



JLC NEWS

& Upcoming Events

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SHABBOS INFORMATION

Parshas Tzav / Parshas Zachor
12th-13th Adar Sheni, 5771
March 18th-19th, 2011
Candle Lighting: 7:13pm



Shabbos Schedule

Bais Peretz Synagogue

Friday, March 18th, 2011
Mincha / Maariv: 7:20pm

Shabbos, March 19th, 2011
Shacharit: 10:00am
Kiddush / Lunch: 12:15pm
Torah Class for Men
with Rabbi Yossy Gordon: 6:05pm
Mincha / Kids Torah Time: 2:00pm
Shabbos Ends: 8:05pm
Maariv: 8:15pm
Megillah Reading: 8:25pm

Daily Davening Schedule

Shacharit (Sunday-Friday): 9:15am
in the Bais Peretz Synagogue
Mincha (Sunday-Friday): 2:00pm
in the Blima Bas Pinchas Study Hall - 2nd Floor
Maariv (Sunday-Friday): 9:00pm
in the Blima Bas Pinchas Study Hall - 2nd Floor

Next Shabbos:

Parshas Shemini, 3/25/2011
Candle Lighting: 7:16pm, Mincha: 7:20pm

Purim Schedule

Megillah Readings at The JLC

Purim Night, Motzei Shabbos

March 19th, 2011:

Shabbos Ends: 8:05pm

Maariv: 8:15pm

Megillah Reading: 8:25pm

2nd Megillah Reading: 9:30pm

Purim Day, Sunday March 20th 2011:

Megillah Readings:
9:30am, 12pm, 3pm, 5pm



The JLC Shabbos Kiddush / Lunch
is sponsored by Mendy & Henni Halberstam
In honor of their newborn daughter Anya

The JLC Shabbos Kids Program
is sponsored by Shimmy & Reena Goldberger
in honor of the birthday of their son Leiv

Parsha In A Nutshell



G-d instructs Moses to command Aaron and his sons regarding their duties and rights as Kohanim ("priests") who offer the korbanot (animal and meal offerings) in the Sanctuary.

The fire on the Altar must be kept burning at all times. In it are burned the wholly consumed Ascending Offering; veins of fat from the Peace, Sin, and Guilt Offerings; and the "handful" separated from the Meal Offering.

The Kohanim eat the meat of the Sin and Guilt Offerings and the remainder of the Meal Offering. The Peace

Offering is eaten by the one who brought it, except for specified portions given to the Kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place, and within their specified time.

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.

The Haftorah

sacrifices, the main topic of the week's Torah portion.

G-d tells the prophet Jeremiah to rebuke the Jewish people, saying that His primary intention in taking their forefathers out of Egypt wasn't the sacrificial offerings, rather in order that they observe the commandments. But despite the fact that G-d repeatedly dispatched prophets to admonish the people, "They did not obey nor did they incline their ear, but walked according to [their]

This week's haftorah touches on the subject of

own counsels and in the view of their evil heart, and they went backwards and not forwards." G-d further informs Jeremiah that the people will also not hearken to these words that he will speak to them now.

The haftorah concludes with G-d's admonition: "Let not the wise man boast of his wisdom, nor the strong man boast of his strength, nor the rich man boast of his riches. But let him that boasts exult in this, that he understands and knows me, for I am G-d Who practices kindness, justice and righteousness on the earth; for in these things I delight, says G-d."

Parsha Q & A

with Rabbi Moshe Bogomilsky

And Aaron and his sons did all the things which G-d commanded through Moses. (8:36)

Question: Our sages say (Rashi), "This declares their praise that they did not turn (deviate) to the right or to the left." What kind of praise is this for such distinguished spiritual luminaries, that they fulfilled the will of G-d?

representative or deliver a Torah thought, he humbly shakes his head, expressing a sense of unworthiness. By moving his head to the right and to the left, he is in effect saying, "Who am I to perform such a prominent task?" In reality, however, they are proud that they were asked and are anticipating being approached again before giving their consent.

