by celebrating Purim and its mitzvos. In practice, if someone read or heard the parsha of Ki Seitzei in late summer, with the pesukim therein that mention the mitzvah of remembering Amalek, and had in mind to fulfill the mitzvah, he has fulfilled his obligation (even though it is not Purim time).

Leap Year

The Maharam Schick writes a fascinating chidush regarding Parshas Zachor in a leap year. He says that in a leap year, the Chasam Sofer would instruct his students that while listening to the Torah reading of parsha Ki Seitzei, they should have in mind to fulfill the mitzvah of zechiras Amalek. The Gemara (Moed Katan) says that one does not forget something before twelve months, implying that after twelve months one does forget. Therefore, in a leap year, which consists of thirteen months, more than twelve months will pass since the reading of Parshas Zachor the previous year.

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בס"ד




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Purim Bash

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AT 7:30 PM

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ב"ה


Beis Chabad
 PASSAIC-CLIFTON

A TASTE OF Shabbos

LITERALLY & SPIRITUALLY

"הלומד חסידות בליל שישי טועם טעם שבת"



"When one learns chassidus Thursday night - He feels...
 "כי א-ל גדול ומלך גדול"

"כשטניע יום חמישי. השבת קרובה יותר ועדיין עומדים חסרי כול - ברור שיש לעשות משהו. אז, כשיושבים בליל שישי ולומדים חסידות - או אז מורגש בנפש ביום שישי כי א-ל גדול נז ומלך גדול נז". היום יום

"דער אלטער רבי האט געזאגט אז קונגל איז מן התורה" משיחת שלח תש"ל

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PASSAIC, NJ

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EVENING

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9:00 PM—SHIUR:
PARSHA HALACHA
THROUGH THE LENS OF
CHASSIDUS
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ב"ה


Beis Chabad
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סעודת משיח Moshiach's Seudah

Moshiach's Seudah was instituted by the Baal Shem Tov over 250 years ago, to be held at Neilas HaPesach.

Join us as we gather in a spirit of achdus with divrei Torah, niggunim, and a special meal complete with matzah and four cups of wine.

Separate seating for men and women.


ACHARON SHEL PESACH
SHABBOS,


APRIL 23

170 Main Ave, Passaic, NJ

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MINCHA 6:30 PM
SEUDAS MOSHIACH 6:45 PM
MAARIV 8:28 PM

Thank you, **Gideon Ben David**, for your generous donation of seforim. 

Thank you, **Leibowitz Family**, for your donation of a security system. 

When Purim Falls on Chanukah

When Khomeini gained power in Iran, the Jewish community had no idea what was going to happen: who is he, what does he want, what's he going to do. He held American hostages, and in America they didn't know what to make of it because Khomeini did not make any demands. What does he want? The State Department said, "He probably wants money." The Pentagon said, "He probably wants weapons." Everybody had a theory but nobody knew. The Secretary General of the General Assembly for the UN decided to go to Tehran and find out what's going on. He got out of the taxi in Tehran and he was attacked by a mob. The police got him back in the taxi, took him back to the airport and flew him back to New York. When he got out of the airplane in Washington, he said, "They mean it. They don't want anything. They just hate us."

The US government, trying to find out what's going on, asked Khomeini if clergy could come visit the hostages for their spiritual needs, and he agreed. So the US government went looking for clergy, including a rabbi because there were two Jews among the hostages. Of course, Khomeini wouldn't allow a rabbi from the United States, so they called a rabbi from Mexico, Rabbi Hershberg. The UN said to him, "Would you agree to go visit the hostages? But we can't guarantee



your safety. You could become a hostage too."

Rabbi Hershberg said, "Let me call you back." He flew to New York and he spent more than two hours with the Rebbe. He asked the Rebbe if he should go and the Rebbe said yes, and they talked for a long time. As he was walking out of the room, the Rebbe said to him, "Don't forget to take a menorah." This was in the middle of the summer. Rabbi Hershberg thought, "Uh oh. Why am I going to need a Chanukah menorah?" But he didn't ask. He went back to Mexico. He called the UN to say that he's ready to go and they told him that Khomeini changed his mind and nobody's going.

Months go by, and the United States and the UN still don't know what's happening with the hostages. Came the December holiday season, so they asked Khomeini again, "The hostages need their spiritual help. Would you allow the clergy to come?" And he said yes. The UN called Rabbi Hershberg: "The trip is

back on. Are you still willing to go?" He said yes.

He packed a menorah, and he landed on the fourth night of Chanukah. The Iranians took him and two priests into a big room where they were holding the hostages. Of course they knew that the room was bugged so they were afraid to say anything. After exchanging a few pleasantries, they didn't know what else they were allowed to say, so they were uncomfortable. Suddenly, they hear from the corner of the room the Jewish hostages and Rabbi Hershberg lighting the menorah and singing, so all 50 hostages went to watch the menorah.

