

This Shabbat is the 185th day (of 383); the 27th Shabbat (of 55) of 5765
...תְּמִינָה אֶת-זְכוֹר עִמְלֶךָ מִתְּנוּת הַשְּׂמִימִים לֹא תִשְׁכַּח: פרשת זכור

ZACHOR and the Holocaust

It should not escape our notice that the dedication of the new Holocaust museum at Yad Vashem took place during the week of Shabbat Parshat Zachor. Nor should we ignore the many world leaders and other representatives who descended upon Jerusalem (causing traffic jams) for the occasion. [Do not read anything negative in the traffic jam comment - just venting for the traffic messes in the Center area during the last several days.]

The link of Amalek to Haman to the Nazis does not require any leaps of imagination. One of the hallmarks of Amalek is their desire to destroy the people of Israel, just because we exist. Just because we are different. Just because. Haman had a complaint about one person who refused to bow to him. When he saw Mordechai, he was filled with rage. He desired, tells us the Megila, to destroy every man, woman, and child of Mordechai's nation - because they (the people in Achashveirosh's court) told him (Haman) that Mordechai was a Jew. Hitler sought the Final Solution - a very similar plan to Haman's and to Amalek's. (Tragically, Hitler was far more successful in his plan than his predecessors.)

The mitzvot to Remember and Never to Forget apply to Amalek and to his descendants - actual and figurative. One need not draw a family tree to realize that the Nazis were the heirs of Amalek, as are neo-Nazis and others in our own time. This is part of the Torah's reference to "a war against Amalek MIDOR DOR", from generation to generation.

The mitzva of ZACHOR is defined as a yearly public Torah reading of the "portion of Amalek". It is yearly because the gemara teaches us that memories fade in a year's time. Annual reminders keep the memories alive.

The command of LO TISHKACH, thou shalt not forget, is constant, TAMID. The most recent example of that which exists in order to facilitate our LO TISHKACH and that of the world, is the new Yad Vashem museum. Remember Amalek and all they epitomize.

Word of the Month



A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

For those who have not said Kiddush L'vana yet this month, this Motza"Sh is your best opportunity. If clouds prevent KL then, it can be said any night following until and including Thursday night, which is Megila night for us all. One saying KL on Thursday night should do it after having broken his fast.



Speaking of Taanit Esther, the fast next Thursday begins at 4:30am and ends at 6:22pm. However, it is the practice not to break the fast until after Megila reading. One who will not be able to read/hear Megila properly because of a weakened state due to the fast, may have a small snack and/or drink after dark, before Megila reading.

Jerusalemites, who don't usually have Megila reading right after Taanit Esther - as we do this year - should be reminded of the above points.

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OTHER Z'MANIM
Correct for Jerusalem

Candle Lighting and Havdala Times
Standard (Winter) Time

Correct for TT 660 • Rabbeinu Tam (I'm) - 7:06pm

5:14pm	Jerusalem	6:26pm
5:33pm	Gush Katif	6:30pm
5:30pm	Raanana	6:28pm
5:30pm	Beit Shemesh	6:27pm
5:30pm	Netanya	6:28pm
5:30pm	Rehovot	6:28pm
5:11pm	Petach Tikva	6:28pm
5:30pm	Modi'in	6:28pm
5:31pm	Be'er Sheva	6:28pm
5:29pm	Gush Etzion	6:26pm
5:29pm	Ginot Shomron	6:27pm
5:14pm	Maale Adumim	6:26pm
5:23pm	Tzfat	6:26pm
5:29pm	K4 & Hevron	6:27pm

Ranges are THU-THU 6-13 Adar B (March 17-24)

Earliest Talit & T'filin - 4:57-4:48am
Sunrise - 5:47-5:38am
Sof Z'man Sh'ma - 8:47-8:41am (8:02-7:56am)
Sof Z'man T'fila - 9:47-9:42am (9:17-9:12am)
Chatzot (halachic noon) - 11:47½-11:45am
Mincha Gedola (earliest Mincha) - 12:18-12:17pm
Plag Mincha - 4:33-4:37pm
Sunset - 5:53-5:58pm (5:48½-5:53pm)

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)
Shabbat afternoon shiur 4:00pm
Yaacov Peterseil & Co.
Mincha 5:00pm
Motza'ei Shabbat, 8:30pm
David Bedein

