

Pre-Purim & Purim

The teenage boy had just started driving. One night, he and his friends took a ride in the boy's father's car - without the father's permission. They were drinking beer, fooling around, driving a bit too fast... CRASH!!! The boy sustained multiple life-threatening injuries and was rushed to the local hospital. He underwent several operations in the next few months; this was followed by many more months of rehabilitation and physical therapy.

About a year after the accident, the boy and his parents received the joyous news that recovery was almost complete and that only some scars would remain from the whole ordeal.

What joy there was for the family and their relatives and friends. The decision was made to have a lavish party on the anniversary of the accident to thank G-d for the boy's recovery and to celebrate his return to "normal life" after a long year of "touch and go" nail-biting and extensive medical treatment.

As the preparations for the party were proceeding, the boy's parents had a further concern. For the past year, their only concern was their son's well-being. Only now did they realize that they needed some serious conversations with their son about responsible driving. Had he learned his lesson in the past year? Or was he too understandably pre-occupied with his recovery, his medications, ongoing treatments... and his school studies, when possible. Perhaps he had even blocked out the details of that terrible night and was actually oblivious to the multiple breaches of trust and drivers training, common sense, and who knows what else. "We need to have a serious talk with our son", said the mother. "Agreed", said the father. "But when?" *page 4*

Jerusalem Shabbat in/out times for TZAV - Zachor

5:13pm / 6:26pm (see page 3 for other zmanim)

Checked and double checked for Parshat TZAV - ZACHOR

שמחת פורים לכלכם

ParshaPix Explanations on p.35



Word of the Month The deadline for Kiddush L'vana is halfway between the average moladot of the current month and the next. That is the same as saying 14 days 18 hrs 22 minutes after the month's molad, that time being half of the lunation (time from one molad to the next) of 29 days 12 hrs 44 mins and one chelek. For this month, that midpoint is just after sunset on Shabbat, not dark enough for KL on Motza"Sh. Therefore, the last op is all night Friday night, Leil Shabbat. Although we usually don't say KL on Friday night, we can if it is the last op. Although Shabbat is the 13th of Adar, it happens that the KL timing doesn't make it to the 14th or 15th.



Candles	TZAV	Havdala	next week
5:13pm	Yerushalayim	6:26pm	5:18 / 6:31
5:31pm	S'derot	6:29pm	5:35 / 6:33
5:29pm	Gush Etzion	6:26pm	5:33 / 6:31
5:30pm	Raanana	6:28pm	5:35 / 6:33
5:29pm	Beit Shemesh•RBS	6:27pm	5:34 / 6:32
5:30pm	Netanya	6:28pm	5:35 / 6:33
5:30pm	Rehovot	6:28pm	5:35 / 6:33
5:28pm	Be'er Sheva (& Otniel)	6:28pm	5:33 / 6:32
5:29pm	Modi'in• Chashmona'im	6:27pm	5:34 / 6:32
5:13pm	Petach Tikva	6:28pm	5:18 / 6:33
5:13pm	Maale Adumim	6:26pm	5:18 / 6:31
5:29pm	Ginot Shomron	6:27pm	5:34 / 6:32
5:28pm	Gush Shiloh	6:26pm	5:33 / 6:31
5:29pm	K4 & Hevron	6:27pm	5:33 / 6:31
5:28pm	Giv'at Ze'ev	6:26pm	5:33 / 6:31
5:30pm	Yad Binyamin	6:28pm	5:35 / 6:33
5:31pm	Ashkelon	6:29pm	5:36 / 6:34
5:17pm	Tzfat	6:26pm	5:22 / 6:31
5:29pm	Zichron Yaakov	6:28pm	5:34 / 6:33

Rabbeinu Tam Havdala - TZAV-Zachor - 7:02pm

Ranges are 10 days, WED-FRI
10-19 AdarB • March 16-25

Earliest Talit & T'filin	4:59-4:47am
Sunrise	5:49-5:38am
Sof Z'man K' Sh'ma (Magen Avraham: 8:12-8:05am)	8:48-8:41am
Sof Z'man T'fila (Magen Avraham: 9:18-9:12am)	9:48-9:42am
Chatzot (halachic noon)	11:48-11:45¼am
Mincha Gedola (earliest Mincha)	12:18-12:16pm
Plag Mincha	4:32½-4:36¾pm
Sunset (based on sea level: 5:47-5:53pm)	5:52-5:58pm

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Aharon and 5 times B'nei Yisrael

$$13 = 13 \times 7 + 13 - 7 - 13/13$$

The 6 "mitzvot" of Purim: Megila, Matanot LaEvyonim, Mishlo'ach Manot, Seuda, Torah reading, Al HaNisim

🔔 How fortunate is he who knows when to go to sleep.
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LEAD TIDBIT cont. from front page

The first thing the parents decided was that they would NOT bring up any serious topics on the day of the party; they would not want to "spoil" the festive occasion. They considered waiting until after the party, but decided on a day or two before the party. They felt that the serious talk should be part of the background of the party, without taking (too much) away from the anticipated joy.

Enough of the MASHAL - if you use it, adjust it as you see fit.

MASHAL L'MA HADAVAR DOMEH?

The PURIM analog of the accident is Haman' plot to destroy every man, woman, and child - the nation of Mordechai.

The long period of medical treatments when the outcome was under a heavy question mark is the almost yearlong period of fear that the Jews lived, from the first announcements of Haman's decree (with Achashveirosh's backing - don't forget that) on the 13th of Nisan until the events of eleven months later when the Jews successfully defended themselves from those who wanted to harm and kill them.

The party is, of course, PURIM itself, with its special Seuda, they exchange of food gifts between friends, and the generous giving of Tzedaka, the festive drinking of wine. (You can expand the MASHAL to include details of the party that can parallel some of our Purim details.)

What's missing? The fact that the teenager had taken his father's car without permission, was drinking while driving, was speeding... What's missing? What did the Jews of the Persian kingdom do (or not do) to be threatened with annihilation? No mention of that in the Megila. No mention of that on Purim. No mention of the boy's irresponsible behavior at his party. But his parents needed to talk to him seriously at some point.

And we need to examine the pre-Purim story situation to realize what they (and we) did and do wrong.

The fact that the boy survived and healed is thanks to G-d - not thanks to what he did that contributed to the accident. The Purim victory, redemption, salvation - call it what you want, is thanks to G-d. How we got there in the first place, is our fault. And it must be addressed. Not on Purim day, but sometime.

Perhaps that is what Taanit Esther is for. Or any other time we can manage. We need to ask the questions - what were the Jews doing at Achashveirosh's party at which he arrogantly displayed the plunder of the destroyed Beit HaMikdash, paraded around in the garments of the Kohen Gadol, and declared himself superior to the God of Israel. Had the Jews gotten too comfortable in their short galut? Have we become too comfortable in ours? Celebrate Purim. Enjoy. But save some other time for pondering.

TZAV zachor

25th of 54 sedras;
2nd of 10 in Vayikra

Written on 169.8 lines in a Torah, rank: 38th

8 Parshiyot, 7 open and 1 closed

97 p'sukim - 36th (3rd in Vayikra) same as Sho'f'tim, which is a bit larger than Tzav

Sources say that TZAV has TZAV (96) p'sukim. Our Chumashim have 97. Either one-off is acceptable for Gimatriya purposes, or there was a slightly different p'sukim-breakdown way back.

1353 words - 38th (3rd in Vayikra)

5096 letters - 38th (3rd in Vayikra)

MITZVOT

18 of the 613 mitzvot; 9 positive; 9 prohibitions

Aliya-by-Aliya Sedra Summary

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

Kohen - First Aliya

|| p'sukim - 6:1-11

[P> 6:1 (6)] After the preliminary descriptions of the different korbanot in last week's sedra, we now find the description of the daily service in the Mikdash.

After burning all night, the fires of the Mizbei'ach are tended first thing in the morning (before sunrise). This first task of the day is relatively less important than other tasks, although it was enthusiastically sought after by young kohanim who vied for the honor of performing the mitzva of "T'rumat HaDeshen" [131,A30 6:3]. The kohen performing this task would remove the ashes from the Mizbei'ach fires and place them beside the Mizbei'ach. He would then change into other garments (of a slightly lesser quality than those worn for "regular" Temple service) and take the ashes to a specific "clean" place outside the camp.

The fire of the Mizbei'ach was to burn always [132,A29 6:6] and was not allowed to be extinguished ever [133,L81 6:6].

The portion from the beginning of Tzav until this point is one of the daily readings of the Korbanot section of Shacharit. It is very important to recite the portions of Korbanot, based on the concept of "And our lips will substitute for the bulls". The Gemara relates the following: Avraham Avinu

asked G-d "what method will my descendants have to pursue atonement for their sins?". G-d told him that sacrifices will help bring atonement. Avraham then asked what will be during the time that the Beit HaMikdash will not stand and sacrifices will not be practiced. G-d's answer: "I have already prepared for that eventuality. As long as they read the Torah portions about sacrifices, I will consider it as if they actually offered the sacrifices, and I will forgive them their iniquities." This idea is hinted at by the words in the opening pasuk of the sedra: ZOT TORAT HA'OLAH - This Torah (portion) of the Olah - HI (sounds like the English word he) HA'OLAH... - It (the passage) IS the Olah.

On another note... The Mishna in Yoma describes the enthusiasm with which the kohanim would vie for the honor of tending the fires on the Mizbei'ach. When given the "go ahead" by the senior kohen in charge, the young kohanim would race up the ramp - first one to the top of the Mizbei'ach would perform the task. When it happened that one kohen fell (got bumped?) from the ramp and was injured (some say worse), the Sages changed the method of choosing from among many kohanim, to the less dangerous counting fingers around the circle of kohanim to a randomly selected larger number than kohanim present.