The praise of Aaron and his children was that when they received a command, they immediately set out to do it without moving their heads "to the right and to the left," demonstrating pseudo-humility and expecting to be asked again.

And the Kohen shall don his fitted

linen tunic... and he shall remove the ashes. (6:3)

Question: What is the significance of the mitzvah of removing the ashes from the altar?

Answer: When a person sins, he must offer a sacrifice and also do repentance. He regrets his past and resolves to be better in the future. According to Jewish law,¹ it is forbidden to remind a penitent of his past. The Torah alludes to this with the mitzvah of the removal of the ashes. After the sacrifice has been sacrificed on the altar, only the ashes are left. Removing the ashes teaches us that a person can start over with a clean slate, with no trace remaining of his sin.



Answer: Often when a person is asked to be a community

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Why the Glee in Murdering a Jewish Child?

What Anti-Semitism Teaches Us about Jews by Rabbi Y.Y. Jacobson

Money

Two Jews, Yankel and Shmerel, were walking past a church. A sign on the church read "\$20,000 to all who convert today!" Both were out of work and had been for quite some time.

Shmerel said, "Yankel, I'm going to do it. The kids need food."

"Shmerel, don't!"

"I've got to, my family needs the money," said Shmerel, and he walked into the church.

Yankel waited outside. Shmerel came out a half-hour later.

"So," said Yankel, "did you get the \$20,000?"

Shmerel looked at Yankel with disgust and said, "You people are all alike. All you think about is money."

Why Kill Everyone?

Why did Haman, the Persian Prime Minister, want to annihilate all of the Jews?

The book of Esther tells the story: [1]

"All the king's servants at the king's gate kneeled and bowed before Haman, for so had the king commanded concerning him. But Mordechai would not kneel or bow. [2]

"The king's servants at the king's gate said to Mordechai, 'Why do you transgress the King's command?' Finally, when they had said this to him day after day and he did not listen to them, they informed Haman to see if Mordechai's words would endure, for he had told them that he [would never bow because he] was a Jew.

"When Haman saw that Mordechai would not kneel or bow before him, Haman was filled with wrath. He thought it contemptible to kill only Mordechai, for they had informed him of Mordechai's nation. Haman sought to annihilate all the Jews, the nation of Mordechai, throughout Achashveirosh's entire kingdom."

Yet the logic seems flawed: Why did Haman want to murder Mordechai's entire nation? If Mordechai was not bowing down to Haman, he should have plotted to kill Mordechai himself, or at most his colleagues, the spiritual leaders of the Jews. But why did Haman feel the urge to murder every single Jew in the 127 provinces of the Persian Empire just because one person, Mordechai, did not bow to him?

What is more: Many Jews who passed by Haman did indeed bow down to him. Thousands of Persian Jews were assimilated and did not second guess the King's instruction to kneel to Haman. [3] Mordechai was the exception. Why, then, did Haman crave

revenge from every single Jew?

The Story of a Nation

The answer to this lay in the words of the Megilah: "But he [Haman] thought it contemptible to kill only Mordechai, for they had informed him of Mordechai's nation. Haman sought to annihilate all the Jews, the nation of Mordechai."

What do these words—"they had informed him of Mordechai's nation"—mean? What exactly did they inform him about Mordechai's nation? The issue here was that Mordechai himself was not bowing down to Haman; this outraged Haman. What does it have to do with Mordechai's nation, some of them who were actually kneeling to Haman?

Yet it is these words which capture the core of the story. Haman felt that Mordechai's opposition to him was not personal. It was not that Mordechai was too arrogant, too religious, or too intelligent to bow down to Haman. It is not that Mordechai's towering personality or profound spirituality was causing him to shun Haman's pompousness. If that would have been the case, Haman would have had Mordechai executed and life would move on. Rather, Haman sensed that Mordechai's obstinacy was the result of him being part of a certain people, a specific, peculiar nation. Mordechai was a product of an entire nation, "the nation of Mordechai." There was something about the entire Jewish nation which would not allow them to bow down to Haman.