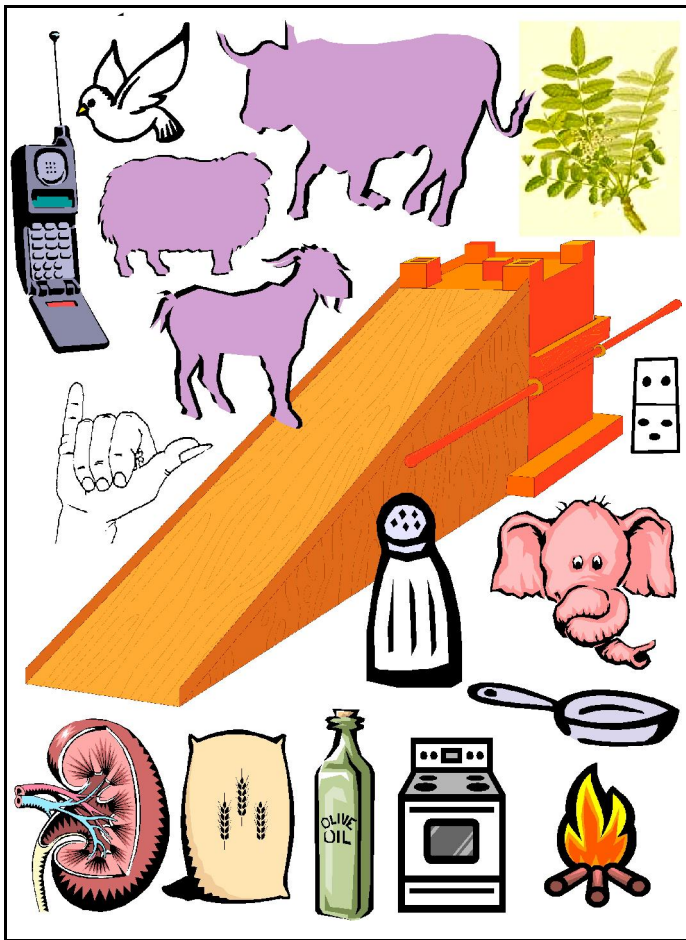
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P'kudei, Moshe was tempo- rarely out of touch (so to speak) with G-d (a cloud prevented Moshe from approaching Ohel Moed). Here G-d reestablishes contact with Moshe by calling to him and then speaking to him.

Notice the unique wording in this first pasuk of Vayikra; the method by which G-d communicated with Moshe was different from the prophets and all others.

First among the korbanot that the Torah presents is the OLAH (of a bull), the offering that is completely (almost, but not quite - the skins of most OLOT were a gift to the kohanim and were not placed on the Mizbei'ach) consumed on the Mizbei'ach. A common procedure in the bringing of many korbanot is leaning upon the animal before it is slaughtered (S'micha). Many details of korbanot have psychological effects upon the one who brings the korban. The physical contact with the animal gives the korban-bringer a sober realization of the tenuousness of life (his own, not just the animal's).

After slaughter, the blood of Sh'chita is collected in a sacred vessel and is then brought to the Mizbei'ach to be poured on it. This procedure is essential for (all) korbanot. The OLAH is skinned (the skin is a gift to the kohanim, as mentioned earlier) and cut into pieces which are placed on the fire of the Mizbei'ach and there completely consumed (meaning, no one eats the meat of an Olah).

[S> 1:10 (4)] Male sheep and goats can also be brought as OLAH. The procedures are similar, but not identical.

SDT *Sacrifices from the cow family are considered to be atonements for the Sin of the Golden Calf. That with which the People sinned can now be used for sacred purposes as a redemption, atonement and Tikun - repair. We often find that the bull is the first presented, discussed, offered, etc. This lends credence to its roll as atonement for the Golden Calf. It is the father trying to clean up his son's mess.*

SDT *The OLAH is considered by the Talmud to be an atonement for improper thoughts. The CHATAT - sin offering - is brought for (some) improper deeds. The Olah is presented first because usually, improper thoughts precede (and lead to) improper deeds.*

SDT *The opening command concerning Korbanot is, "A person (singular) who offers from among you a sacrifice... they (plural) shall offer their sacrifice." Toldot Yitzchak suggests that since an individual doing a mitzva can have a positive effect on all of Klal Yisrael and the whole world, then his individual sacrifice is really ours, hence the switch to plural. Furthermore, there are aspects of Korbanot that relate to the community, even if the korban at issue is a private one. The wood for the fire, the salt of each korban, the kohanim performing the Avoda - these are all communal aspects that make an individual's korban, our korban.*

SDT *The Ba'al HaTanya explains the wording, "A person who brings from you a korban to HaShem, from the animal..." as the requirement of a korban-bringer to sacrifice the animal within himself upon the Mizbei'ach. The act of a Korban must be personalized and internalized for it to have the effect of bringing us closer (this is the root meaning of KORBAN-KAROV) to G-d.*

Baal HaTurim says that G-d put Moshe's name before His own in the opening pasuk of Vayikra, to tell us all of the close personal relationship that He had with him.

Vayikra Stats

24th of 54 sedras; 1st of 10 in Vayikra

Written on 215 lines in a Sefer Torah, rank: 19th

21 Parshiot; 13 open, 8 closed

111 p'sukim - ranks 26th (2nd in Vayikra)

Same number of p'sukim as Eikev

1673 words - ranks 20th (1st in Vayikra)

6222 letters - ranks 20th (1st in Vayikra)

The sedra is of average length, but its p'sukim are longer than average for the Torah.

Mitzvot:

16 mitzvot; 11 positive and 5 prohibitions

Aliya-by-Aliya Sedra Summary

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

[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.

Kohen - First Aliya - 13 p'sukim - 1:1-13

[P> 1:1 (9)] G-d calls to Moshe from OHEL MOED and sets down the general rules of korbanot (sacrifices).

SDT *Note that it does not say "And G-d called to Moshe", but rather "And He called..." Vayikra is not a fresh beginning; it is the continuation of P'kudei. At the end of*

Daat Z'keirim says that the fact that animal sacrifices are from domesticated mammals (B'HEIMOT) rather than from wild animals (CHAYOT), shows us G-d's concern for His people - that He spared us the extra bother of hunting and trapping that would be necessary if CHAYOT were among the korbanot. Similarly, bird-korbanot come only from two domesticated types of dove.