Somehow, the word got out to the Jewish community that a rabbi came: they lit the menorah, they sang a song, and they're still alive, so maybe it's not so bad. There was a little hope.

Friday was a prayer day for the Iranians, and Khomeini was new and popular, so for the prayer almost a million people came to the streets in front of the palace to pray with Khomeini. They set up a big stage for Khomeini and his family, another stage for the ministers, a stage for the guests, and everybody was praying. And then at some point in the prayer everybody got down on their knees and fell on their face. Everybody—except Rabbi Hershberg.

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THANK YOU to EMES CABINETS for your generous donation!



Mordechai Schulman

166 Main Ave., Passaic, NJ 07055

973-919-5255

BEIS CHABAD CALENDAR Adar I – Adar II, 5782 / March, 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
27 26 Adar I <i>Chassidus 8:00 AM</i> <i>Shacharis 9:00 AM</i> <i>Ein Yaakov Shiur & Breakfast 9:45 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	28 27 Adar I <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	1 28 Adar I <i>Chassidus 6:00AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i> <i>Tanya Shiur 8:15 PM</i>	2 29 Adar I <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	3 30 Adar I Rosh Chodesh Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 6:40 AM</i> <i>Daf Yomi 7:30 PM</i> <i>Maariv 8:45 PM</i> <i>Leil Shishi Shiur 9:00 PM</i>	4 1 Adar II Rosh Chodesh Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 6:40 AM</i> <i>Mincha 5:43 PM</i> <i>Kabalas Shabbos 6:13PM</i> lighting 5:33 PM	5 2 Adar II Pekudei <i>Chassidus 8:45</i> <i>Shacharis 9:30 AM</i> <i>Children's Program 10:00</i> <i>Kiddush/Farbrenge 11:45</i> - - - <i>Mincha 5:25 PM</i> <i>Maariv 6:33 PM, followed by Rebbe video</i> - - - <i>Daf Yomi 7:30 PM</i> <i>Havdallah after 6:33 PM</i>
6 3 Adar II <i>Chassidus 8:00 AM</i> <i>Shacharis 9:00 AM</i> <i>Ein Yaakov Shiur & Breakfast 9:45 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	7 4 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	8 5 Adar II <i>Chassidus 6:00AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	9 6 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	10 7 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:30 PM</i> <i>Maariv 8:45 PM</i> <i>Leil Shishi Shiur 9:00 PM</i>	11 8 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Mincha 5:51 PM</i> <i>Kabalas Shabbos: 6:21 PM</i> lighting 5:41 PM	12 9 Adar II Zachor Vayikra <i>Chassidus 8:45</i> <i>Shacharis 9:30 AM</i> <i>Children's Program 10:00</i> <i>Kiddush/Farbrenge 11:45</i> - - - <i>Mincha 5:30 PM</i> <i>Maariv 6:41 PM, followed by Rebbe video</i> - - - <i>Daf Yomi 7:30 PM</i> <i>Havdallah after 6:41 PM</i>
13 10 Adar II <i>Chassidus 8:00 AM</i> <i>Shacharis 9:00 AM</i> <i>Ein Yaakov Shiur & Breakfast 9:45 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	14 11 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	15 12 Adar II <i>Chassidus 6:00AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i> <i>Tanya Shiur 8:15 PM</i>	16 13 Adar II Taanis Esther Fast Begins 5:40 AM <i>Shacharis 6:40 AM</i> <i>Daf Yomi 5:15 PM</i> <i>Mincha 6:15 PM</i> Fast Ends 7:32 PM <i>Maariv & Megillah Reading 7:30 PM, followed by</i> Purim Party	17 14 Adar II Purim <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> 1 st Megillah Reading ~7:30 AM 2 nd Megillah Reading ~10:00 AM <i>Mincha 3:00 PM</i> <i>Maariv 8:00 PM</i> <i>Farbrenge 8:15 PM</i>	18 15 Adar II Shushan Purim <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Mincha 6:59 PM</i> <i>Kabalas Shabbos: 6:29 PM</i> lighting 6:49 PM	19 16 Adar II Tzav <i>Chassidus 8:45 </i> <i>Shacharis 9:30 AM</i> <i>Children's Program 10:00</i> <i>Kiddush/Farbrenge 11:45</i> - - - <i>Daf Yomi 5:40 PM </i> <i>Mincha 6:40 PM,</i> <i>Maariv 7:48 PM, followed by Rebbe video</i> - - - <i>Daf Yomi 7:30 PM</i> <i>Havdallah after 7:48 PM</i>
20 17 Adar II <i>Chassidus 8:00 AM</i> <i>Shacharis 9:00 AM</i> <i>Ein Yaakov Shiur & Breakfast 9:45 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	21 18 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	22 19 Adar II <i>Chassidus 6:00AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i> <i>Tanya Shiur 8:15 PM</i>	23 20 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	24 21 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:30 PM</i> <i>Maariv 8:45 PM</i> <i>Leil Shishi Shiur 9:00 PM</i>	25 22 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Mincha 7:06 PM</i> <i>Kabalas Shabbos 7:36 PM</i> lighting 6:56 PM	26 23 Adar II Parah Shemini / Shabbos Mevorchim Nissan <i>Tehillim 8:00 AM (Children's Tehillim 9:00 AM)</i> <i>Chassidus 9:00 AM </i> <i>Shacharis 9:30 AM</i> <i>Children's Program 10:00</i> <i>Kiddush/Farbrenge 11:45</i> - - - <i>Daf Yomi 5:45 PM</i> <i>Mincha 6:45 PM</i> <i>Maariv 7:56 PM, followed by Rebbe video</i> <i>Havdallah after 7:56 PM</i>
27 24 Adar II <i>Chassidus 8:00 AM</i> <i>Shacharis 9:00 AM</i> <i>Ein Yaakov Shiur & Breakfast 9:45 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	28 25 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	29 26 Adar II <i>Chassidus 6:00AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i> <i>Tanya Shiur 8:15 PM</i>	30 27 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:00 PM</i> <i>Maariv 8:00 PM</i>	31 28 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Daf Yomi 7:30 PM</i> <i>Maariv 8:45 PM</i> <i>Leil Shishi Shiur 9:00 PM</i>	1 29 Adar II <i>Chassidus 6:00 AM</i> <i>Shacharis 7:00 AM</i> <i>Mincha 7:13 PM</i> <i>Kabalas Shabbos 7:43 PM</i> lighting 7:03 PM	2 1 Nissan Tazria Rosh Chodesh Nissan / Parshas HaChodesh <i>Chassidus 8:45</i> <i>Shacharis 9:30 AM</i> <i>Children's Program 10:00</i> <i>Kiddush/Farbrenge 11:45</i> - - - <i>Daf Yomi 5:55 PM</i> <i>Mincha 6:55 PM</i> <i>Maariv 8:04 PM</i> <i>Havdallah after 8:04 PM</i>