And even when Haman saw that some Jews were bowing down to him, he felt that their prostration to him was disingenuous; these Jews were double-faced. The Jew, in Haman's eyes, was "hopeless;" there was nothing to be done with the Jew. No amount of education or enlightenment could solve the "Jewish problem." No amount of integration and assimilation could eliminate the stubborn quality of the Jew. Mordechai was not a lonely idealist; he was merely expressing publicly the true innate nature of every single Jew, man, woman and child, who will never bow down to Haman for real.

Why, then, did some Jews bow down to him? To Haman that was a question or a revelation of their dishonesty. But it would not make him change his position on what a Jew is. Haman believed that the Jew, in his or her most inner being, could never truly accept Haman the Barbarian as his master and god.

Why? Because since Sinai, every Jewish soul, at its deepest core, experienced the presence of a living, moral G-d. And if G-d exists, moral law exists and there are limits to power and barbarism. ("I hate the Jews," Hitler said, "because they invented the conscience.") Haman, the ultimate arrogant barbarian power

freak, knew that the presence of even a single Jew would paralyze his objectives.

Assimilation Does not Matter

This also explains why Mordechai kept on provoking Haman by refusing to bow down to him. [4] Why couldn't Mordechai simply "disappear" when Haman was passing by? Why the need to continuously drive Haman mad and evoke his ire?

But Mordechai understood that for Haman, just as for all the Haman's of history, it makes absolutely no difference if you bow down or you don't. They will despise you regardless. Their hate to you stems from your very essence, not from your behavior. You may stand on your head all day in front of Haman, it will mean nothing. The problem is not what you are doing, but who you are.

Haman will look for the convenient excuse by accusing Mordechai of treason; but this is only a front to the true motive of his hatred—Haman sees in every Jew the ultimate enemy to his unbridled power and arrogance. To hide one's identity in the hope of assuaging Haman's hatred is futile. For even in the face of the tiny Jewish infant Haman saw the face of a living moral G-d.

Destroying that face would equal, in Haman's eyes, the destruction of G-d.

Gassing the Infant

We have seen in our own times how true this is. The most sophisticated, assimilated German Jew, who was more German than the Germans, who had Goethe and Schiller

flowing from his lips, who was married to a blond blue-eyed Aryan woman, who knew every symphony of Mozart and Wagner, who was an avid student of Nietzsche and Schopenhauer—this Jew was sent to the Treblinka and Dachau gas chambers with the same glee as the OustJude—the ultra religious Chassidic Jew of the East, immersed day and night in the study of our sacred texts and complete Jewish observance.

How can we understand this? The smallest, cutest, most adorable Jewish baby, incapable of harming a soul, incapable of harboring any political, territorial, religious or scientific positions, was clubbed to death with the same passion and brutality as the most productive, accomplished, learned, and respected Rebbe?

It is because Hitler saw every single Jew as part of "Am Mordechai," the people of Mordechai. You may be bowing down to the founding fathers of German culture and philosophy, you may be kneeling to superstars of German's heroes, but you are all of the "nation of Mordechai," who would never bow down to Haman! The Haman of our own times saw in the visage of every Jewish child nothing less than the visage of G-d. Clubbing that little girl to death would finally kill G-d too.

Love Like They Hate

Sometimes we must learn from the Haman's of history, how to view a Jew in the proper light.

We often hear that some Jews are hopelessly assimilated and lost to our people; any outreach work toward them would be futile, they just don't care. We give up on them. Sometimes we feel that a small number of Jews, a small community, does not justify the investment of money and outreach work.