[P> 6:7 (5)] The Torah next returns to the topic of the "meal-offerings", the MINCHA. A small

amount of the flour-oil mixture and all of the frankincense (L'VONA) was scooped up and placed on the Mizbei'ach to burn. The "mincha" was not to be made Chametz [135,L124 6:10] (there are exceptions to this rule, notably some of the Menachot that accompanied the TODA offering, which therefore was not brought on Pesach - this is why we do not say "Mizmor L'Toda", T'hilim 100, on Pesach. The other exception is/are the SHTEI HALECHEM, the two-loaves offering of Shavuot). The rest of the "mincha" is eaten by male kohanim on duty in the Beit HaMikdash at the time of the offering [134,A88 6:9].

Levi - Second Aliya 22 p'sukim - 6:12-7:10

[P> 6:12 (5)] Each day, the Kohen Gadol is to bring a meal-offering of a tenth of an eifa of flour (plus oil & spice) - half in the morning and half before evening [136,A40 6:13]. This mincha was not to be eaten [137,L138 6:16], but rather was completely consumed on the Mizbei'ach.

[P> 6:17 (7)] The CHATAT [138,A64 6:18] was slaughtered in the same place as the "Olah" (viz. the north side of the Mizbei'ach). An integral part of a sin-offering is the eating of its meat by the kohen (kohanim) who brought it on behalf of the sinners.

SDT: *The Meshech Chochma points out that the kohen who dealt with the sacrifice is the one who should eat from it, because only he would know if his kavanot (thoughts and intentions) were correct or not. His eating of the sacrifice makes the statement that he indeed did and thought all that was required. (The punishment for a kohen intentionally eating of an invalid sacrifice - in this case, he being the only person who could know of its invalidity - is punishable by "death from heaven".) We see in this issue, a high level of accountability a person carries for his own actions. Sort of like a Mashgi'ach certifying the kashrut of a restaurant - would he himself eat there? One would hope so.*

Certain chata'ot, whose blood was brought into the Mikdash, were not to be eaten [139,L139 6:23], but rather completely consumed on the Mizbei'ach.

SDT: *The Kli Yakar points out that the Torah commands the bringing of the Chatat and Asham (the Sin and Guilt offerings) in the same place in the courtyard of the Beit HaMikdash as the Olah in order to protect the feelings and privacy of the sinner. People who see him at that place can now assume that he is bringing an Olah and will not automatically jump to the conclusion that he has sinned. This is similar to one of the reasons given for the Amida being a silent prayer - this protects a davener from the embarrassment of something he might include in his prayer being overheard by others. This is one of many, many moral lessons that can be derived from the Korbanot.*

Someone with very limited vision might ask, "Why should we 'waste our

time' learning about Korbanot?" Part of the reason (only part) is for the lessons we learn that have ramifications beyond the service in the Mikdash. Torah lessons are for always.

Shlishi - Third Aliya **28 p'sukim - 7:11-38**

[P> 7:11 (17)] The Torah next discusses the Sh'lammim, [141,A66 7:11] beginning specifically with the "Toda". The animal sacrifice is accompanied by various types of wafers and cakes. Parts of the animal are burned on the Altar, parts are given to the kohen, and the remainder is to be eaten by the bringer of the korban. The korban must be eaten by midnight (actual deadline is dawn; midnight is required as a precaution). It is forbidden to leave over any of the korban until morning [142,L120 7:15]; that which is left over must be burned [143,A91 7:17]. If the Sh'lammim is in fulfillment of a vow, its meat may be eaten for two days, becoming "Notar" on the 3rd day.

It is forbidden to eat "Pigul" [144, L132 7:18]. Pigul is a type of invalid korban, where that which rendered the korban unfit for the Mizbei'ach was not something physical nor a mistake in the kohen's action, but rather an incorrect thought (kavana), of certain types. It is significant that improper thoughts alone can effect the status of a korban.

SDT: *The most severe lapse in a kohen's kavana is one concerning time. A lapse regarding place of the eating of the korban, for example, still renders the korban invalid, but is less severe, punishment-wise. If the kohein has in mind to eat from the korban at a time when it is no longer allowed, then that mis-kavana renders the korban "Class-A Pigul". This indicates that the sanctity of time is somewhat greater than the sanctity of place, which fits with our previous notions concerning the sanctity of Shabbat and the sanctity of the Mikdash. (from a long time ago - but memorable drasha by Rabbi Fabian Schonfeld.)*

It is forbidden to eat of a korban that has become tamei (ritually unclean) [145,L130 7:19]. This is punishable by makot. It is required to burn tamei korbanot [146,A90 7:19]. A person who is tamei who intentionally eats meat of a korban is liable to "koreit" ("cut off" by G-d).

Certain fats of kosher animals are forbidden to eat [147,L185 7:23]. This is the prohibition of "cheilev". There are differences between the cheilev of a korban and that of a regular CHULIN (non-sacred) animal.

Eating blood of a bird or mammal is a capital offense (from Heaven) [147, L185 7:26]. Eating meat with blood still in it is a lesser offense, but nonetheless forbidden. This is why meat has to be "kashered", not just kosher.

SDT: *Rashi teaches us that the specific mention of mammals and birds in the prohibition of blood teaches us that the blood of fish and locust are not forbidden. Note that birds and mammals require sh'chita, and they are also the two classes of warm-blooded animals, as opposed to fish and insects.*

[P> 7:28 (11)] What follows are more details of the SH'LAMIM: what parts go on the Altar, what parts go to the kohen, etc.

The Torah explains not only what, but why the kohanim receive certain parts of the korbanot. Done properly, we see the relationship and balance between the kohein and the people.

What follows are more details of the SH'LAMIM: what parts go on the Altar, what parts go to the kohen, etc.

R'vi'i - Fourth Aliya **13 p'sukim - 8:1-13**

[P> 8:1 (36)] Having set down the rules, G-d now commands Moshe to take Aharon and his sons, the garments of the kohanim, the sacrificial animals, and the anointing oil, and perform the inaugural ceremonies for the Mishkan in the presence of the People. Moshe dresses Aharon in the garb of the Kohen Gadol, anoints him, the Altar, and the vessels of the Mishkan. He also dresses Aharon's sons.

Chamishi 5th Aliya 8 p'sukim - 8:14-21

A bull as a sin-offering is brought and Aharon and his sons "lean" on it. (This is a vital element of most personal korbanot. It facilitates a psychological identification with the animal and adds meaning to the act of sacrifice.) Leaning (s'micha) is accompanied by confession (vidui) or words of praise to G-d, depending upon the type of korban. The bull was slaughtered and part of its blood was put on the corners of the Mizbei'ach and on its base. Parts of the bull were placed on the Mizbei'ach; the remainder was burned outside the camp.

The first of two rams was next offered, as an OLAH.

It is very important for us to understand that Korbanot were not "hocus-pocus, we're forgiven" offerings. It doesn't work like that. Never did. A Sin Offering, whipping by the Sanhedrin, even a death penalty, had to be accompanied by real T'shuva and Vidui. Without the heart in the korban-equation, the people were continually castigated by G-d for hollow meaningless acts and lip service. The ceremonies have deep significance and meaning, but the heart and soul of a person must truly be involved, otherwise the korban is (less than) nothing.

Shishi - Sixth Aliya 8 p'sukim - 8:22-29

The second ram was then offered (as a SH'LAMIM called EIL HAMILU'IM) and several procedures, as specified in the Torah, were followed. Note: Moshe Rabeinu was an active participant in the 7-day inauguration period for the Mishkan. Thereafter, Aharon and his sons (and all kohanim) are the ones who perform the sacred service of the Mikdash.

SDT: *From the description of the procedures of the bringing of various sacrifices, it is clear that the kohen is not merely a technician who is authorized to perform the service, but rather, he is an integral part of the korban. This is seen by the various dabbings on the earlobe (some say that it was the upper part of the ear that is the T'NUCH, and still others say the cartilage in the center of the ear), thumb, and big toe of the kohen, etc. as described in this parsha. So too, the fact that the kohanim must eat of various offerings - not just to be fed, but to be active in the Korban process - indicates their integral involvement in the bringing of Korbanot.*

Sh'VII - Seventh Aliya 7 p'sukim - 8:30-36

Further anointing of Aharon, his sons, and their garments. Then Moshe told them to prepare part of the meat for eating with the accompanying cakes and wafers. That which was left over was to

be burned. During the seven inaugural days, the kohanim were not to leave the Mishkan; they remained there as honor-guards.

SDT: *Rashi teaches us that in addition to this one-time isolation of 7 days, there were two other times the Kohein Gadol was isolated for a 7-day preparatory period. One is the week before Yom Kippur - this was every year, of course. And the other was for the preparation of the Para Aduma - this was once in a (long) while - Para Aduma was not a common event. This idea is alluded to by the words LA'ASOT (Para) and L'CHAPEIR (Yom Kippur).*

Aharon and his sons did all that G-d had commanded through Moshe.

Maftir - 2nd Torah 3 p'sukim; D'varim 25:17-19

Generally, the mitzva to hear Torah reading is rabbinic. ZACHOR is the only portion of the Torah the hearing of which (with Kavana) is the fulfillment of a mitzva from the Torah. (Some say that Para is D'Oraita too, but not on the same level as Zachor). The 3-pasuk portion contains the mitzvot to Remember what Amalek did, to destroy the remnant of Amalek from "under the heavens", and never to forget.