Sure enough, five minutes later, an interpreter came from Khomeini's platform: "Khomeini wants to know why you didn't bow." Rabbi Hershberg said, "Because I am a Jew, I'm not allowed to bow to anything or anyone except Hashem. And you're praying in a language that I don't understand, so I couldn't take a chance." The interpreter went away. Ten minutes later, one of Khomeini's sons comes to Rabbi Hershberg and says, "My father wants to talk to you," and takes him over to Khomeini's platform.

Khomeini says to him, through the interpreter, "Tell him that I appreciate his honesty and I appreciate that he doesn't take me for a fool, like the ministers who did bow." Rabbi Hershberg said, "Tell your father that if he appreciates, he should give me an appointment. I need to talk to him." They made an appointment for Monday morning in his villa.

That Friday night, Rabbi Hershberg went to the synagogue in Tehran, where Rabbi Ezrach Yahn was the rabbi. The streets were full of people because they heard what happened: He didn't bow. He's still alive. He lit the menorah. He's still alive. They all came to see this rabbi. The streets were so full that he couldn't get through to the synagogue. Finally, they prayed, and then at the end Rabbi Hershberg went up

to the second floor of the synagogue and spoke to the people in the street from the window.

Monday morning, he went to the villa and they spoke all morning, all afternoon, for hours and hours. They spoke about everything. One of the things Rabbi Hershberg told Khomeini is that the *Magen David*, the Star of David, which is the name of the synagogue, which is on the tefillin bag and on the Torah covers, is not from the Israeli flag; it's much older. Khomeini said, "Oh, I didn't know." He called in a secretary, and he said, "Send out letters to everybody, *el kol medina u'medina*, that any Jew who has a *Magen David* on his tefillin bag or on the Torah cover should not be harmed."