But for Haman and Hitler— every single Jew, even the most secular and alienated Jew, was a living embodiment of G-d Himself, hence they would not spare any money or effort to seize that Jew and murder him. If Hitler would learn that there was a single Jewish child left behind in a Polish village, he would spare no toil to send the Gestapo and fetch that Jewish baby. Because, for him, even the presence of a single Jew, obstructed his path to happiness and fulfillment; even a single Jewish child was a living witness to G-d.

Can we, then, do any less? Can we come and say, "Some Jews are just too far out there," or "why should I work so hard to help a single person?" If a Jew is never too insignificant to be hunted down in hate, he is never too insignificant to be embraced with love.

The Solution for Anti-Semitism

Mordechai thus understood very well that assimilation is not the real answer to Anti-Semitism. The Anti-Semite sees something in the Jew which would not disappear with assimilation. The solution to Anti-

Semitism is to fight back with every possible means, with tall heads, dignified spirits, and erect souls.

And to remember that our salvation will come ultimately from one source and one source only. As long as we remain connected with that source, we will never die. For just as G-d can't be murdered, so will His people never be destroyed.

Finally, we must recall that the world looks at the Jew and sees G-d. Humanity looks to the Jew for moral courage, leadership and inspiration. The world is disappointed with Jews who try so hard to fit in and lose their unique contribution to civilization. They want to see in us the living presence of G-d.

(This essay is based on an address by the Lubavitcher Rebbe delivered on Purim 1966)
Footnotes:

[1] Esther chapter 3. [2] See Rashi Esther 3:2, 4, that Haman turned himself into a deity and as a Jew Mordechai was forbidden to bow down to him. Other Midrashim explain that Haman donned an idol.

[3] See Talmud Megilah 12b, Midrash Rabah Esther and Targum Shani about the state of the Jews at the time.

[4] The Megillah later relates (ch. 5) how Esther invited Haman to a special feast with the king. But "when Haman saw Mordechai at the king's gate and [Mordechai] neither rose nor trembled before him, Haman was filled with wrath against Mordechai. Haman restrained himself and went to his house and sent for his friends and his wife Zeresh. Haman told them of his glorious wealth and his many sons, and all about how the king had promoted and raised him above all the king's ministers and servants. Then Haman said: "In addition, along with the king, Queen Esther invited only me to the feast that she prepared. Tomorrow, too, I am invited to her [feast] along with the king. Yet all this is worthless to me whenever I see Mordechai the Jew sitting at the king's gate!"



The Purim Drunk

by Rabbi Yanki Tauber

Question: Are Jews actually supposed to get drunk on Purim? I understand there is a statement in the Talmud to that effect, but perhaps it is not to be taken literally? It seems such an unJewish thing to do! Surely there are other, more refined and more spiritual ways of celebrating and showing joy!

Answer: The source of this practice is a passage from the Talmudic tractate Megillah (7b):

Rava said: A person is obligated to drink on Purim until he does not know the difference between "cursed be Haman" and "blessed be Mordechai"

The issue of whether and how Rava's statement should be implemented in practice is a matter of disagreement between various Halachic authorities. The question, however, is not what Rava means, but whether or not the Talmud contains another opinion, contrary to Rava's (see Ran and Baal HaMaor on Talmud, Megillah 7b; Bach and Beit Yosef on the Tur, Orach Chaim, 695).

Many of the greatest Halachists follow Rava's ruling.

Maimonides writes: "What is the obligation of the [Purim] feast? That one should eat meat ... and drink wine until he is drunk and falls asleep from drunkenness" (Mishneh Torah, Laws of Megillah, 2:15). The Rif, Rosh, Tur and Shulchan Aruch all cite Rava's dictum without any qualification. The Rama, on the other hand, comments that "There are others who say that one need not become that drunk, but rather that one should drink more than is one's custom." The Rama concludes: "Whether one drinks more or drinks less, the main thing is that his intention is for the sake of Heaven."