Levi - Second Aliya - 10 p'sukim - 1:14-2:6

[P> 1:14 (4)] OLAH can also be from birds, specifically, two types of doves. The unique procedures for bird offerings are described.

These three categories of OLAH - large animal (B'HEIMA GASA), small animals (B'HEIMA DAKA), birds (OFOT) - are counted as one positive command [115,A63 1:3].

SDT *Note that the bird offering is called OLAH LA'SHEM, a Burnt Offering to G-d. Although no one eats from an animal OLAH, the skin is given to a kohen as one of his gifts. The dove is completely consumed on the Mizbei'ach. It is the only korban that is COMPLETELY to HaShem, so to speak.*

[S> 2:1 (3)] The Torah next describes the MINCHA (not to be confused with our afternoon davening), a meal offering. It consists of flour and oil with a bit of frankincense (L'vona) and differing amounts of water. (Water as an ingredient is not mentioned in the Written Word, but is part of our Oral Tradition.) There are several types of M'nachot that will be described in the coming p'sukim. First, some general procedures that apply to all types of Mincha are described.

[S> 2:4 (1)] Next the Torah describes the first specific type of Mincha - the MAAFEI TANUR, oven-baked.

[S> 2:5 (2)] The next type of Mincha is the pan-fried, the MINCHA AL HAMACHAVAT. Menachot differ in the method of preparation, amounts of ingredients, procedures, treatment of final product, and more. All contain the same ingredients.

The Mincha Al Machavat was made famous, so to speak, by the Shabbat Z'mira, Baruch Keil Elyon. In the refrain, we ask G-d to be as pleased with our Shabbat observance as He is (so to speak) with the Mincha Al Machavat.

SDT *Until this point in Vayikra, the Torah has described four different types of voluntary offerings, each one less expensive than the one before it. The bull is most costly, sheep and goat cost less, but more than a dove. And a flour and oil offering is the least expensive. The person who brings the korban is referred to as ADAM, a human, the first time, and then with the pronoun he, him, his (she, her, hers). Only with the flour & oil offering is the bringer referred to as NEFESH, a soul. This, says Rashi, refers to the poor person, who is the one who would most likely bring the Mincha. It might not cost a lot, but the poor person puts his soul into his modest korban.*

Shlishi - Third Aliya - 10 p'sukim - 2:7-16

[S> 2:7 (7)] A fourth type of MINCHA is described. This one is called MARCHESHET. (This Mincha was deep-fried.) All meal offerings constitute one positive mitzva [116,A67 2:1, but also 2:4, 2:5, and 2:7. This mitzva does not neatly point to "chapter and verse"]. With meal offerings, only a small portion is put on the Mizbei'ach, the bulk of

the offering is shared by the kohanim on duty in the Mikdash. MENACHOT may not be Chametz (i.e. the ones described here; there are other types that are Chametz), nor may they be prepared with leavening or honey [117,L98 2:11].

MITZVA WATCH

The Sefer HaChinuch hesitates to offer reasons for the prohibition of honey on a korban. He considers this mitzva to be highly enigmatic. He then does suggest that both leavening and honey represent loftiness and arrogance, an inappropriate accompaniment for an experience that must humble the person who brings the korban. On the other hand, others suggest that this is one of the mitzvot which say to us: Don't think you can figure everything out. There are some mitzvot that defy our limited, finite knowledge and understanding. This is one of those mitzvot. We might think that honey should be put on a korban in order to enhance it. We'd be wrong with that logic. We must realize that we are to do mitzvot - all mitzvot - just because the Torah says so. This is so for all mitzvot, not just the ones that defy our logic.

To be most effective, so to speak, the thought expressed in the previous paragraph must be applied liberally to all mitzvot. Even a mitzva (maybe, especially a mitzva) that "makes perfect sense to us" should be treated first and foremost as a Divine Command which we must follow because it is there.

No korban may be offered without salt [118,L99 2:13]; every korban must be salted [119,A62 2:13].

(An example - there are others - of a commandment being given in the positive form as well as a prohibition. Fast on Yom Kippur. Don't eat or drink. Do not offer any korban without salt. Salt all offerings. Each form of the mitzva - the ASEI and the LO TA'ASEI - teach us something different and affect the attitude and kavanot of the particular mitzva.

[S> 2:14 (3)] Another type of MINCHA is next described. This one is made from the first grain, and it involves roasting in a perforated vessel.

SDT *Our table is like the Mizbei'ach. A famous saying with many different manifestations. We salt our HaMotzi bread because we are expected to add an element of spirituality to an otherwise very mundane act of eating. Salt is a preservative and salt does not spoil. As such, it represents an element of the eternal in this temporal world. This explanation is borrowed from that which is written about the mitzva of salting korbanot, but it applies well to our everyday minhag regarding salt.*

R'vi'i - Fourth Aliya - 17 p'sukim - 3:1-17

[P> 3:1 (5)] The next type of korban presented in the Torah is the SH'LAMIM, known in English as a Peace Offering or Complete Offering. Both names are based on a play on the word SHALOM or SHALEM.