Note that what we are commanded to remember and never to forget - is not Amalek per se, but what Amalek did to us on our way out of Egypt. This allows us

to include in the "definition" of Amalek, those who are Amalek-like; those who behave like Amalek, and like his famous descendant, Haman. We should also keep in mind who Amalek's grandfather was and who filled the original Amalek with hatred for the descendants of Yaakov. It was Yaakov Avinu's twin, Eisav.

As to the mitzva of TIMCHEH, eradicate the memory of Amalek from under the heavens, there are issues of to whom this mitzva applies: the king of Israel, the people as a whole (its Sanhedrin), and/or the individual Jew. There is also the significant issue of our inability to identify an actual descendant of Amalek in our time. In addition, there is the opinion of the Brisker Rav that no one can fulfill this mitzva until instructed so by a Navi speaking in G-d's name.

But if we focus on the mitzvot of Zachor and Lo Tishkach - Remember and Do not forget, we will still be able to define Amalek, and more significantly, to define what we are supposed to remember, what we are supposed to never forget, and even what we are supposed to try to rid the world of. An Amaleki (who has never fought against Israel) who wants to convert to Judaism, can be accepted. And such a convert does not even have the restrictions of marriage that converts from Amon and Moav have.

Let's take Iranian president Mahmoud Ahmadinejad as an example. Is he a descendant of Amalek? We don't know. End of story? Not quite. Do we include him in our vigilance against forgetting what Amalek did (and what they wanted to do!)? Definitely. Do we include him when we are in the process of remembering? Definitely. The litmus test is not his lineage, it is his remarkable resemblance to Amalek, his grandfather and his descendant. When we hear Ahmadinejad talk about the destruction of Israel, we hear Eisav talking. We hear Amalek attacking. We hear Haman desiring to destroy every man, woman, and child - the nation of Mordechai. We hear Hitler ranting and raving, and, sadly, doing, as well.

And even if we can't wipe him - and others like him - out, we certainly can and must work towards neutralizing him, fighting anti-Semitism and Anti-Israel attitude and behavior, with renewed commitment. ZACHOR is not paying lip-service to an idea - it is remembering and never forgetting so that we will prevail over the Amalek's in the world. Yehoshua weakened them, David HaMelech had partial success, Shaul almost, but not quite. Mordechai and Esther triumphed, but the battle against Amalek is MIDOR DOR, from generation to generation.

And we must always remember that G-d not only commanded us to TIMCHEH, but He also promised EMCHEH, that He will "fight", as well. And the Torah identifies the fight against Amalek as G-d's battle against the evil of Amalek, and we are His allies in this fight.

Haftara 33 p'sukim Shmuel Alef 15:2-34 S'faradim begin one pasuk earlier

The Haftara consists of the command through the prophet Shmuel to King Sha'ul to destroy Amalek, and of Shaul's incomplete compliance with his orders. The Maftir tells us what we must do. The Haftara shows us what happens when it isn't done properly. Purim and Megilat Esther shows us what happens when it is done right. But the battle goes on... until the time of Mashiach. G-d too "fights", so to speak. And we must do our part.

Diorei Menachem

Parshat Tzav informs us of the preparations made on the altar in the Mishkan so that the sacrifices of the elevation and peace offerings could take place in an orderly fashion. The first step was for the attending Kohen to remove some ash of the previous day's sacrifices and to place it next to the altar, while wearing his fitted linen tunic and linen breeches. Then, with a change of clothing, the next step was to remove all the remaining ash outside of the camp to a pure place (Vayikra 6:1-4). Why two sets of clothing?

In the first of these two acts, the Kohen, wearing his fresh priestly garment, scooped a shovelful of the innermost ash and laid it down on the east side of the altar on the floor of the courtyard. This ceremony was largely symbolic. Essentially, the Kohen declared, as it were, that before he started his morning service he was throwing away yesterday's dross, and that as the sun came up to light a new day, he, too, rekindled his commitment to serve Hashem (after R. Hirsch).

Now, however, when the Kohen removed all the excess ashes and transferred them to the distant place, he would wear a change of garment, a worn priestly tunic. For this second act was a relatively technical, cleaning function. It was thus unbecoming that the Kohen should soil himself with the dirty ashes. For, as Rashi commented citing our sages, "Would one wear the same clothing in the kitchen as one wears when pouring wine for the master?"

VEBBE REBBE

QUESTION: *On Purim, the level of levity during the Megila reading seems to be ever increasing. Whereas once there were only graggers and stamping after the reading of "Haman", now there seems to be a competition for the most audacious antics. Is that in keeping with the minhag and in line with the proper behavior in shul?*

ANSWER: The Avudraham (cited by Darkei Moshe 690:4) is one of the earliest sources of this minhag, which originally had the following form. People would write Haman's name on rocks and bang them together to demonstrate "wiping out the name of Amalek (Haman's forefather)". Thus, it was not a matter of noise per se and certainly not of merriment. By the time the Rama codified the minhag and strongly argued not to question it (Orach Chayim 690:17), it apparently was closer to the current minhag of hitting anything to make noise.

Actually, other minhagim of Megila do have to do with liveliness. The minhag to have the congregation read out loud four p'sukim was designed "just for happiness, to make the youngsters happy, and encourage them to ... listen to the reading" (Hagahot Maimoniot, Megila 1:7). The idea of scoffing at Haman, which most people seem to have in mind (resembling the modern phenomena of booing an unpopular person or statement) seems in the mood of Purim and several statements

of Chazal. The idea of reveling in a manner that is usually inappropriate is found in various halachot. One, of course, is drinking wine well beyond the norm. Also, one is exempt from payment for damages caused during the Purim celebration because the mayhem is part of the mitzva (Rama, Orach Chayim 695:2).

However, the classic time for wilder merrymaking is at and around a seuda. Davening is davening, and the reading of the Megila is an important mitzva with many halachot and is a fulfillment of saying Hallel to Hashem (Megila 14a). Thus, while the minhagim we mentioned for happiness, interest, and demonstrativeness exist (despite opposition of some poskim, including the Pri Megadim (OC 690, EA), on various grounds) outright levity is likely inappropriate. Thus, we would suggest to those who ask to, under normal circumstances, follow the minhag of making noise with lively but dignified moderation.

However, one needs to consider how expression of the spirit of the day has evolved and the role of minhag in our communal lives, as the Rama did. Let us point out two main ideas behind keeping minhagim and not criticizing them (see also, Living the Halachic Process, vol I, pp. 32-33). One is that a minhag is assumed to be initiated or approved by great rabbis. In this case, one could break up the matter into two. Hundreds of years ago, the minhag was presumably instituted by great rabbis. While we are not aware which if any leading rabbis recently initiated

the latest antics, it is fair to say that the phenomenon is approved of or at least allowed by a broad cross-section of the rabbinat. We might even suggest that the original minhag initiators, who broke the lines of strict decorum, intended that every generation and subsection of the religious community would find the balance appropriate for them. Indeed, a youth minyan or kiruv-oriented minyan for the Megila is more likely enhanced by a livelier service than an established, older community.

The second element regarding minhagim concerns the friction that is caused when one does not fall in line with the local minhag. In our case, if there is a locally accepted manner of listening to the Megila, including that most people make some noise and a handful are more boisterous, then taking a stand against the latter is likely to cause hard feelings. This is not an extraneous consideration but it is at the heart of the type of communal atmosphere Chazal wanted us to maintain. As we have seen, Purim is a day when we let people's spirits fly more freely than normal. Of course, as usual, a local rabbi is supposed to have his finger on the community's pulse and should be the main guide in these matters, as even on Purim we should know some limits.

Rav Daniel Mann, Eretz Hemdah Institute

Ed. note: I think that we can agree that catcalls and loud caps whose noise and smoke bother others, should be frowned upon. - PC

Esther's Role vs. the Kohen Gadol on YK

Guest article by

Rabbi Ephraim Sprecher

Dean of Students, Diaspora Yeshiva

Purim comes from the word PUR, meaning lottery in Persian. This name comes from Megilat Esther: "...therefore, they called these days Purim, because of the lottery." The method in which Purim was given this name is different from the methods used in giving names to the other holidays. The names of all other holidays incorporate, in some respect, the miracle which took place on that holiday. For example, Passover gets its name because G-d passed over the Jewish first-born when he slew the first-born Egyptians, even though the Jewish first-born were also idol worshipers. On Purim, the entire nation, not just the first-born, was saved from extermination, yet this miraculous event finds no direct expression in the name "Purim". Why not? And why call this holiday "Lottery", just because Haman cast lots when to kill the Jews?

A clear manifest indication of Israel's redemption and salvation was not given to the holiday Purim, since the salvation occurred by means of hidden miracles, shrouded by the course of natural events. The miracles only surface when one reads carefully from the Scroll of Esther about the events

which transpired. Megilat Esther means to reveal and uncover - 'Megila' the 'Hester'...The hidden miracles and mysteries of Purim. That's why we wear masks on Purim, to demonstrate that things are not always as they appear to be. That's also why God's name does not appear at all in the entire Megila.

Our goal is to reveal G-d to the world, even when it appears that He is not present. Our purpose as Jews is to unmask G-d and to reveal Him in our daily affairs. That's what Purim is truly about, and why it is such an important holiday. In fact, according to Zohar, Purim is even greater than Yom Kippur. The Day of Atonement is called by the Torah "Yom Kippurim", a day similar to Purim in holiness. How can this be? And the Zohar goes on to point out striking similarities between Esther's approach to Achashverosh and the Kohen Gadol's service in the Mikdash on Yom Kippur: The fasting Queen Esther dressed in special royal garments, entering the King's forbidden inner chamber at the risk to her life, to plead for the Jewish People's salvation. In parallel, the fasting Kohen Gadol on Yom Kippur, also dressed in special white garments, entering the forbidden inner sanctum of the Beit HaMikdash at the risk of a heavenly death penalty, to plead for the Jewish People's Atonement. What is this incredible similarity between Purim and Yom Kippur?