To summarize: All Halachic authorities are unanimous in ruling that it is a mitzvah to drink, and drink to excess, on Purim, though there are differences of opinion as to whether the obligation is to get as drunk as Rava enjoins, or to a lesser degree. In any case, the concept of becoming intoxicated on Purim to the point that one's reason is totally incapacitated is a legitimate Halachic position, which requires understanding and validation regardless of whether or not it is accepted in practice.

Our grandparents knew that shikker is ah goy--Jews don't get drunk. How, then, do we reconcile the Halachah to get drunk on Purim with our understanding of the kind of life that the Torah commands us to lead? Can we allow ourselves to relinquish control over our behavior one day a year, or even once in a lifetime? Can we abnegate our awareness of the difference between good and evil for even a single moment?

The drunk that most people know (from TV, the neighborhood bar, or, unfortunately, in their own homes) is a vulgar and often violent creature. Is this because drinking generates vulgarity and

violence? Obviously not. What excessive drink does is cloud the intellect and incapacitate cognition, freeing the passions of the heart from their internal jurist and regulator. The drunk who beats his wife also desires to beat her when sober; it is only that when sober, his mind is capable of recognizing the folly of the deed and of controlling his behavior. The drunk who shouts obscenities in the street is only expressing thoughts and urges he harbors all the time, but which he usually has sense enough to keep to himself.

But if the intellect stems what is worst in us, it also stymies what is best in us. We all know the feeling of being unable to "find the words" to adequately convey our thoughts, which are so much more subtle than the words and idioms available to us in the languages in which we speak and write. But reason itself is a "language" which captures but an infinitesimal fraction of what is sensed and felt by our deepest selves. To live a rational life is to filter our essentially supra-rational self through the constricting lens of reason. To confine our relationship with G-d, our people, and our family to the realm of the intelligible is to repress all but a finite facet of their infinite depth and scope.

For 364 days a year, we have no other choice. Our mind must exercise complete control over our emotions and behavior, lest the animal in us rage rampant and trample to death all that is good in ourselves and our world. Furthermore, we need the mind not only as guardian and regulator, but also as facilitator of our highest potentials. It is the mind that navigates the workings of nature, enabling us to sustain and improve our lives in the service of our Creator; it is the mind that recognizes the goodness and desirability in certain things and the evil and danger in others, thereby guiding, developing and deepening our loves and aversions, our joys and fears; it is with our minds that we imbibe the wisdom of the Torah, allowing us an apprehension of the divine truth.

If the mind does all these things within the finite parameters of reason, concealing galaxies of knowledge with every ray of light it reveals and suppressing oceans of feeling with every drop it distills, it remains the most effective tool we have with which to access the truths that lie buried in the core of our souls and reside in the subliminal heavens above.

But there is one day in the year in which we enjoy direct, immediate access to these truths. This day is Purim. The Jew who rejoices on Purim--who rejoices in his bond with G-d without equivocation--has no need for reason. For he is in touch with his truest self--a self before which his animalistic drives are neutralized, a self which requires no medium by which to express itself and no intermediaries by which to relate to its source in G-d.

The Jew who rejoices on Purim no longer requires the mind to tell him the difference between "cursed be Haman" and "blessed be Mordechai"; he is above it all, relating to the divine truth that transcends the bifurcation of good and evil. For the Jew who rejoices on Purim, the mind is utterly superfluous, something which only encumbers the outpouring of his soul, something which only quantifies and qualifies that which is infinite and all-pervading. So he puts his mind to sleep for a few hours, in order to allow his true self to emerge.

The Marriage Broker

I once heard a parable that explained the mitzvah of getting drunk on Purim in the following way:

A time-honored institution in many Jewish communities is the shadchan, or marriage broker. The shadchan is more than a "dating service"; he is a middleman who accompanies the deal from its inception all the way to its conclusion. He meets with the respective families, notes their desires, demands and expectations, and presents them with a proposal. He then presides over the negotiations, convincing each side to make the concessions required so that the deal can be closed. Then the boy meets the girl, and the shadchan's work begins in earnest. The boy wanted someone more beautiful, the girl wanted someone with better prospects. The shadchan explains, cajoles, clarifies and exaggerates; he gives long speeches on love and what is important in life. He succeeds in arranging a second meeting and then a third. More meetings follow, and the engagement is formalized. In the critical months between the engagement and the wedding, the shadchan advises,

encourages, assuages doubts and heads off crises.