The element of completeness that is special to the Sh'lamim in that part of the korban is burned on the Mizbei'ach, part is given to the kohen as one of his gifts, and part is returned to the korban's owner for him and his family to eat. "Everyone" benefits from a Sh'lamim. In

that respect, it is the complete korban. Sh'lamim can be brought from male and female animals, of cow, goat, or sheep. The Torah outlines the procedures for SH'LAMIM, which are basically similar, but with some differences from animal to animal.

[P> 3:6 (6)] Sometimes, goats and sheep are lumped together as TZON, animals of the flock. They are referred to as B'HEIMA DAKA, the smaller livestock, as opposed to CATTLE. In the case of Korbanot, there are differences between the two and therefore, they are treated separately. The details of the Sh'lamim of sheep is presented first. Male or female. S'micha. What goes on the Mizbei'ach, etc.

[P> 3:12 (6)] Then Sh'lamim from goats is presented. One close inspection of the p'sukim (without checking in Mishna or Gemara), the only difference between the sheep and the goat is the ALYA, the fat of the tail area. In a sheep, it is offered on the Mizbei'ach and for the goat, it is not mentioned.

Chamishi - 5th Aliya - 26 p'sukim - 4:1-26

[P> 4:1 (12)] The next category of korban presented by the Torah is the CHATAT, the Sin Offering. There are different sub-categories. A Kohen Gadol who inadvertently caused the people to sin (certain sins) is required to bring a bull as an atoning sacrifice. The procedures of this Chatat of the Kohein Gadol are very elaborate and detailed in the Torah's text. One realizes how very serious this kind of mistake is considered.

[P> 4:13 (9)] Similarly (but with differences), if the Sanhedrin errs in a decision which causes wide-spread sinning (again, of certain sins), then the leaders of the people are to bring a bull as a sacrifice [120,A68 4:13] (and not each person who acted upon the pronouncement of the Sanhedrin).

[P> 4:22 (5)] A leader of the people brings a male goat as his CHATAT. In all cases, the CHATAT is brought for SHOGEG (inadvertent) violations with some level of negligence on the sinner's part that resulted in the sin. A CHATAT is NOT brought for intentional violations. Nor is a CHATAT brought for all sins - only for those whose intentional violation is a capital offense.

For example... A person is basically Shomer Shabbat, but never knew that you cannot water grass on Shabbat. Nice hot summer Shabbat afternoon, the person "has mercy" on his yellowing lawn and turns on his sprinklers. When he learns of his mistake, he is required to bring a Korban Chatat (in the time of the Beit HaMikdash).

SDT *When a leader of the people shall sin... ASHER NASI YECHETA. The initials of this phase spell ANI (I, me!) What is likely to lead a leader astray? His focus- ing on himself and his losing sight of his responsibilities to the community he leads.*

Shishi - 6th Aliya - 19 p'sukim - 4:27-5:10

[P> 4:27 (5)] The final sub-category of CHATAT is for the individual who inadvertently violates certain types of

prohibitions [121,A69 4:27]. For example, a Jew who violates a Torah prohibition of Shabbat because he is unaware that the particular act is forbidden (see "for example" to the left) or because he forgot that it was Shabbat - this requires the bringing of a Korban CHATAT. The CHATAT of an individual is a female sheep or goat.

[P> 4:32 (4)] In the previous parsha, the "animal of choice" for a Chatat was presented first. It is a female goat. This parsha continues with the other acceptable animal for an individual's Chatat, a ewe (female sheep).

[P> 5:1 (10)] Another category of sacrifice is the KORBAN OLEH V'YORED [123,A72 5:1], a sliding-scale guilt offering. An example of a sin requiring this korban is suppression of testimony or lying under oath about it. Testifying is an obligation [122,A178 5:1].

The form that the korban takes depends upon the financial means of the sinner - goat/sheep or doves.

With birds, the kohen must be careful not to sever the head when he performs M'LIKA, the bird-korban equivalent of Sh'chita [124,L112 5:5].

SDT *The main animal for a communal CHATAT (as in the Musaf of Rosh Chodesh and Chagim) or an individual CHATAT, is the goat. This brings to mind the use of the goat by Yosef's brothers to deceive their father by dipping Yosef's coat into goat's blood. The CHATAT for all times contains a reminder of the terrible behavior of brother to brother.*

Sh'vi'i - 7th Aliya - 16 p'sukim - 5:11-26

[S> 5:11 (3)] For those who cannot afford doves, the ASHAM (guilt offering) is to be brought from flour. In this case (as opposed to MENACHOT), no oil [125,L102 5:11] or spice [126,L103 5:11] are used.

[S> 5:14 (3)] The ASHAM for sacrilege is a ram. In addition, the violator, who has used the sacred for his own benefit, must make restitution and add one-fifth of the value as a penalty [127,A118 5:16].

Actually, one fourth is added, that amount that becomes one fifth of the total amount. E.g. 100 worth of use + 25 penalty = 125 total payment, the addition of 25 being one fifth of the 125. This is how the penalty called CHOMESH is calculated.)

[S> 5:17 (3)] A variation of the ASHAM is brought when one is not sure if he violated the particular prohibition or not. The Conditional Asham is a ram [128,A70 5:17].

SDT *S'forno raises the problem of bringing an ASHAM if one did not actually commit the sin in question. Is that not offering a non-korban animal in the courtyard of the Mikdash, which is a serious offence? He answers that the fact that there is a doubt in one's mind as to whether he sinned or not indicates a carelessness that is also something to atone for. He learns this from the words ASHOM ASHAM LASHEM.*

[S> 5:20 (7)] The thief is commanded to return that which he stole [130,A194 5:23].