The holy ARI z"l explains that on Yom Kippur, we subjugate and neutralize our physical and material

desires by fasting and praying all day, in order to reach the level of the angels. On Purim, we raise and sanctify our physical desires instead of denying and negating them, and in this respect, we are even higher than angels.

Man is made up of two opposite components, body and soul. On Yom Kippur, we praise G-d with our souls, by denying our bodies, but on Purim, we praise G-d by indulging our bodies, which is infinitely more difficult.

Thus Purim, if utilized properly, can be greater than "Yom KiPurim". The lesson of Purim is that although life appears to be similar to a lottery - a "Purim" where events seem to happen by chance, that is only an illusion, a mask. Our mission in life is to unmask the "Purim" and to reveal G-d to the world and demonstrate that all events that happen are directly controlled by G-d. That's why the word for coincidence in Hebrew is MIKREH (MEM-KUF-REISH-HEI) which re-arranges to spell RAK MEI-Hashem - only from G-d!

Ed. note: Speaking of lotteries... let's not forget the one between the two goats on Yom Kippur, an important element of the Avoda of that special day. (Drawing lots might appear random to us, but is anything really random?)

Parsha Points to Ponder

TZAV

1) Why does the Torah say **THIS IS THE LAW OF THE OLAH SACRIFICE (ZOT TORAT HA'OLAH)** and then repeat **IT IS THE OLAH (HI HA'OLAH - 6:2)?**

2) Why does the Torah require eating extra loaves of bread and a shorter period of time to consume the food (one day and one night) for the Todah offering(7:12-15)?

3) Why does Moshe say **THIS IS WHAT GOD COMMANDED TO DO** prior to putting the special clothing on Aharon and his sons (8:5), words he does not say about any other commands related to the Mishkan?

Parsha Points to Ponder

by **Rabbi Dov Lipman**

Rabbi Weinreb's Weekly Column:

TZAV

Increasing Gratitude

There are certain phrases or expressions that many of us find hard to say. "I love you" is one of them. Another such phrase is "thank you".

Although these words are difficult for us to pronounce, they each reflect powerful emotions and, when finally

uttered, have an unbelievable impact upon the person to whom they are addressed. It is wonderful to hear that one is loved, and it is also wonderful to learn that another person is grateful and appreciative of what one has done for him or her.

In our tradition, gratitude is a primary value. Bachya ibn Pakuda, in his renowned medieval book Duties of the Heart, stresses the centrality of gratitude in the religious experience. For him, the worship of God begins with a sense of gratitude for being alive, for being healthy, for having one's needs met.

It is no wonder, then, that as the book of Vayikra enumerates the many types of sacrificial offerings which comprise the ancient Temple service, the KORBAN TODAH, or thanksgiving offering, is prominently included. In this week's Torah portion, Tzav, in Vayikra 7:11-18, the sacrifice known as the korban SH'LAMIM, or peace offering, is described in detail. Generally speaking, when a person makes a vow to offer such a sacrifice, whether in a time of distress or when remembering God's tender mercies, he must bring an animal offering. He brings it to the Temple, the kohen performs various ritual procedures, and then most of the meat can be consumed by the individual who donated the offering, as long as he finishes it all during the day he brings it, and the following night and day, providing the individual with much more than 24 hours within which to consume the meat.

But the passage which deals with this offering begins with a subtype of the SH'LAMIM - the TODAH. In this instance, besides bringing an animal sacrifice, the donor must also bring four types of bread, and ten breads of each type, totaling forty loaves. The meat and the accompanying loaves of bread must be consumed by daybreak after the night following the preparation of the sacrifice.

The late 19th century commentator known as the Netziv suggests that the thanksgiving offering, TODAH, must be accompanied by a public celebration with many invited guests. Therefore, unlike the ordinary Sh'lamim, the numerous loaves of bread are prescribed so that all the guests can partake of the meal. The time within which the meat and breads can be consumed is limited to much less than 24 hours, necessitating the invitation of numerous guests to share in the thanksgiving celebration.

The Netziv teaches us here that expressions of gratitude should ideally not be kept private. Thankfulness is an emotion to share with others in a public celebration.

Not long ago, I came across an article in an academic journal of psychology. The article was entitled Can Prayer Increase Gratitude? The authors quote numerous research studies which correlate gratitude with mental health. They therefore seek ways to promote the feeling of gratitude to foster increased mental health. One way they tried to instill

gratitude in their subjects was to encourage them to engage in prayer.

How consistent their findings were to the teachings of Judaism! They found that when people engaged in prayer, they became more aware not of what they were lacking, but of the blessings they had to be thankful for. The very act of prayer inculcated an attitude of gratitude.

The sacrifices offered in our ancient Temple were forcibly discontinued two millennia ago. Our sages teach us that our prayers, although they are mere words, substitute for the sacrifices of old. Whereas once upon a time a Jew would express his gratitude by bringing a thanksgiving offering, today he recites a prayer instead.

The article in the psychology journal teaches us that the relationship between prayer and gratitude is a mutual one. Not only does gratitude lead to thankful prayer, but prayer leads to increased thankfulness. Thus, for those of us who come by our sense of gratitude naturally and with ease, these sacrificial offerings, or these days, the appropriate prayers, can help us express that gratitude.

But for those of us whose sense of gratitude is numbed, prayer is one way to free feelings of thankfulness which are otherwise locked up within us. It allows those feelings to well up and to be effectively expressed.

We often hear the admonition to "count our blessings". Many of us,

either because of our inborn pessimism, or because of the difficulties of life which seem to overshadow our blessings, find it difficult to acknowledge the positives of our life. Without such acknowledgment, gratitude is impossible.

In this week's Torah portion, we learn not only that gratitude deserves celebration in the Beit HaMikdash, but that temple worship can help us feel grateful for what we do have. And we also learn, following the Netziv, of how worthwhile it is to express gratitude in a circle of family and friends.

That gratitude is the most pleasant of human emotions is so well expressed in these lines from the poet Thomas Gray's Ode for Music:

Sweet is the breath of vernal shower,

The bees collected treasures sweet,

Sweet music's melting fall, but sweeter yet

The still small voice of gratitude.

The sage advice we can derive from this week's Torah portion is: Express gratitude, and not in a "still small voice", but in a resounding and booming voice for others to hear so that they can share in the emotions of the grateful person, and so that the grateful person can feel those emotions in every fiber of his being.

Praying with Passion

Giving more meaning to our T'fillah
One Week at a Time

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P'sukei d'Zimra: Y'HI CH'VOD Forever the King

ה' בְּשָׁמַיִם הִכִּין כִּסְאוֹ, וּמַלְכוּתוֹ בְּכָל
מְשָׁלָה. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
וַיֵּאמְרוּ בְּגוֹיִם, ה' מֶלֶךְ. ה' מֶלֶךְ, ה'
מֶלֶךְ, ה' יִמְלֹךְ לְעֹלָם וָעֶד.

Meaning: translation...

Hashem has established His throne in the heavens, and His kingdom reigns over all. The heavens will be glad and the earth will rejoice, they will proclaim among the nations, "Hashem has reigned!" **Hashem reigns, Hashem has reigned, Hashem shall reign for all eternity.**

Theme:

An essential concept of the prayer

Hashem Alone

Hashem's will is the only real force in the universe.

Insight: Deeper meanings...

Hashem's Constant Power

Although Hashem established His throne in the heavens and runs the world generally in accordance with the laws of nature, nothing occurs in

His kingdom that arises from any power other than His will. Hashem controls everything, including nature itself.

In discussing EMUNAH, the Rambam (Hilchos Yisodei HaTorah 1:1) states "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought into being all existence. All the beings of the heavens, the earth, and what is between them came into existence only from the truth of His being." Beyond this belief in Hashem as the sole Creator, EMUNAH requires recognition of Hashem's role in every occurrence, from grand historical events to seemingly insignificant personal incidents. This is the concept of Hashgacha Pratit -- that Hashem supervises His creation moment to moment, and that nothing happens by chance, but only because He wills it. Just as Hashem alone created the world, so too He alone "runs" the world.

Visualize:

Images that bring the prayer to life

Creator and Sustainer

Close your eyes for a moment and draw a painting of a tree in your mind. Every detail -- the fruit growing on the tree, the trunk, the branches, the children playing under it - is an expression of you. Because you are the sole creator of that tree, it's all united by a single common thread - you. Imagine one of the children throwing a ball to another. Does the other child catch it?

The outcome is up to you, for everything that happens in your vision emanates from you - your mind, your will. When you open your eyes, what happens to the tree? It's gone. The tree exists only as long as you will it to be. Not only are you its creator, you're its sustainer as well. Without you, there is no tree.

This helps us understand G-d's relationship to His creation. G-d is the sole Creator of the universe. By definition, G-d is continuously creating and sustaining the universe. Just as a shining light is in constant need of electricity, nothing can exist without His constant will generating it. Cut the current, the light immediately ceases (Lev Eliyahu, Volume 2, Page 62).

Try this:

Imagine as you daven that you are an actor in a play. The director has created the set - the shul all around you. He has chosen other actors to be part of this "minyan scene" and placed them throughout the shul. The weather outside, the clothes you are wearing, the obligations that lie ahead of you on this day have all been scripted. By imagining yourself in such a reality, you can absorb the true meaning behind praising the Eternal Ruler of the world.