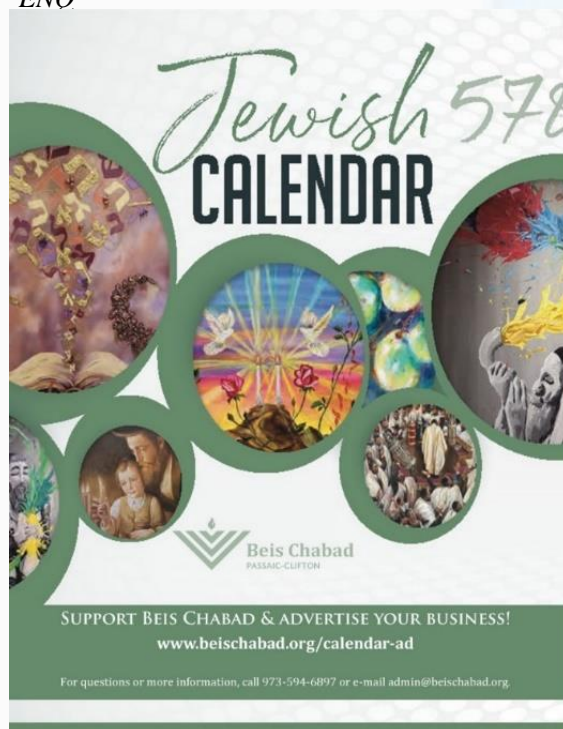
Months later, there was a war between Iran and Iraq, so there was a curfew. Nobody was allowed to be in the streets at night while it's dark. Anyone in the street is shot. It was the time for saying *Selichot* (the penitent prayers in the week prior to Rosh Hashanah), which must be said at dark. Rabbi Ezrach Yahn sent a message to Khomeini that there's a problem. They need to be in the street at night or early in the morning while it's still dark. Khomeini gave out a ruling that any Jew with a *Magen David* on his tefillin bag is allowed to be on the street at night.

What's the moral of the story? The moral of the story is if you stand up proudly and you don't bow, then even someone like Khomeini will have respect. What's interesting about this story, if anybody asks you, can Purim ever come out on Chanukah, the answer is yes. Here is a story, a Jew who did not bow in the capital of Persia, and everybody said, "You're going to get us in trouble," but because he didn't bow - just like Mordechai - everything came out better, but it happened on Chanukah. So this is an interesting example where Purim came out on Chanukah.

If we don't bow, if we are proud, not arrogant, but proud, the whole world has respect. When we are not proud, the whole world loses respect.

A speech by Rabbi Manis Friedman from YouTube:

<https://www.youtube.com/watch?v=PnX9i0hPEN0>



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"And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the Children of Israel."

Deuteronomy 31:19

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ברכות השחר

Morning Blessings

A child once passed by the Lubavitcher Rebbe during the month of Elul. "Have you seen the King in the field?" asked the Rebbe.

"No," answered the child.

The Rebbe explained, "Every time you recite a *bracha* and say "Blessed are you, L-rd," you meet the King in the field."

ברוך אתה

Blessed are you

The holy Rebbe Elimelech of Lizhensk writes in Noam Elimelech: The words "Blessed are you" in a *bracha* refer to revealed G-dliness, and the words "who has sanctified us" refer to concealed G-dliness. This sequence follows the usual order of service of G-d: When one begins his service of the Almighty, a sense of closeness to Him often accompanies him. However, as one's effort to serve Him is sustained over time, it becomes clear that he is in fact quite far from Him. Indeed, he may come to realize that his True service of the Almighty has not even begun.

ברוך אתה ה'

Blessed are you, L-rd...

A Chassidic master once recounted that in his youth, while in the throes of excitement during prayer, he was wont to think, "How has my heart, broken and stained from sin, convinced me that I am worthy of praying before the Holy One Blessed is He?" This was a recurrent thought for some time, and while the Rebbe was bothered by his self-determined unworthiness, he was pleased that he was aware of his apparent shortcomings in service of the Almighty. "However," he noted, "as time went by, I began to wonder why this thought never seemed to occur to me when I'd sit down to a meal. It was this realization that allowed me to completely rid myself of this thought."

ברוך אתה

Blessed are you

Expounding on the verse, "And you should command the children of Israel" (Shemos 27:20), the holy Rebbe of Slonim taught that Hashem is directed Moshe to command the Children of Israel that there is a "You;" that is, that they should know how to communicate with the "You" who is the "King of kings."

Content taken with permission from *Prayer Points* (Rabbi Nachman Wilhelm; OnlineSmicha.com).

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Consequently, the Chasam Sofer would say to have the mitzvah in mind during the reading of parshas Ki Seitzei, so that a full year (twelve months) does not pass without fulfilling this mitzvah.

However, this is not the accepted practice, as it is not mentioned anywhere else, and in practice the custom for Parshas Zachor in a leap year is no different than in a regular year.

What is unique about Amalek from among all the nations of the world? What about them caused them to be singled out, to the extent that there is a mitzvah to always remember their evil?

The Torah says, as mentioned above, that Amalek “surprised you on the road and cut off all the weak people at your

rear, when you were parched and weary (from your journey), and they did not fear (punishment from) G-d.”

The basic understanding of the end of the pasuk is that Amalek did not fear Hashem, and did not fear retribution from Hashem for what they were doing to the Jewish People. However, the nations in general do not fear Hashem, so again, why are we singling out Amalek?