Then comes the wedding. The bride and groom stand under the canopy, and the shadchan is the proudest man in attendance. At this point, the shadchan is discreetly taken aside and told: "Thank you very much for what you did. Without you, this union could never have been achieved. Now take your commission and get out of our lives. We don't want to see you ever again."

In the cosmic marriage between G-d and Israel, the intellect is the shadchan. Without it, the relationship could not have been realized. But there comes a point at which the shadchan's brokering is no longer needed, for something much deeper and truer has taken over. At this point, the shadchan's continued presence is undesirable, indeed intolerable.

Purim is a wedding at which the shadchan has been shown the door, a feast celebrating the quintessential bond between G-d and Israel. There are "drunks" at this feast who have achieved a state of cognitive oblivion; but in no other way do they resemble the stereotypical drunk.

You will not see them hurling fists, insults or obscenities at each other, or slobbering over their domestic troubles. You will see outpourings of love to G-d and to man. You will see pure, unbridled joy.

You will see people who are disciplined and aware: not with a discipline imposed by the watchdog of reason, not with an awareness brokered by the mind, but with a discipline and awareness which derive from the uninhibited expression of the spark of divine truth that is the essence of the human soul.

- On The Lighter Side -

There is this atheist swimming in the ocean. All of the sudden he sees this shark in the water, so he starts swimming towards his boat.

As he looks back he sees the shark turn and head towards him. His boat is a ways off and he starts swimming like crazy. He's scared to death, and as he turns to see the jaws of the great white beast open revealing its teeth in a horrific splendor, the atheist screams, "Oh God! Save me!"

In an instant time is frozen and a bright light shines down from above. The man is motionless in the water when he hears the voice of God say, "You are an atheist. Why do you call upon me when you do not believe in me?"

Aghast with confusion and knowing he can't lie, the man replies, "Well, that's true I don't believe in you, but how about the shark? Can you make the shark believe in you?"

God replies, "As you wish," and the light retracted back into the heavens and the man could feel the water begin to move once again.

As the atheist looks back he can see the jaws of the shark start to close down on him, when all of sudden the shark

stops and pulls back.

Shocked, the man looks at the shark as the huge beast closes its eyes and bows its head and says, "Thank you God for this food for which I am about to receive..."

Moshe and Leah go out to dinner to celebrate their 50th wedding anniversary. On the way home, Leah notices a tear in Moshe's eye and asks if he's getting sentimental because they're celebrating 50 wonderful years together.

"No," Moshe replies. "I was thinking about the time before we got engaged. Your father threatened me and said he'd have me thrown in jail for 50 years if I didn't marry you. Tomorrow I would've been a free man!"

David and Rebecca were recently engaged. All seemed well until David heard some awful rumors about Rebecca. Eventually he decided to confront her.

"Is it true Rebecca what I hear?" asked David. "That the only reason why you are marrying me is because my grandfather left me \$6 million?"

"Don't be silly!" responded Rebecca, to which David breathed a sigh of relief. "I couldn't care less who left it to you."

We Shall Overcome! by Rabbi Yossy Gordon

Sholom Aleichem. The Jewish People have proven to be stronger than anything our enemies could ever muster against us. We have a powerful weapon, which our enemies will never overcome. Please read on:

In the mid 1960s, the enemies of Israel began to rattle their sabers against her again. Terrorist attacks became more frequent. In April 1967, Israel launched a retaliatory strike against Syria for repeated attacks from high above on the Golan Heights. On May 16, 1967, Egypt ordered the withdrawal of the United Nations Emergency Force stationed to serve as a buffer between Israel and her enemies. (The UN complied obediently, without the approval of the General Assembly as had been promised.) Within a short time, a huge Egyptian and Syrian army was poised at Israel's border. The situation was tense and dangerous.