Word to the Wise:

When Hashem first created the world, His reign was absolute. As we recite in the beginning of Shacharit (In Adon Olam): Master of the universe Who reigned before any form was created. At the time when His will brought all into being -- then as "King" was His

name proclaimed. In the future, when Mashiach comes, all will proclaim that Hashem is the absolute Ruler. However, in today's world, where G-d's hand is concealed, His Rulership appears only to those who follow His Torah. That is why we proclaim HASHEM MELECH, Hashem's Rulership in today's world, is a continuation of HASHEM MALACH, which was a complete Rulership despite the fact that no one existed to proclaim It. So too, HASHEM YIMLOCH L'OLAM VA'ED, His reign will continue when Mashiach arrives and for all eternity.

(Adapted from Anaf Yosef).

Y'HI CH'VOD... 19 p'sukim - 15 from T'hilim, 1 from Mishlei, 2 from Divrei HaYamim, and one which is a composite of different phrases - HaShem Melech, HaShem Malach, HaShem Yimloch... ❧

Maharal on the Sedra

Raising the Ashes

Vayikra 6:3 - And the kohein shall don his linen tunic, and don his linen breeches upon his skin, and raise the ashes which the fire will consume of the Olah on the altar, and place it next to the altar.

Drasha L'Shabbat Hagadol, 215b:

The kohein dresses in the linen garments at the point the Olah has been completely burned and only ashes remain, for then the person is closest to Hashem. In the sense that the animal offering represents the

person, and all that is left of it [him] is ashes, any arrogance or pretense of his personal power has been burned away. The notion that he is king in the lower realms has departed and ashes remain. Man was created to serve Hashem, and this moment his relationship with his Master is clarified, and he is closest and connected to Him. We do not say his status as "ashes" is lowly and shameful, but the ashes are raised to an exalted status. The word HEIRIM [raise] hints at three of the letters of YKVK - YUD, HEI, VAV, Who raises the lowly and the humble up to His domain.

If a person is arrogant, Hashem brings him down, for Hashem is the universal Cause [ILA], and man is the resultant [ALUL]. If a man lifts himself up to arrogance, he makes himself the cause in his own mind, and the only true Cause brings him down. If a person humbles himself and establishes himself completely as a resultant, then Hashem raises him to His domain, for it is fitting for the resultant to be connected to the Cause.

Column prepared by Dr. Moshe Kuhr

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The Prohibition of Cheilev

Adapted from Otzerot HaRe'iyah vol. II, p. 95

Do not eat any of the hard fat (cheilev) in an ox, sheep, or goat. (Vayikra 7:23)

Some commentaries (Rambam and Sefer HaChinuch) explain that the Torah prohibits eating these fats for health reasons. Yet, if this were true, why is only the cheilev of these three animals forbidden?

Curiously, we find that the mitzva of KISUI DAM, covering the blood after slaughtering, only applies to non-domesticated animals and birds. Why does the Torah not require KISUI DAM also for cattle, sheep, and goats? Why do these two mitzvot, both of which pertain to the preparation of kosher meat, apply to two mutually exclusive groups of animals?

Domesticated and Wild Animals

If we analyze the degree of sensitivity one should have when taking the life of an animal for food, we should differentiate between two categories of animals. The first category consists of animals that we do not feed and raise. These are wild animals that are hunted and killed. All birds are included in this category, as they usually need to be

trapped. (Of course, this was more applicable in the days when chickens and other poultry were allowed to roam freely, not cooped up in small cages.) We should feel embarrassment when we must stoop to such ignoble and cruel behavior. Therefore, when stalking and killing untamed animals and birds, the Torah commands us to cover the blood, a sign of our inner shame at this merciless act. "If any man... traps a wild animal or bird that may be eaten and sheds its blood, he must cover the blood with earth" (Vayikra 17:13).

The second category of animals is comprised of domesticated beasts: cattle, sheep, and goats. We raise and feed them for their milk, wool, and labor. Not to kill these animals for food after they approach old age and are much less productive, requires a higher and more refined sense of ethical sensitivity. Regarding this category of animals, who become a burden to their owner in old age, the Torah does not require that their blood be covered after their slaughter. We need not feel the same extent of embarrassment as when taking the life of a wild animal.

Nonetheless, the Torah created for domesticated animals a special prohibition to remind us that we should only take their lives for our essential needs. This is the purpose of the prohibition of cheilev. We are permitted to slaughter these animals for their meat, to give us energy and strength, but they should not be killed for the sake of their fats. We should not kill them merely for the pleasure of eating their fatty meat, so pleasurable to the palate of the gastronome. The prohibition of

cheilev emphasizes that we should only take their lives out of genuine necessity.

Why does the Torah not prohibit eating the fats of birds and wild animals? We should feel ashamed at this cruel act, regardless of whether our intent is for pure enjoyment or true need. If the Torah distinguished between their meat and their fats, this would only obscure the moral impact of covering their blood, a sign of our profound embarrassment over spilling the blood of a free animal, no matter what the circumstances.

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WISDOM & WIT
by Shmuel Himelstein

It was the custom of R' Menachem Mendel of Kotzk to send out agents to check all the weights in his town. One of these agents came to a wealthy man and found there a clay weight that was clearly inaccurate. The agent ordered the man to destroy the weight, but the man refused, claiming that he knew it was incorrect and was only using it as a doorstop. The agent told the man that even keeping a false weight in one's house is against halacha. The man became incensed and shouted at him: "Who gave you the power to decide such things and to tell me what to do?" Without another word, the agent took the weight and smashed it.

Upon hearing of the incident, R' Menachem Mendel convened a town meeting and explained to everyone the severity of owning incorrect

weights. The rich man, hearing these words, went over and begged the Rav for forgiveness. R' Menachem Mendel eventually forgave the man, but fined him fifty gold coins.

**The Jerusalem Institute
of Jewish Law**
Rabbi Emanuel Quint, Dean

Lesson # 555

A hearing before one non-expert judge

In a prior lesson it was stated that a layman should not judge a case by himself. What if a layman did, in fact, judge a case by himself after receiving authorization? Rambam (1135-1204, Laws of Sanhedrin 4:15) discusses what if a person who is not qualified to act, either because of lack of knowledge or because he is not worthy, somehow receives authorization through a violation of the law by the secular leader of the Jewish people such as the Exilarch. He headed the government of Babylonian Jewry for the first 12 centuries of the common era. (Jewish tradition trace the origin of the institution to the last years of the exile of Yehoyachin. The first clear evidence of the existence of the Exilarch comes in the middle of the second century common era). Or the judge received authorization by an error of the court - the authorization is a nullity. Radbaz (1465-1574) in his commentary on Rambam writes that Rambam had to state this rule because

otherwise it might have been thought that since the Exilarch had the power to expropriate property he could indirectly receive the same result by appointing non-qualified judges through whose decisions there would be an expropriation of property. Rambam therefore explicitly rules that a non-qualified judge's authorization is void. Tur (R. Yaakov b. Asher, 1270-1340) states that if one is not learned, and he is not capable of judging, then the Exilarch has no power to qualify those who are not qualified. He then quotes Rambam's holding that the decision of an unqualified judge is invalid even if he arrives at a correct decision. Moreover, Tur adds that either litigant may change his mind and have his case judged by a different court. The language of R. Yosef Karo (1488-1575) in Shulchan Aruch is similar to that of Tur. However, in contrast to Tur who explicitly states that authorization does not confer jurisdiction on one who is not "learned", R. Karo uses the ambiguous term "expert". There is a difference of opinion among the commentaries on Shulchan Aruch as to what R. Karo means when he uses the term "expert". According to Shach (R. Shabtai Cohen 1622-1663), R. Karo is referring to a person who is both learned and capable of reasoning and therefore, if the judge is merely learned then his decisions are not binding. According to SMA (R. Joshua Falk, 1555-1614) R. Karo's holding is the same as that of Tur. Rabbi Karo in discussing the effect of proceedings before courts which are not duly constituted, either because the court consists of less than three judges or in a court of one judge who is not an expert, states that the proceedings are a nullity even if the judge is ordained, as

was the case of ordination prior to the fourth century of the common era. It is evident that this refers to a non-expert judge who is ordained. A non-expert does not improve his authority to judge a monetary case merely by virtue of the act of ordination. Next lesson IYH, results of a hearing before one judge

CHIZUK AND IDUD
*Divrei Torah from the weekly sedra
 with a focus on living in Eretz Yisrael -
 Chizuk for Olim & Idud for not-yet-Olim*

The parsha opens with the words "Tzav et Aharon v'et banav..." - "Command Aharon and his sons" - concerning the Olah sacrifice. Rashi, citing Torat Kohanim, asks: Why does the Torah use the the term "tzav" (command) rather than "daber" (speak) or "emor" (say)? He answers that "tzav" demands alacrity ("zerizut") in the performance of a mitzva and it implies 1) immediacy, 2) future applicability, and 3) according to Rabbi Shimon, the additional element of financial loss. Since all mitzvot do, in fact, require alacrity, it is particularly urged in the case of this mitzva because of the potential financial loss that it involves.

The commentaries disagree about the loss that an Olah sacrifice might cause the Kohen. Ramban, in fact, denies that there is such a loss, for the Kohen receives the hides of the sacrificed animals. The Maharal in Gur Arye suggests that a loss might be incurred if the Kohen has to serve through the night and will then be unable to do his regular work the next

day. Chizkuni sees the possibility for loss in the fact that the Kohen must replace the sacrifice out of his own pocket if he does something to disqualify it.