Rabbi Yitzchak Zev Halevi Soloveitchik in his Chidushei Hagriz (152) discusses this and answers the question based on a Gemara. In Bava Kama (79b) the Gemara explains that the Torah deals more harshly with the ganav than with the gazlan because the ganav’s action bespeaks an especially heretical and unacceptable worldview.

While the Torah condemns any form of stealing as unacceptable, the ganav has committed an especially heinous sin by respecting man more than he respects G-d. By virtue of the fact that the ganav tries to hide his thieveries from other people, but does not care to “hide it” from G-d, he shows that he cares more about what people think than about what G-d thinks. For this reason, the Torah imposes special penalties on the ganav.

The gazlan does not care about what anybody thinks—but at least he does not afford man more respect than G-d. He is therefore exempt from these penalties

The Griz says a phenomenal chidush: the gazlan is someone who sees something he wants, and without thinking—not about G-d and not about man—steals it. The ganav, on the other hand, put a lot of thought and planning into his thievery. He picked the time, he picked the place, and he made sure that no people would be around to see him—but fear of Hashem was not a part of his planning at all. And for that he is worse than the gazlan.

And this is the unique wickedness of Amalek. He didn’t impulsively attack the Jewish nation; his assault was well planned. He waited until “...you were parched and weary,” deciding that that would be a suitable time to launch his attack. Because Amalek’s attack took planning, and he didn’t include fear of Hashem in his plan, for that he is singled out as the worst of the nations.

In Tosfos Bracha (by Rabbi Baruch HaLevi Epstein HY”D) on parshas Ki Seitzei we find that, although we say that the words “velo yarei Elokim—and they didn’t fear Hashem,” is a reference to Amalek, Rashi writes that it is a reference to a lack of yiras Shomayim on the part of the Jews.



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סימן א (א-ג)

א. המשפט הוא יסוד ועיקר גדול בעבודת השם⁽¹⁾, והקב"ה חפץ בו יותר מכל הקרבנות⁽²⁾, דכתיב⁽³⁾ "עשה צדקה משפט נבחר לה' מזבח", ובעבור זה ניצולו מידי אויביהם⁽⁴⁾, וגם מלך המשיח שיגלה במהרה בימינו משכחו הפסוק בדבר משפט⁽⁵⁾, דכתיב⁽⁶⁾ "ושפט בצדק דלים והוכיח במישור לענוי ארץ וגו'", והוא מקרב הגאולה, דכתיב⁽⁷⁾ "שמרו משפט ועשו צדקה כי קרובה ישועתי לבא וצדקתי להגלות".

⁽¹⁾ טור חו"מ סי' א', ומביא הפסוק (יהושע כד. כה). "ויכרת יהושע ברית לעם ביום ההוא וישם לו חק ומשפט בשכם", ופי' הפרישה דבכל הענין איירי באזהרה שהזהירם בעבודת ה', לכן אמר שהמשפט הוא עיקר העבודה.

ולעיל מיני' כתב הטור שהמשפט מקיים העולם וגורם להשלים רצון הבורא יתברך שמו שבראו להיות קיים, והרי כאילו נעשה שותף להקב"ה בבריה.

⁽²⁾ טור שם, והקשה בפרישה ואע"פ שלעיל אמר שבשביל העבודה נברא העולם ובשביל המשפט הוא קיים, שמע מיני' דעבודה חשיבא טפי, י"ל דמשפט אינו אלא ביטול הרע, ולא שייך שבשבילו יהי' העולם נברא, משא"כ עבודה שהיא עשיית הטוב כוונת הבורא ית' ובשביל עשיית הטוב ודאי נברא העולם, אבל מ"מ עתה אחר שנברא אם יש לפני האדם עסק עבודת ה' ויש לפניו עסק המשפט ניחא להקב"ה טפי שישתדל בעשיית המשפט מלעסוק בעבודתו, לפי שאם לא יעשה המשפט יתגבר הרע ויתבטלו העמודים שבשבילם נברא העולם וממילא העולם חרב.

⁽³⁾ משלי כא. ג. ומבאר: מחטאת ועולה לא נאמר אלא מזבח.

ומבאר בס' תניא (אגה"ק י'), לפי שהקרבנות המה מוגבלות במדה שער וגבול, ולא כן בצדקה שאין לה שיעור, אשר עבור תקון עונותיו מותר לפזר בלי גבול, וכל אשר לאיש יתן בעד נפשו.

⁽⁴⁾ טור שם.

⁽⁵⁾ בס' רב טוב (פ' נצבים) פ', בצדק שהוא יתנהג בעצמו ישפיע גם על אחרים להתנהג בצדק, "והוכיח במישור" באותו יושר שהוא יתנהג בעצמו ישפיע גם על אחרים, וזאת תהי' התוכחה.