The bringing of the ASHAM for all the specific types of violations is a positive mitzva [129,A71 5:21 - there are other p'sukim that input into this mitzva, since there different types and reasons for bringing an ASHAM].

Thus the Torah ends its introduction to the different types of korbanot.

Maftir - second Torah

3 p'sukim; D'varim 25:17-19

Generally, the mitzva to hear Torah reading is rabbinic. Parshat ZACHOR is the only portion of the Torah the hearing of which (with Kavana) is the fulfillment of a mitzva from the Torah. 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.

There is debate as to who is required to fulfill TIMCHEH - individual, community, and other options - and when. But the reading of ZACHOR relates to the commands to remember and never forget. We know well that there was Amalek and there were, and are, its spiritual heirs. Remembering should not be a goal, but a means to behaving in such ways that history will not repeat itself and that Amalek will never succeed.

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 Shaul 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. 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.



Pelephone represents G-d's calling to Moshe (after the Cloud lifted, Moshe had K'LITA).

Cow, goat, sheep, and dove are all represented.

As is the Mizbei'ach for the Korbanot.

Salt shaker is for salting all korbanot.

Hand with pinky sticking up and thumb pointing out is the Kohen's K'MITZA. In his palm, within the curl of the three middle fingers is the quantity of the Mincha dough that was burned on the Mizbei'ach, and the amount of L'VONA that was added to the Mincha.

Kidney is referred to several times in the sedra.

Flour and oil are the main ingredients of Minachot and the frying pan and oven are two methods of preparing the Mincha.

Upper right is branch of the Boswellia Thurifera tree, from whose resin comes L'VONA.

Elephant with knotted trunk is for ZACHOR and LO TISHKACH. (Tying a knot is to remember something and elephants never forget.)

That leaves one visual TTriddle.

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 276 (part nine) • Labor Law

Topic: Employee may consume produce of field

Sub-topic: The Torah Command cont.

These Torah commands relate to the right of workers to eat from the food that they are handling. If a worker transgresses and eats of the food that is not included in the Torah command, he has transgressed one or both of these two negative commandments, and others, such as not to steal; or if he carries off in his hands that which he is working on, or takes more than he requires for his own eating and gives it to others, he is also in violation of one or both of these commandments. Similarly, if the employer prohibits the worker from so eating, he has transgressed the Torah's positive command. No flogging is administered for violating these commandments, since they can be remedied by compelling the employee to make a cash payment for having illegally eaten of the produce that belongs to the employer. If the employer prevents the employee from eating the produce, he must pay the employee for the value of the produce that he would have eaten.

According to Torah law, only those whose body actually comes into contact with the produce may eat thereof, such as those doing the harvesting, threshing, winnowing, sifting of grain, harvesting of olives, cutting or pressing of grapes, transporting on one's shoulders, or similar work. A person who guards a field may not eat thereof since he is not involved in the produce either before it is detached or after it is detached. The Rabbis of the Talmud extended the laws to include others, such as those who guard the grapes in the wine presses, or the stacks of wheat, or any produce that is detached from the soil and has not been completely processed to make it liable to tithing. They also extended the law to permit workers to eat while returning from the wine presses or while walking from one row of vines to another row. The laws of this lesson apply only to fields owned by fellow Jews. They do not apply to a field belonging to the Holy Temple, nor to a field belonging to a Gentile.

This right is limited to products of the soil and does not include products not of the soil, such as milk products or meat products.

Agreements and Local Custom Are Binding

The employer and the employee may agree that the employee shall not avail himself of the benefits of the laws of eating the produce of the farm. Or the employee may agree to accept additional compensation to waive his right to eat the produce. Or they may agree that the employee may have his wife and children eat of the produce on which he is working.

Without the permission of the employer, an employee may not say that the employer should give to the wife or children of the employee that which he is permitted to eat, nor may he say that he will give to his wife or his children a little of that which he is permitted to eat. Even if the employee is not able to eat the produce for any reason, such as he is ill or not permitted to eat this particular type of produce, he cannot substitute his wife or children or others to eat his quota.

If the employee is hired together with his wife and children and they all agreed that the workers will not avail themselves of the benefit of the laws of eating of the produce of the farm, the agreement is binding only on the adults, since waiver of a right requires the requisite mental capacity. A minor may not be bound by any such agreement, not having the requisite mental

capacity to waive his rights, and even an agreement between the employer and the minor's father is not binding on the minor.

Most communities have laws and regulations dealing with the rights of workers, including being given time off to eat. In many industries and on farm collectives and cooperatives, the workers generally eat in restaurants, cafeterias, or dining halls operated by the employer. Thus, many of these laws will not apply and the parties will be governed by the local practice.

Note to readers: We've kept this week's lesson short to complete the section on Labor Laws, but Rabbi Quint informed us that there is one more lesson to go on that topic. For the following week, IY"H, we will have a new topic: Laws Regarding Borrowing of Objects

The subject matter of this lesson is more fully discussed in volume IX chapter 337 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il

MEANING IN MITZVOT

by Rabbi Asher Meir

Each week we discuss one familiar halakhic practice and try to show its beauty and meaning. The columns are based on Rabbi Meir's Meaning in Mitzvot on Kitzur Shulchan Arukh

Two Days of Purim

The Megila tells us that both the 14th and the 15th days of Adar are days of "feasting and joy, and sending portions" (Esther 9:22).