The implication is that special alacrity is needed in a case of potential financial loss, because otherwise one might procrastinate or hesitate to perform the mitzva. One might even rationalize that the mitzva is in fact unnecessary, so as not to incur the loss. Kli Yakar says that potential monetary loss confuses a person and leads him to improper thoughts. We are, therefore, urged to a higher level of alacrity and enthusiasm in performing these particular mitzvot.

This lesson should not be lost to us when we contemplate aliya. As there is potential financial loss, we should approach this mitzva with a higher level of "zerizut" and enthusiasm to counteract the natural but undesirable effects of thinking of potential loss, particularly when there is so much to gain.

Chaya Passow, Jerusalem

אמר רבא: מיחייב איניש לבסומי בפורי'א עד דלא ידע בין ארור המן לברוך מרדכי.

Megila 7: - Rava says: a person should become tipsy (my word) on Purim until he does not know the difference between Cursed is Haman and Blessed is Mordechai. Notice that it doesn't say "between Haman and Mordechai". They represent evil and good, respectively, RASHA and TZADIK, and distinguishing between them is easy and obvious. But the concepts of Cursed is Haman and Blessed is Mordechai can be seen as quite similar. The difference between them is quite subtle. So too - SUR MEI-RA VA'ASEI TOV - shun evil and do good. Shunning evil brings in the good and doing good helps banish evil. There are differences, but we'll leave further discussion to you at your Shabbat table.

Here, let's look at the mathematical analog of this AD D'LO YADA. The numeric value of the name HAMAN is 95. That of MORDECHAI is 274. Very different. But let's calculate ARUR HAMAN and BARUCH MORDECHI. ARUR adds 407 to Haman's 95, giving us 502. BARUCH adds 228 to Mordechai's 274, giving us 502. Same gimatriya! Even totally sober there is no numeric difference between ARUR HAMAN and BARUCH MORDECHAI.

However, we have not exhausted the topic of numeric value. ALEF = 1, BET = 2... to TAV = 400 is the "regular" gimatriya of the letters of the Hebrew alphabet. There are many

other ways to determine numeric value of word(s). Another way to calculate a word's gimatriya is by using the AT-BASH transformation. AT = ALEF/TAV, BASH = BET/SHIN... The ALEF-BET is reversed and the number values stay the same, producing this:

אבגדהו זחטי כלמנסעפצקרת

1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70 80 90 100 200 300 400

Let's do it again. ARUR HAMAN = 400+3+80+3 (486) + 90+10+9 (109) = 595

BARUCH MORDECHAI = 300+3+80+30 (413) + 10+3+100+30+40 (183) = 596

They are different, but not by much. If drinking some wine will impair your ability to add number accurately, you might achieve a numeric AD D'LO YADA.

Lest you think that it is common for two words or phrases that have the same gimatriya to also have close AT-BASH gimatriyas, here is a selection of words or phrases that have 502 as their regular gimatriya. Each is followed by their AT-BASH gimatriya. Compare them to the values above and to each other.

B'CHOL NAFSHECHA (397), B'CHOLO SHEL MO'ED (759), B'SUKAT DAVID (699), KI HEIM CHAYEINU V'ORECH YAMEINU (1091), L'KABEL P'RAS (361), L'SHON AMO (208), MINEI V'SAMIM (461), TAMIM HU (631), SHEKET MUCHLAT (276), MAGEIN AVOT

(1000), CHAG HASUKOT (469), the letters TAV-KUF-BET (305)... [all phrases except the last are from the 502 section of the Gimatrikon, a dictionary of gimatriyot from 1 to 1000, publ. by Sh'lom-Tzion]

BTW, ARURA ZERESH and B'RUCHA ESTHER have the following gimatriyas (regular and AT-BASH): 919, 651 and 894, 915. Not particularly note-worthy.

ParshaPix explanations

This ParshaPix combines "regular" graphic representations of different items in the sedra (TZAV) with some Parshat Zachor elements, and with more off-beat (fun) images for Purim.

- 🐘 Fire (upper-left) represents the fire of the Mizbei'ach that was to always remain lit. If the Menora ever went out, it was relit from the Mizbei'ach's fire. The Ner Tamid in shuls commemorates both the eternal lights of the Menorah and the fire of the Mizbei'ach.
- 🐘 The prohibition on the other side of the "Fire Always" coin is represented by the negation circle over the fire extinguisher (towards lower-right). It is forbidden to extinguish the fire of the Mizbei'ach. An example among many of a positive command and a prohibition addressing the same issue from both sides.
- 🐘 Yes, matza; no, chametz is not just a Pesach rule. It is the rule for most Menachot, as stated in the sedra. However, because we read Parshat

Tzav right before Purim this year, we can find in the sedra's references to Chametz and Matza a reminder of the "rule" that 30 days before Pesach, we begin reviewing the laws of Pesach.

- 🐘 Ear, thumb, big toe - application of some bloods and some oils in various rituals in the Mikdash.
- 🐘 Oven and frying pan - two of several methods of preparing Menachot.
- 🐘 Turtle with poor spelling - in Hebrew, TZAV (TZADI-VET), a misspelling of Parshat TZAV.
- 🐘 Who knows five? In the Hagada, the answer is the Five Chumashim of the Torah. But for Parshat Tzav, we find the phrase ZOT TORAT "some-thing", 5 times (namely - HaOlah, HaMincha, HaChatat, HaAsham, and Zevach HaSh'lammim).
- 🐘 The piece of chain is for the rare TROP-note, SHALSHELET, which appears 3 times in B'reishit (Vayeira, Chayei Sara, Vayeishev) and this one time in Vayikra (Tzav).
- 🐘 Winnie the Pooh, known in Hebrew as Pooh HaDov, and in short in both languages as POOH. He goes together with the Blackberry next to him. "BlackBerry is a line of mobile email and smartphone devices developed and designed by Canadian company Research In Motion (RIM) since 1999." Put the bear together with the developer and designer of the Blackberry, and you get POOH- RIM.
- 🐘 The boxes of Reynold's aluminum foil (a.k.a. silver foil) stand for the G'LILEI CHESEF, as in the descrip- tion of

Achashveirosh's palace.

- 🐘 Raggedy Ann and a telephone makes DOLL-PHONE, DALFON being one of Haman's sons.
- 🐘 The logo of Hadassah Medical Center represents Hadassah (a.k.a. Esther).
- 🐘 $\text{CH}_3\text{COOC}_2\text{H}_5$ is the molecular formula for ethyl acetate, a colorless volatile flammable liquid, used in perfumes, flavorings, lacquers, pharmaceuticals, and rayon and as a general solvent, which is an ESTER.
- 🐘 The baseball bat and then the dodo bird, giving HADASSAH, she is ESTHER BAT-DODO (his cousin).
- 🐘 The ear in the upper right corner had its connection, to the sedra, with the thumb and big toe, as mentioned earlier. Additionally, there are at least three connections to the Purim and Megila. Haman- tashen are known in Hebrew as Oznei Haman, Haman's ears. Secondly, the mitzva to hear the reading of the Megila (with or via one's ears). And thirdly, the word IR (Hebrew for city) occurs 12 times in Megila, including the phrase IR va'IR (every city) three times.
- 🐘 Upper right is an elephant. Elephants never forget. Or so they say. We are commanded in Parshat Zachor to never forget. LO TISHKACH. And we are also commanded to remember. And people tie a knot in something (like a string around their finger) in order to remind them- selves of something. Our elephant has his trunk tied in a knot, so he also represents ZACHOR. And our elephant is pink. Drunk people supposedly see pink elephants.

Therefore our elephant also represents Purim, when we are expected to drink more wine than usual, AD D'LO YADA... until we have difficulty distinguishing between ARUR HAMAN and BARUCH MORDECHAI. Some take this aspect of Purim too far, until they see pink elephants.

- 🐘 Below the elephant is a low table. Mixing a bit of Yiddish in there, we can call it a LOW TISH. Below that is the emblem of the KACH move- ment, giving us LO TISHKACH.
- 🐘 Below that is an x-ray of a knee, prefixed by the letter K, which happens to be silent in the word knee, but not in this TTriddle. Taken together, we get KEINI, the nation that dwelt among the Amalekites. The nation that Sha'ul HaMelech warned about the impending battle against Amalek. The nation that descended from Yitro and were smart enough to heed Israel's warn- ing.
- 🐘 The turkey with the arrow pointing towards the koosh ball give us the range of the kingdom of Achashveirosh - from HODU (turkey - the bird, not the country) V'AD KUSH.
- 🐘 And in the lower-right corner is a section of the ASH tree. This stands for the ashes of the previous day's fires on the Mizbei'ach that a kohen had to take from and place it by the side of the Altar and then dispose of the rest of the ashes in a MAKOM TAHOR outside the camp. Note that it is the wood on the Mizbei'ach that creates the ashes. If ash were used as the wood in the Beit HaMikdash, the ash would be ash ash.

Portion from the Portion

The Two Aspects of Purim

When preparing for Purim I had a number of questions in my head...

1) Why do we celebrate Purim in ADAR BET - in the second month of ADAR, if the Megila says that Purim should be "in the 12th month"? Wouldn't it make more sense to have the festivities in the first ADAR which is the 12th month and not in ADAR BET which is the 13th month?

2) Where do we find another holiday where we have two different options for the celebration? Why do we have PURIM D'PRAZIM - for the un-walled cities and also SHUSHAN PURIM?

3) The Rambam writes that all the books of the Nevi'im will become obsolete during the time of Moshiach except for Megilat Esther, which is like the five books of the Torah and the Oral Torah which will never be annulled (Hilchot Megila 2:18). Why is Purim so unique?