⁽⁶⁾ ישעי' יא. ד.

⁽⁷⁾ ישעי' נ"ו. א.

ב. כפי גודל משכורתו כן עונש המבטלו והמעוותו, כדתנן⁽⁸⁾ חרב בא לעולם על ענוי הדין⁽⁹⁾ ועל עוות הדין, ולא חרבה ירושלים ולא גלו ישראל אלא על שבטלו המשפט⁽¹⁰⁾.



ג. וצוה למנות שופטים בכל המקומות, דכתיב⁽¹¹⁾ "שופטים ושוטרים תתן לך בכל שעריך", שופטים⁽¹²⁾ הם הדיינים הקבועין לשפוט, ושוטרים הן בעלי מקל ורצועה העומדים לפני הדיינים לרדות על פי הדיינים. ומסקינן בגמרא⁽¹³⁾ שאין חוץ לארץ שוה לארץ, שבארץ חייבין למנות בכל פלך ופלך ובכל עיר ועיר, ובחוץ לארץ אין חייבין למנות אלא בכל פלך פלך ולא בכל עיר ועיר⁽¹⁴⁾.

⁽⁸⁾ אבות פ"ה מ"ח, ובס' לקוטי בתר לקוטי ביאר הטעם מדוע באה חרב על חטאים אלו, יען לפי שאחז"ל אשר הדיין בישבו בדין צריך לראות כאלו חרב מונחת לו בין ירכותיו, וכיון שהדיינים מעוותים את הדין נראה שלא ראו את החרב הזאת, לכן יענשו באותה מדה כי תבוא עליהם חרב בפועל.

ובמס' שבת (קל"ט ע"א) תניא, ר' יוסי בר' אלישע אומר אם ראית דור שצרות באות עליו צא ובדוק בדייני ישראל, שכל פורענויות שבא לעולם לא בא אלא בשביל דייני ישראל וכו'. הקלקולים מתחילים מהראש, מהמנהיגות. המנהיגות היא שורש הציבור כולו, ועל כן היא גם מקור הנפילות.

⁽⁹⁾ ופי' בר"ע מברטנורא עינוי הדין - שידועים להיכן הדין נוטה ומעכבין ואין פוסקין, עוות הדין - לזכות את החייב ולחייב את הזכאי, ובס' חלק לעולם הבא מדייק, אף שעיוות הדין נראה לכאורה חמור יותר מעינוי הדין, בכל זאת הקדים התנא עינוי לעיוות, יען על ידי עינוי הדין שאין בית דין, אז מוכרחים הבעלי דין לילך לערכאות ומייקרים שם אלילים, וחטא זה גורמים כולם לא רק הדיין, יען לא השתדלו שיהי' בית דין קבוע.

במדרש שמואל מבאר הג' ענינים במשנה זו, עינוי הדין, עוות הדין, ועל המורים בתורה שלא כהלכה, דצוותה תורתנו א' להעמיד שופטים, ב' לדיינים שישפטו דין אמת, ג' שלא ימנו דיינים שלא הגיעו להוראה, ועל ג' מצות אלו עורר התנא, כי באם שלא ימנו שופטים למי יצק הנעשק, וזה "עינוי הדין", באם שלא ישפטו הדיינים דין אמת אז היא "עוות הדין", ובאם ימנו דיינים שלא הגיעו להוראה, יורו בתורה שלא כהלכה, היינו גם בדברים שבין אדם לחבירו, והיות אשר ע"י ג' דברים אלו יהי' גזל העני בבתיהם, לכן תבוא חרב לשלול את כל רכושם.

⁽¹⁰⁾ טור שם, כדכתיב (ישעי' א. כא). "מלאתי משפט צדק ילין בה ועתה מרצחים", וכתיב (שם כג). "יתום לא ישפוטו וריב אלמנה לא יבא אליהם" וכתיב בתרי' (שם כד). "הוי אנחם מצרי ואנקמה מאויבי".

ובב"ח (ד"ה ולא) הקשה, והא דאיתא בפרק אלו מציאות א"ר יוחנן לא חרבה ירושלים אלא מפני שהעמידו דיניהם על דין תורה ולא עשו לפנים משורת הדין, ור"ל שהבעלי דינים לא עשו לפנים משורת הדין אלא שיעשו הדיינים דין דוקא ולא שם פשרה, התם בחורבן שני קאמר, ולכן הקשו התוס' (שם) וא"ת דביומא אמרינן מפני שנאת חנם, וי"ל דהא והא גרמא, וההיא דיומא מפורש אמרו דבית שני נחרב על שנאת חנם, אבל בבית ראשון היו מבטלים המשפט מכל וכל.