But it doesn't state explicitly why and how the holiday is spread over the two days. Thus, the Beit Yosef asks, "Why did they divide this mitzva into distinct days, fixing a distinct day for the unwalled cities and a distinct day for the walled cities, unlike any other mitzva?" (OC 688).

First the Beit Yosef brings the explanation of the Ran. The Ran explains that this is merely an extension of the first Purim, where all over the empire the Jews stood against their enemies on the 13th and rested on the 14th, but in the city of Shushan the Jews stood against their enemies an additional day and rested on the 15th. Yet according to this explanation Purim should be celebrated on the 15th in Shushan alone, or at the very most in those cities which were walled at the time of the miracle. Why then is Purim celebrated on the 15th in cities which were walled at the time of Yehoshua's conquest, centuries earlier? The Ran answers, according to the Gemara, that to adopt this logical course of action would be an insult to the Land of Israel which then lay in ruins. It would result in Shushan enjoying a special status which Yerushalayim lacks! So in order to rectify this, it was established that the criterion would be which cities were walled in the earlier era. But Shushan itself does retain its special status, since it is the origin of the custom to celebrate on the 15th.

So according to the Ran, the fundamental distinction is between Shushan and the rest of the Persian empire, but as an "afterthought" the practical distinction is based on cities walled at the time of the conquest.

The Beit Yosef objects that the Gemara states that the Megila's reference to "unwalled cities" (Esther 9:19) needs to be understood according to the use of the same word in the Torah

(Devarim 3:5), where it refers to the cities unwalled on the eve of our entrance into the land of Israel. Only afterwards does the Gemara ask what then should be the status of Shushan; the conclusion is that due to the circumstances of the Purim miracle, it too should celebrate on the 15th.

So according to the Beit Yosef, the fundamental distinction is between walled and unwalled cities at the time of the first entry of Israel into the land; but as an "afterthought" Shushan was added to the cities celebrating on the 15th.

The Beit Yosef suggests that the honor of the Land of Israel was not a secondary consideration determining exactly which cities would celebrate on the 15th but rather the fundamental reason that the holiday is separated into two days. It would have been inappropriate to establish a national holiday lacking an inherent connection to the Land of Israel, especially since the land was then in ruins. The foundational means of creating this connection was by dividing the holiday into two days, one of which is special to Yerushalayim and to a few other cities that were enclosed at the time of the original sanctification of the Land.

Indeed, the Gemara gives a similar reason for the fact that Hallel is not said on Purim since "Hallel is not said on a miracle outside the Land [of Israel]" (Megila 14a).

We can deepen our understanding of this approach by comparing it with a somewhat similar phenomenon of a two-day holiday: the two days of holidays celebrated in the Diaspora. In that case, the real holiday falls on the 15th of the month, a day which "radiates" from Yerushalayim since the Beit Din there establishes the date of Rosh Chodesh. All other locations learn of the date only from Yerushalayim. Places which are far from Yerushalayim, specifically those outside of the Land of Israel, celebrate again on the 16th. (This is true for Pesach and Sukkot, the holidays whose date abroad inherently depends on timely news from Yerushalayim.)

The difference is that in Purim the "distant" cities celebrate first, whereas on Yom Tov they continue their celebration afterwards. This is itself a commemoration of the exile. When the custom of two-day holidays began, there was Jewish settlement in Yerushalayim. Distant residents were reminded by the second day that they were at the periphery of a still-living center. But at the time of the Megila, the center of Jewish life was actually in Persia. The main importance was not to remind Jews where they had been, but rather where they were going. Having the periphery celebrate first suggests the responsibility that existed then to begin the spiritual awakening in the Diaspora, but afterwards to reestablish it as soon as possible in the Land of Israel and Yerushalayim.

The division of Purim into two days, writes the Beit Yosef, is a commemoration of the past. But the fact that on Purim the order is "v'nahafokh hu" (opposite) so that unwalled cities celebrate first and walled ones, including especially Yerushalayim, next is a challenge for the future.

ABP - All but printing. That's the word from Rabbi Meir. Table of Contents and Index are done. As is the content of the book. Estimate of several weeks until the two-volume Meaning in Mitzvot will be available to the public.

TANACH

Spiritual and Ethical Issues in the Historical Books of Tanach; JOSHUA, JUDGES, SAMUEL, KINGS (Nevi'im Rishonim) by

Dr. Meir Tamari

And they came to Bet Lechem at the beginning of the barley harvest (Ruth 1:22)

We see how our festivals Pesach - Chag HeAviv, Shavuot - Chag HaBikurim, and Sukkot - Chag HaAsif, all reflect the relationship between our religion and the agricultural cycle of the year. Then there are prayers for rain and dew, trumot and ma'asrot, Shmita and Yovel that are all also part of that cycle. The pages of the Tanach resound to the smells, sights and actions of that cycle moving as it does through the Promised Land, by a People who are part and parcel of its rhythm. Strange as it may seem, both secular thinkers and Orthodox Jews today err in their treatment of the importance and the role of the agricultural cycle and nature in Judaism; we can clarify the issue through the background against which the story of Ruth is played introduced by the above verse.