I found the answers to these questions in an article by Rav Moshe Lichtenstein in an Alon Shvut Bogrim journal. He explains that we celebrate the holiday of Purim for two separate reasons like it says in the Megila, V'HAYAMIM HA'EILEH NIZKARIM V'NAASIM B'CHOL DOR VADOR. ZECHIRA - Remembering is related to renewing the covenant (the BRIT) that we have with Hashem. We know that the Jews did this on Purim as the Megila relates, KIY'MU V'KIB'LU HAYEHUDIM -the Jews accepted upon themselves. The Rabbis

(Shabbat 78a) say this verse teaches that on Purim the Jews accepted the Torah willingly unlike at HAR SINAI when KAFA ALEIHEM HAR K'GIGIT - they accepted it as if they were forced.

The other aspect is ASIYA - doing. It is related to commemorating the specific miracle of salvation that Hashem performed for us by redeeming us from Haman's machinations. ZECHIRA we do by reading the Megila and ASIYA we do with MISHTEH V'SIMCHA, the meal and Mishlo'ach Manot on Purim.

A holiday that is just for marking the anniversary of a salvation from a certain threat must be celebrated on the exact day of that event - but a holiday that marks a BRIT - covenant need not. For example Pesach which has both components ZECHIRAT HABRIT a covenant and celebrating the NES, miracle of being saved from Egypt can be celebrated on another day if need be - PESACH SHENI, when anyone who was unable to bring the Pesach sacrifice on the 14th of Nissan can bring their sacrifice. The same with Purim; it is celebrated in the second ADAR, and not in the first - this is in order to juxtapose the covenant we accepted on Purim with the covenant related to Pesach. But in order not to forget the other aspect of Purim - the miracle of salvation from our enemies - we do try to mark PURIM KATAN in the first ADAR with some special food and drink. So to answer the first question we could say Purim is in the second ADAR to showcase the aspect of the holiday that is related to our renewing our covenant with G-d.

Now to the second question. If we read the verses related to Shushan (9:11-18) it seems that the second day of the battle was not just a continuation of the battle from the first day but rather a different type of confrontation altogether. According to Rav Lichtenstein, the first day of battle was just a physical battle. The Jews in the un-walled cities were more vulnerable to physical annihilation. When Esther asked for another day for the Jews of Shushan she had a different type of battle in mind. Her battle had to do with a fight for Jewish identity. She, who lived in the palace in Shushan, knew full well that the Jews there were assimilated and involved in palace life. She wanted an extra day of fighting in order to win the spirit of the Jews of Shushan. This is related to renewing the BRIT - covenant with Hashem and therefore has a separate day for its celebration.

The answer to the third question is also related to the covenant aspect of Purim. All books of the prophets come to warn the nation to follow in the path of Hashem that He has taught us. In better times, when we all truly do follow Hashem, these books will no longer be needed. But Megilat Esther is different. It comes to renew our covenant with Hashem and that is an eternal message. For that reason Megilat Esther will never disappear.

Our festivities may be tainted this year on Purim because of the tragedies that the nation just experienced, losing five members of one family filled with Torah in such a barbaric way. Only Hashem knows His grand plan. We must use this time of Purim to thank Hashem for the

miracles of salvation that have been revealed to us, to pray for G-d to continue protecting us from our enemies and to strengthen our BRIT with Hashem.

The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

The Medical Expert

In last week's column we asked whether one may sue a doctor for medical malpractice.

The Shulchan Aruch states that the only person who may practice medicine is one who is an expert and has received permission from the Beit Din. Not only does one have to be an expert, he needs to be THE expert; if there is another person in the vicinity who is a greater expert, the lesser expert would not be permitted to practice.

If this rule were to be applied today, it would severely limit the number of people who can practice medicine only to those who are the foremost experts in their particular specialty.

Rabbi Dichovsky, in his lecture at the Puah Conference, explained that any competent doctor may deal with routine medical conditions and treatments, and cannot be held responsible if the therapy is not successful, or even if he should make a mistake within the framework of his medical practice. Only a medical condition or treatment that requires special, unique expertise requires the services of a leading expert in the field.

The modern-day equivalent of the Beit Din's permission is the valid medical

license issued by a medical school and local government and health authorities. A person who practices medicine without a valid, current license is held responsible for his mistakes, while a licensed practitioner cannot be sued.

However, it must be noted that the words of the Shulchan Aruch, and the coverage it affords the medical professional, do not extend to the unborn fetus. Nor do they cover medical advice. In these areas the medical professional may be liable to litigation.

What is the liability of a doctor who assisted in the birth of a baby with a congenital birth defect? Rabbi Dichovsky noted that it has become a trend lately for the parents of such children to sue their doctors; there have even been cases of children with defects who sue their parents when they become of age.

Halachically it is not clear that such lawsuits are legitimate, for it was not the physician who caused the birth defect; rather, it had been ordained by God Himself. The doctor cannot be faulted if he did not send the woman for extensive prenatal testing, or if he did not advise the parents to terminate the pregnancy. Since he did not create the situation he is not the cause of the problem, and cannot be blamed.

In Jewish law there are three partners in creation: the mother, the father, and the Almighty - the doctor is not included. How does this compare with secular law? More, next week.

TTTRIDDLES

Last issue's (VAYIKRA) TTriddles:

[1] When a fifth is a quarter

Old question - not even a tricky TTriddle type. Here's an example from Parshat Vayikra - the topic comes up in other places in the Torah as well. At the end of the sedra, the Torah says that if one steals or otherwise unlawfully acquires that which belongs to someone else, he must return that which he stole. (There are circumstances in which the thief may make restitution with the value of that which he stole.) However, the Torah says, if swearing falsely is involved in the thief's attempt to keep that which he stole, then he must add to the amount a further penalty of CHOMESH, a fifth of the value of the stolen goods. That which is added is to be one fifth of the total amount returned. Not just a fifth of the principal. If the value of what was stolen is 1000 shekels, one fifth of that would be 200. But this is less than the Torah's demand of a fifth, because the 200 shekel penalty is only a sixth of the total repayment of 1200 shekels. Rather, 250 is the additional amount (which happens to be a quarter of 1000) to pay, so that the 250 is a fifth of the total repayment of 1250. Thus, a fifth is a quarter. Algebraically, what amount (x) is to be added to the principal (p), so that x equals a fifth of the total payment (p+x). The equation to solve looks like this:

Find x, such that $x = 1/5(p+x)$. Multiply both sides of the equation by 5. This gives $5x = p+x$. Subtract x from both sides of the equation. $4x = p$. Divide both sides by 4. $x = 1/4p$. The amount called a CHOMESH (fifth) is a quarter of the principal. (Now, does that bring back fond memories of junior high algebra - or what?)

[2] Used to be punchball and jumprope

Speaking of school, in the good old days, recess was spent playing punchball (usually, for the boys) and jumping rope (for the girls). Very sexist, but that's how it was. But even way back, there were always a few girls who tried to break the sex-barrier and get into a punchball game. But we digress. Recess in Hebrew is known as HAFSAKA. That is the term used for the Shabbat or two within the sequence of the Four Parshiyot, when no special Parsha is read. This year, P'kudei was Sh'kalim, Tzav is Zachor, Sh'mini will be Para, and Tazri'a will be HaChodesh. The Four Parshiyot span a 5-Shabbat period, with a HAFSAKA on Shabbat Parshat Vayikra. Aside from the arrangement this year, there are three other possible sequences. One other also has a HAFSAKA between Sh'kalim and Zachor, one has a HAFSAKA between Zachor and HaChodesh (that break being Purim in Yerushalayim, so we have five consecutive Shabbatot with two Torahs - but the rest of the world has a HAFSAKA). And one arrangement has two HAFSAKOT, one between

Sh'kalim and Zachor and a second one between Zachor and Para. There is always at least one HAFSAKA. There is never a HAFSAKA between Para and HaChodesh, simply because Para is defined as the Shabbat before HaChodesh. The other Parshiyot depend upon Rosh Chodesh Adar and Nisan, and Purim, which result in the variations.

[3] Sheep to Sehep = Prophets to Prophetesses

We've done this topic before, but this is a new version. K'VASIM are sheep. So are K'SAVIM. KAF-VET-SIN and KAF-SIN-VET. This flip of letters were indicated in the English as Sheep and Sehep. In the Torah, the word K'VASIM occurs 48 times, most of which (42) are in Bamidbar. (There are 14 other K'VASIM in the rest of Tanach.) K'SAVIM occurs 7 times, only in the Torah and not at all in Bamidbar. 48 is the Traditional number of prophets of Israel and 7 is the number of prophetesses.

[4] B'reishit 54, Sh'mot 22, VAYIKRA 2, Bamidbar 7, D'varim 4

The word VAYIKRA occurs 213 times in Tanach, of which 89 are in the Torah. As you see from the numbers in the presentation of the TTriddle, aside from the opening word in Vayikra, which names the sedra and the whole book, there is only one other occurrence of the word in the book of that name. B'reishit, on the other hand, has 54 VAYIKRAS.

[5] Little letter but could be the siman of the sedra

This TTriddle was answered in the ParshaPix explanations. ALEF is spelled ALEF-LAMED-FEI. The full gimatriya of ALEF is 111, which is the number of p'sukim in Vayikra. The ALEF of the opening word VAYIKRa is written small in a Sefer Torah. This little letter could be the SIMAN (coded number of p'sukim in each sedra, often printed in small print at the end of each sedra, in many Chumashing) for Vayikra. D'U'EL, DALET-AYIN-VAV-ALEF-LAMED (4+70+6+1+30=111), is the siman actually listed for Vayikra.