On May 22, 1967, Egypt closed the Strait of Tiran to Israeli shipping. The threats continued. The enemy mobilization increased. After Jordan signed a pact with Egypt, the evil Egyptian leader proclaimed that the armies of Egypt, Jordan, Syria and Lebanon are poised for attack with the armies of Iraq, Algeria, Kuwait, Sudan and the rest of the Arab world standing in the background. The danger was getting closer.

By this time, Israeli forces had been on alert for three weeks. Unable to remain fully mobilized indefinitely and unable to ignore the enemy provocation, the order for preemptive action was given on June 5, 1967. A miraculous victory, which resulted in a huge legitimate territorial conquest and the reunification of Jerusalem, took place over a mere six days and is known today as the Six Day War.

The above was a very short synopsis of the war on the physical battlefield. Now, for a glimpse into the spiritual battle:

Sunday, May 28, 1967 coincided with the holiday of Lag B'omer. Jewish children throughout the world gathered for a day of unity and fun. In Brooklyn, the Lubavitcher Rebbe spoke to a gathering of thousands of children gathered for a day of fun coupled with prayer, charity and Torah study.

In his address, the Rebbe taught the children Torah as he inspired them to increase in their performance of good deeds. During his remarks, the Rebbe quoted the verse in the Torah which promises that the Jewish people will live in security in their land because G-d will cause there to be peace in the Land of Israel. Undoubtedly, the battle On High

was already being waged that day.

Children gathered together in unity has been one of our strongest weapons against our enemies for thousands of years:

2367 years ago, the Jewish People faced a wicked enemy. Evil Haman had been appointed chief vizier to the foolish king Achashveirosh. Everyone feared Haman's power and ruthlessness and bowed down to him. But there was a one man, Mordechai the Jew, living in the capital city of Shushan who refused to bow or tremble before Haman. This infuriated Haman to no end.

Haman managed to secure permission from Achashveirosh to annihilate the Jewish population. The murderous decree was quite literally signed, sealed and delivered. It seemed that the Jewish People were destined for destruction.

At that bitter time, Mordechai, although himself a highly connected minister, did not drop everything and solely concentrate on using his government connections to protect his brethren. Instead, he gathered 22,000 Jewish children together in Shushan and taught them Torah. This served as an inspiration to those Jews who had strayed to return to the path of their fathers. It was due to the widespread return of the Jewish People that G-d sent His salvation to the Jewish People in the form of Esther the Queen.

Achashveirosh's queen was a Jewish woman named Esther. Under Mordechai's guidance, she foiled Haman's plan and the Jewish people rose up to defend themselves and destroy their enemies. In the end, Haman and his sons were executed and the Jews were victorious. In commemoration of the miraculous Jewish victory, we will celebrate Purim this coming Sunday.

Friends, this Torah Thought is dedicated in memory of the holy members of the Fogel Family of Itamar, may G-d avenge their blood, who were brutally murdered by our enemies. Undoubtedly, we shall overcome!

May G-d guard our brethren in Israel and the world over from harm and send us Moshiach speedily. May He protect the armed forces of Israel and the United States wherever they may be. Shabbat Shalom! Happy Purim!! L'Chaim!!! Chazak!!!!

JLC'S GOT TALENT

SUNDAY

MARCH 20TH, 2011

PURIM DAY

AUCTION & TALENT CONTEST
AT THE JLC PURIM SEUDA

OUR JUDGES: AARON HOLDER & YANKEL KATZ

CONTESTANTS: SRULI DUCHMAN, SARA RIFKA DUCHMAN,
TZVI RABIN, LEVI LIEBERMAN, UZIEL LEITER, AKIVA LEITER,
HADASSA LEITER, SARI & HANNA FELLIG
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