Some deny the religiosity of this agricultural cycle seeing these manifestations as nature festivals. So we had settlements celebrating the Omer on Pesach as a mere harvest festival, the Bikurim on Shavuot as offerings to be brought with appropriate ceremony to the offices of Keren Kayemet, and Rosh Hashana that falls at the end of the agricultural year, as an occasion for reporting on the year's successes. However, in truth all the manifestations in Judaism are contrary to nature worship and even to the success, labor and diligence of the farmer. Throughout, Hashem is shown as the master of nature, whose forces have neither independence or power. Rain, good harvests and successful flocks and herds are throughout the Torah shown to be rewards for mankind's spiritual behavior. The ceremonies are largely aimed at teaching us this truth of Hashem as the sole source of our wealth and success. The Omer has to be paid so to speak to G-d the Owner, before the individual Jewish farmer can eat of the new harvest that is legally his and the product ostensibly of his labor and investment. The same idea applies to the nation through the Two Loaves offered on Shavuot. Prior to that offering, the communal sacrifices may not use the wheat of the new harvest, thereby demonstrating that all national success and wealth has its source in Hashem; thus there is no place for national arrogance at those same successes and wealth. The lesson that Hashem is the real Owner and sole source, who alone provides for the needs of all His creatures is repeated throughout our celebrations of the agricultural cycle. That belief is the source of all our business and economic ethic and morality.

We have been in galut for almost 2000 years and for a lot of that time and in many countries, although not as many as is commonly accepted, we have been separated from the soil, nature and agriculture. It was natural therefore that they tended to lose much of their spiritual significance; instead we transformed them. Sometimes they were relegated to be realized in the distant future of our messianic redemption, whilst at others they became mere symbols of religious thought. Irrespective, they lost their significance as a means of acknowledging Hashem through the mundane way of earning a living and seeing Him revealed in the glorious workings of His Majesty in Nature. So the Hoshanot recited on Sukkot have become sorrowful pleadings for atonement rather than the heartfelt prayers to Hashem for His bounty - crops, good weather conditions and natural increase of flocks and herds -

and our ability to receive His material blessings that the words of those prayers convey. So we lose the connection between our wealth and material assets and our spiritual welfare and our religious behavior. Simchat Bet Hashoeiva becomes either a form of Sukka visits or Yeshiva celebrations of Torah learning rather than the simcha of a farming nation in honor of Hashem's material blessing, as reported by the Tannaim of the Mishna. Perhaps, it is the opposition or at least the ambivalence, to the State of Israel as an expression of religious significance that perpetuates this downgrading of agriculture despite our return to the Land.

"And she went and gleaned in the field after the reapers" (Ruth 2:3).

This picture of Ruth from the fields of Moav following the reapers in the fields of barley has captured the imagination of artists throughout the centuries. For us it is more than romanticism, art or literature being as it was an expression of the Torah's way of caring for the poor, the landless, the widows and orphans, and the strangers. But the Torah's way is not merely philanthropy dependent on the kindness or good intentions of the rich. Rather, this gleaning - leket, is one of the rights of the poor in the wealth that Hashem gives to farmers (Vayikra 16:9-10). These include in addition, the right to gather forgotten sheaves - shichacha, the right to harvest the corners that have to be left unharvested by the farmer - pe'ah, and the yields of shmita and yovel. In Pe'ah the Torah actually abrogates the farmer's right of ownership to that corner, since he can not harvest it and then give it to the poor of his choice. Furthermore, when repeating the list of festivals (Parshat Emor), the list is interrupted after Shavuot to teach the law of Pe'ah which is unrelated to the Chagim, and then continues with Rosh Hashana, Yom Kippur and Sukkot. Rabbi S.R. Hirsch comments that after the pride and self satisfaction that is natural when the first fruits of our endeavors are harvested[Shavuot], it is necessary to teach us through the obligation of Pe'ah that all our wealth comes from G-d and that part of it belongs to others. Then we can go on to the Din of Rosh Hashana and the atonement of Yom Kippur.

"So she gleaned in the field till evening and then threshed out what she had gleaned... And gave it to her mother-in-law" (Ruth 2:17-18).

This is the 76th installment in Dr. Tamari's series on "Tanach and its messages for our times"

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[1] From the virtual desk of the OU **VEBBE REBBE**

The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...

Q: Could you please review some of the rules and rationale of the practices of Purim M'shulash (Triple Purim) in Yerushalayim?

A: When Adar 15, celebrated as Purim in cities that were walled at the time of Yehoshua (notably including Yerushalayim), falls on Shabbat, the various mitzvot of the day are spread over three days, as we will explain. We will start conceptually and then review day-by-day activities.

The main day of Yerushalayim's Purim is still 15 Adar, even though it is the least "eventful" of the days. Therefore, matters that are connected directly to tefila, and are not problematic on Shabbat, are done on Shabbat. This includes reading the story of the battle of Amalek (last 9 p'sukim of B'shalach) as maftir and saying "Al HaNisim" in the Amida and Birkat HaMazon.