⁽¹¹⁾ דברים טז. יח.

בחינוך (מצוה תצ"א) כתב, למנות שופטים ושוטרים שיכריחו לעשות מצוות התורה ויחזירו הנוטים מדרך האמת אלי' בעל כרחם, ויצו כראוי לעשות וימנעו הדברים המגונים, ויקיימו הגדרים על העובר עד שלא יהיו מצות התורה ומניעותי' צריכות לאמונת כל איש ואיש.

שורש המצוה נגלה הוא, שעם הדבר הזה נעמיד דתנו בהיות אימת אלופינו ושופטיו על פני ההמון, ומתוך הרגלם בטוב וביושר מחמת יראה ילמדו העם טבעם לעשות משפט וצדק מאהבה בהכרתם דרך האמת.

והוא אחת מן המצוות המוטלות על הצבור כולן שבכל מקום ומקום, ואעפ"י שאין לנו היום בעוונותינו סמוכים, שיש לכל קהל וקהל שבכל מקום למנות ביניהם קצת מן הטובים שבהם שיהי' להם כח על כולם להכריחם בכל מיני הכרח שיראה בעיניהם בממון או אפילו בגוף על עשית מצוות התורה, ולמנוע מקרבם כל דבר מגונה וכל הדומה לו, ואל הממונים גם כן ראוי לישר דרכם ולהכשיר מעשיהם ויסירו חרפת העם מעליהם, פן יענו אותם על מוסרם שיטלו קורה מבין עיניהם, וישתדלו תמיד בתועלת חבריהם הסמוכים עליהם ללמדם דרך האמת ולתת שלום בכל כחם ביניהם, ויטשו ויניחו וישכחו מלבם כל תענוגיהם, ועל זה ישיטו לבם וכו' יהי' רוב מחשבותם ועסקיהם.

ולהעיר ממ"ש בס' דרש משה (להגר"מ פיינשטיין), עה"פ "שופטים ושוטרים תתן לך", לכאורה לא מובן שאף ששייך לשון נתינה על מינוי שררה, הי"ל לכתוב "תתן להם" ולא "לך", אבל הוא להורות שהשופט והשוטר שתמנה יהי' זה מתנה לך, שתלמד ממנו איך להתנהג בצדק ובמשפט ובכל המדות ודרך עבודת השי"ת, ונמצא שהוא מתנה ממך לך בעצמך, ומדויק לשון "תתן לך".

⁽¹²⁾ בלקו"ש (חל"ד ע' 98 ואילך) מקשה, כל מוני המצות מנו מינוי שופטים ושוטרים במצוה אחת, אף שלכאורה הם שני מעשים נפרדים, מינוי שופטים ומינוי שוטרים, ואמאי לא נמנו כשתי מצות?

בביאור הרי"ף פערלא (לספהמ"צ לרס"ג פרשיות פרשה א' בסופה) מתרץ, ששופטים ושוטרים מעכבים זה את זה, ולכן נמנו כמצוה אחת, אבל דוחק לתרץ כן, שהרי להלכה למעשה לא נזכר ברמב"ם ששופטים ושוטרים מעכבים זה את זה.

והביאור: אם ענינים של השוטרים הוא לקיים ולבצע את פסק השופטים בפועל, ושופטים היינו רק אלה המורים ופוסקים את הדין - הרי נמצא שענין המשפט נחלק בתורה לשני חלקים שונים - הוראת ההלכה ע"י השופטים, וביצוע הפסק ע"י השוטרים, ואזי יש מקום למנות את מינוי השוטרים כמצוה בפ"ע, כי אע"פ שענינם אחד (משפט) הרי הם שני מעשים, שני מינויים.

אבל אם נאמר שתפקידם של השופטים כולל (לא רק הוראה, אלא) גם ביצוע הדין, וכל ענין השוטרים אינו אלא סיוע להשופטים, דאם אין השופט יכול להוציא את משפטו לפועל, אזי צריך להשתמש בבעלי מקל וזרוע, שהם יכריחו את הבע"ד שיקבל עליו את הדין, פשוט מדוע לא נמנה מינוי השוטרים כמצוה בפ"ע, כי א' זהו פרט בענין של הוצאת המשפט בפועל ע"י השופטים, ב' ועיקר: אינו ענין הכרחי כלל לתוכן ענין המשפט, שהרי אפשר להוציא המשפט לאור (גם בפועל) בלי שוטרים.

⁽¹³⁾ מכות ז' ע"א.