[6] The singular score is 22 to 4

Back to the two spellings for sheep. The anagrams KEVES and KESEV occur 22 and 4 times respectively. This as stand-alone words in Tanach. This does not include words with prefixes, such as HAKEVES and LAKEVES. But you get the point. The vast majority of occurrences of sheep in singular or plural are spelled KEVES... The minority are spelled KESEV.

[7] It's like Shabbat observance

HASHOMER SHABBAT, HABEIN IM HABAT... Shabbat observance is pleasing to G-d, says the Z'mira BARUCH KEIL ELYON, like the Mincha al Machavat, of which we read in Parshat Vayikra.

[8] What are ripe ears between?

Ripe ears of grain are called AVIV. So is SPRING. So in TTriddlese, ripe ears are between winter and summer.

TZAV Adapted from
Unlocking the Torah Text
by **Rabbi Shmuel Goldin**

Manifest Destiny?

Context: As Parshat Tzav draws to a close, God commands Moshe to instruct Aharon concerning the laws of the SHIVAT YEMEI HAMILU'IM, the seven days of preparation that will lead to the inauguration of the kehuna on the eighth day.

These events will launch the ongoing priestly role of Aharon and his progeny across the span of Jewish history.

Questions: Why is the priestly role within Judaism inherited and not "earned"?

Why is honor given, to this day, to a Kohen simply because of his lineage?

Are we not all "equal" in God's eyes? If we are equal, shouldn't Jewish society be a meritocracy?

Approaches:

A review of the Torah's outline for Jewish society, from both a historical and a legal perspective, reveals a fascinating tension and interplay between inherited and earned roles and rights.

A. Numerous approaches to the concept of korbanot are offered within traditional Jewish literature. Following are several of them.

Certain roles within our tradition are inherited in perpetuity. All male descendants of Aharon are automatically Kohanim, while all male descendants of the tribe of Levi are, of course, Leviyim (those who serve within the Temple).

Within each Jewish family, firstborn males are accorded specific rights. Jewish men and women have different halachic obligations from birth. Once David becomes king, all authentic royalty descends from the Davidic dynasty. Even Jewish identity is unalterably inherited through one's mother. According to Jewish law while someone can certainly convert to Judaism, a born or converted Jew cannot "convert out".

B. On the other hand, other critical roles within Jewish society are clearly earned. Although the Torah is silent on the subject, Midrashic literature clearly reflects the position that God's choice of Avraham is far from arbitrary. Instead, the first patriarch secures his position as the progenitor of the Jewish people only through years of lonely philosophical struggle and search. Moshe, the paradigm of leadership and the progenitor of rabbinic leadership, rises to greatness as a result of his own initiative. Sages, scholars, rabbis and teachers across the ages earn their positions of authority by dint of scholarship and character. More than a few of the scholars of the Mishna and Talmud rise from humble origins, including Shmaya and Avtalyon, Hillel, Rabbi Akiva, Reish Lakish and others.

C. Most fascinating of all is the tension inherent between these two potential paths of communal participation: what happens when birth roles and earned roles collide.

The pattern established in the patriarchal era, for example, is particularly telling. On the one hand, the concept of birth privilege is already recognized, as can be seen most clearly in the struggle between Yaakov and Esav for the title of firstborn. And yet, in each generation of

this historical period, the firstborn loses his rights to a younger sibling. Yitzchak, not Yishmael, is heir to his father's legacy. Yaakov supplants his older brother, Esav, in the struggle for Yitzchak's blessing. Yehuda, Yosef and Levi each receive a dimension of the leadership role which was to rightfully have been Reuven's, as the firstborn. This pattern continues in the generations that follow as Yosef's younger son Efrayim is given precedence over the older Menashe and as Moshe overshadows his older brother, Aharon.

Though the firstborn Israelite males are originally designated for service within the Temple, they lose that privilege through their participation in the sin of the golden calf and the Levites are appointed in their stead. Although not originally designated to serve as a Kohen, Aharon's grandson, Pinchas, rises to that role and, according to some authorities, his descendants serve as Kohanim Gedolim, in reward for Pinchas's courageous acts in defense of God's honor.

Even in the less dramatic realm of daily halacha, the law dictates that a sage is given precedence over a Kohen in the distribution of honors, such as leading the Birkat HaMazon. Many scholars maintain that such precedence would also be shown to the sage in the order of aliyot (ascension to the Torah during the synagogue service), were it not for the need to apply an objective standard in the synagogue, thereby preserving congregational harmony.

Perhaps, however, the greatest proof of the transcendence of earned rights over birthrights can be gleaned from the moment of our nation's birth. As we have noted before, the national era of our people's history begins with the

Exodus from Egypt and the Revelation at Sinai. Revelation, in fact, becomes both the moment of the Jewish nation's birth and the defining event for individual affiliation with that nation.

Full descendants of Avraham and Sara, who choose not to leave Egypt at the time of the Exodus, disappear into the mists of history. Even further, a full Hebrew who participates in the Exodus, reaches Sinai, yet refuses to accept God's law, is also lost to his people forever. Conversely, an individual who is not a Hebrew at all, yet is present at Revelation and accepts the Torah (e.g., an Egyptian who joins in the Israelite Exodus), becomes a full member of the Jewish nation. Commitment to God's law, not blood relationship, is the defining factor for individual affiliation with our nation at its birth.

The verdict of our tradition seems clear. When a choice must be made between earned role and birth role, earned role triumphs.

D. The place of both earned role and birth role within Jewish experience now becomes readily apparent. As God launches the journey of His chosen people through history, He weaves two participatory paths into the fabric of their society. Together these paths create a balance essential to the nation's survival.

On the one hand, in each generation, earned opportunities will exist to encourage personal discovery, striving and growth. The realms of Torah scholarship, communal contribution and public leadership will lie open to those who earnestly seek to enter, regardless of personal background.

On the other hand, earned roles alone cannot ensure the perpetuation of all

the structures critical to our nation's character. Continuing responsibility must be assigned for the maintenance of institutions ranging from the priesthood to the Jewish home. Only a clear, ongoing division of responsibility, through the establishment of designated birth roles, will preserve the entire tapestry of Jewish life across the centuries.

The dramatic fealty shown by the Kohanim in maintaining their own unique heritage for over three thousand years demonstrates the true, lasting power of inherited roles. This power has helped safeguard the character of our nation from Sinai to this day. ❧

Parsha Points to Ponder

Suggested answers

1) The Kli Yakar suggests that this could be the source for the teaching that **ANYONE WHO LEARNS THE LAWS OF THE OLAH IT IS AS IF HE OFFERED AN OLAH**. The Torah is saying, the Torah of the Olah, referring to the laws of the olah, **IS THE OLAH**.

2) The S'forno explains that the requirement to eat so much bread in so short a time will force the person bringing the offering of thanks to invite others to join him and, thus, the good which G-D did for this person will be publicized.

3) The Ohr HaChayim answers that Moshe was anticipating jealousy and controversy from the likes of Korach, especially when they would see the great honor Aharon was receiving. He

made it clear that he was not doing this on his own but through the command of G-D.

Serious Purim Torah

Esther from the Torah, where? The answer is well-known and well understood. The connection to the name Esther is the concept of Hester Panim, that G-d said in the Torah that there will be times when He will hide His face (and operate behind the scenes and via nature). This fits well with Purim - it is not just a play-on-words.

Haman is a bit trickier to understand. G-d asked Adam, **HAMIN HA'EITZ...** Did you eat from the tree I told you not to eat? **HAMIN** and **HAMAN** are spelled the same. But is this a significant "source" for Haman in the Torah?

Adam's sin was a personality flaw - not just in him as an individual, but potentially in all humans that descended from him. He was given everything in Eden except one tree. But he had to have that. Nothing else was worth anything if he could not eat from that specific tree. Haman tells his family and staff that all his wealth and honor and power are worth nothing, as long as he sees Mordechai, who refuses to bow to him. Similar negative quality. Adam apparently overcame it; Haman, it seems did not. But there's a connection.

Hey, man!

An eccentric guide to the Purim cast

Now it came to pass in the land of I-ran (such a frenetic place that everyone runs and no-one has time to walk) that there was such A-hush-veh-rush to get to the king's banquet that the queen's dress was

in the Vash ti-ng (the ancient copper) and all she had on was a birthday suit. "Off with her head!" said the king and then he needed a new queen and among the candidates the bester was Esther and the king found her, crowned her and gowned her.

Now everything was capital in Shushan but every story has a villain and his name was Hey-man because when he entered the palace he said, "Hey, man! I have to see His Maj!" (a good job it wasn't a republic or else he would have wanted to enter the Awful Office and say, "Mister Pres, Simon Says, support the sabras, not the Hez!"). Hey-man had ten sons and he and they played cricket so badly that they were called the Worst Helleven and were such womanisers that they often bowled a maiden over, but when Esther said, "That's not cricket!" and her cousin Mordy Kaye was rude to Hey-man in the street, Hey-man said, "Those are hanging words!" He tore Mordy's tzitzit and said, "You must be a Jew... no more fringe benefits for you!"

But the king liked Mordy, who was a useful intelligence-gatherer, and he said to him, "I'm going to give you a ring!"... which he did, Persian to Persian. So he hung up on Hey-man, gave Mordy a job for the boys, told Esther to write a ganze megillah, and the Jews had nouvelle cuisine (gor nisht mit garnish). Fun, fun - as the song says, "havah nar'ishah, rush rush rush!" It was all very Iranic - no, ironic. The Jews were sorry for the king. Such tzores so early in his reign... Poor 'im!

by the Grand Rabbi of Oz