⁽¹⁴⁾ שנאמר "בכל שעריך", בשעריך אתה מושיב בכל פלך ופלך ובכל עיר ועיר, אבל בחוץ לארץ אתה מושיב בכל פלך ופלך ואי אתה מושיב בכל עיר ועיר,

בערוך השלחן (חו"מ סי' א' סעי' י"ח) כותב, שלא נתמעטה חו"ל אלא מבי"ד של עשרים ושלשה, לדיני נפשות וכיוצא, אבל בי"ד של שלשה לדיני ממונות חייבים למנות אף בחו"ל בכל עיר ועיר, שלא יתכן שיצטרכו ללכת על כל דין ודין לפלך.

The Midrash (Shemos Rabboh 26:30) asks, why was it that Moshe Rabbeinu chose Yehoshua to lead the war against Amalek? Why would not Moshe choose his brother Aharon? Or his nephew Chur? And the Midrash explains that as a descendant of Yosef, Yehoshua was particularly well-suited to defeat Amalek. When in Mitzrayim, Yosef said to his brothers, “Es HaElokim ani yarei—I fear Hashem! (Bereishis 42:18).” Thus a descendant of Yosef, armed with his grandfather’s fear of Hashem, was a proper match for Amalek and his lack of fear.

By and large, Yidden have yiras Shomayim, and therefore, what is so unique about Yosef fearing Hashem that makes his descendant a fitting opponent for Amalek? The answer is that when Yosef made that statement to his brothers, he was still pretending that he was not Yosef and was simply the viceroy in Egypt, a member of their nation. As such, we are telling Amalek: even as one of the seventy nations you should have feared G-d, as did “the viceroy of Egypt;” this is not a uniquely Jewish trait. And your audacious lack of fear of Hashem will ultimately lead to your downfall, which will come about through Yosef’s descendant.

Many times each day we daven and ask that Hashem send Moshiach and bring us back to our homeland, Eretz Yisroel. What is holding us back from reaching the ultimate redemption and the return to the

Holy Land? One of the obstacles is our own lack of enthusiasm and excitement for Moshiach. Who or what is the cause of this dearth of excitement?

We find the answer in the pesukim that discuss Amalek. The juxtaposition of the pesukim, “And it will be when you enter the Land... (Devarim, 26:1)” and “Therefore, it will be, when Hashem grants you respite from all your enemies around you in the land which Hashem gives to you as an inheritance to possess, that you shall obliterate the remembrance of Amalek from beneath the heavens. You shall not forget!,” (Devarim 25:19) teach us that one of the first things our ancestors had to do upon entering the land was to eradicate Amalek. Amalek was the roadblock to the Jewish People entering the Land, and today it is what prevents us from reaching the ultimate geulah.

Where do we see that it is Amalek that stands in our way?

The Baal Haturim on our pasuk says that there are two places in Torah that use the same, unique term: When the Jewish People left Mitzrayim, it says, “And it was told to the king of Egypt that the nation had fled,” (Shemos 14:5) and when Yaakov Avinu left Lavan’s house it says, “And Lavan was told that Yaakov had fled” (Bereishis 31:22).

Who was it that told Pharaoh that the Jewish People had fled (as opposed to going to the desert for three days like they said they would)?

Rashi, quoting the Mechilta, says Pharaoh had sent officers to travel with the Jewish People, and when they saw that the nation had no intention of returning, they sent a message to king Pharaoh. However, the Baal Haturim says that it was Amalek who came and informed Pharaoh. Amalek is bothered by the fact that a Jew has freedom, and immediately runs to try and change that.

Regarding Yaakov’s leaving Lavan’s house we see the same thing. Who was it that told Lavan that Yaakov and his family had left? The Midrash says that this was Amalek as well, who told Lavan, “Ki varach Yaakov,” that Yaakov had fled.

Meforshim say that this is why the gematria of the words ki varach is the same as that of the name Amalek (240). Amalek is always there to complain when ki varach—the Jewish People find their freedom.

The Mechilta says that the word varach (fled) has the gematria of 210, equal to the number of years that the Jewish People were in Mitzrayim. Amalek was telling Pharaoh, the Jews were supposed to be your slaves for four hundred years! They’re leaving early! Don’t allow that.

What is the solution and the answer to Amalek? The answer is that this same word varach—fled, has the letters of vachar—chose. Pharaoh was told that the Yidden are Hashem’s chosen people! Lavan was told that Yaakov is Hashem’s chosen son! Hashem, out of love for the people whom He chose to be His own, saw that the suffering under the Egyptians was so severe – 400 years of suffering was packed into 210—and ended the galus early.

Our recognition that we are Hashem’s chosen nation gives us the strength to overcome any Amalek, and have the proper enthusiasm and excitement necessary to bring about the coming of Moshiach and the return to our home, Eretz Yisroel.



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Purim Bash

WEDNESDAY

MARCH 16
AT 7:30 PM

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- WITH VIDEO PRESENTATION
- DAIRY BUFFET DINNER
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