Megilat Esther is not read on Shabbat for one of two reasons (Megila 4b). Rabba says that it is out of fear that someone will carry the Megila in the public domain and thus desecrate Shabbat. Rav Yosef says that it is because at the time of the Megila reading, poor people look forward to receiving charity, which they cannot do on Shabbat. As the rule is that Megilat Esther is never read later than 15 Adar (based on the words, "and they shall not pass," see Megila 2a) the reading is pushed up to Friday, Adar 14. One should be extra careful to hear the Megila with a minyan (Mishna Berura 690:61), as when Megila is read early, it requires a minyan.

Matanot La'Evyonim (presents, usually money, to the poor) follow suit, and are given on 14 Adar (Shulchan Aruch, Orach Chayim 688:6). After all, according to Rav Yosef, that was the whole reason to read the Megila early, and even Rabba must accept some level of linkage between reading the Megila and giving the Matanot (see Megila 4b).

The Seuda (festive meal) is held on Sunday, Adar 16, according to most authorities (Shulchan Aruch, *ibid.*). The Yerushalmi (Megila 1:4) learns that it is not done on Shabbat, because it must be a seuda whose obligation can be attributed only to the Sages' decision at the time of Mordechai and Esther. On Shabbat, of course, there is a mitzva to have a festive meal irrespective of Purim. Therefore, it says to delay it. There are opinions that one can/should have a Purim meal on Shabbat, and so some make an effort to have more food and wine than usual at the Shabbat day meal (Purim M'shulash (Diblitzi) 5:11). At the Sunday meal, "Al hanisim" is not recited, at least not in the body of the Birkat HaMazon (see Mikra'ei Kodesh (Harari) 15:(34) in the name of Rav Yisraeli).

The mitzva of Mishloach Manot (presenting foods to a friend) is apparently linked to the Purim seuda, and thus we give them on Sunday (Mishna Berura 688:18). Those who want to be machmir for the seuda on Shabbat can do the same for Mishloach Manot by giving to a neighbor or having a guest at the meal.

Visitors to Yerushalayim over Shabbat (even if they celebrated a full Purim on Friday) are obligated to do the mitzvot of both Shabbat and Sunday (wherever they are on Sunday) even if they

leave Yerushalayim soon after Shabbat. This is because the obligations of Sunday are tashlumin (a make-up) for what ideally should have been done on Shabbat (Purim M'shulash 8:15). (One should give the Mishlo'ach Manot to one who is obligated in the mitzvot of Sunday). Based on the same logic, one who comes to Yerushalayim after Shabbat is not obligated (*ibid.*).

Let's summarize by day. Friday - Reading of the Megila and Matanot La'Evyonim; Shabbat - "Al HaNisim" and special maftir/haftara; Sunday - Seuda and Mishlo'ach Manot.

Ed. note: Torah Tidbits will also (hopefully, IY"Y) be featuring a piece on Purim M'shulash in this week's issue - see elsewhere). We've decided to leave this Vebbe Rebbe column intact, with the hopes that readers will gain from the presentation in both instances.

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at www.ou.org or www.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@erezhemdah.org with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the Hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

[2] **Candle by Day**

There are many experiences in our lives that are sparks of inspiration. We often make the mistake, however, of regarding the spark as a constant-burning flame, and instead of catching the spark and fanning it into a flame within ourselves, we choose to sit in its glow. And we are surprised when, in an instant, the glow is gone and we find ourselves out in the cold.

From A Candle by Day by Rabbi Shraga Silverstein

[3] **CHIZUK and IDUD**

(for Olim & not-yet-Olim respectively)

Why does the first word in Vayikra end with an undersized ALEF? Moshe, say the Sages, wanted the word to be written not "Vayikra" - with the ALEF ("And He called") but as "Vayikar"-without the ALEF ("And He happened upon," as with Bil'am in Bemidbar 23:4).

In his humility, Moshe did not want to write a word that suggested that G-d regularly called to him. He wanted to appear as merely an occasional recipient of G-d's call - Vayikar. When G-d insisted that the ALEF be included, Moshe inserted the ALEF, but he made it smaller than the rest of the word.

None of us is a Moshe, but each of us is bidden to hear the call of G-d embedded within His Torah. We might think - might even wish! - that this call is only occasional - Vayikar. Not so. G-d calls us via Vayikra - with a healthy, full-sized ALEF.

Gd has provided us with special listening devices to enable us to hear His call. Through Torah study we can enter, however tentatively, the Divine Mind of G-d. Through prayer, we enable G-d to enter into our hearts and souls. Gemilut chasadim, deeds of kindness, is another "hearing aid" by which the echo of G-d resounds in our actions. And each of the 613 mitzvot constitutes a distinctive modality of G-d's call. Together they combine to make us the recipients of G-d's full Vayikra.

G-d can be heard anywhere, but primarily on the soil of Eretz Yisrael is His call heard most clearly, minus the foreign static

that is endemic to the Diaspora. Although Israel is often cacophonous, one can hear the call of G-d here as in no other place. In this Land, it is Vayikra, not Vayikar.

Rabbi Emanuel Feldman, Jerusalem

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat Ha'Shavuah

[4] **MicroUlpan**

Here's another one of those words that not too many people know (does anyone know it?) because everyone uses a barely disguised Hebrew-sounding version of the English word. What do you call a 2-piece exercise suit? The common Hebrew word is TRAINING, which sounds suspiciously like TRAINING. In "real" Hebrew? IMUNIT

[5] **A Touch of Wisdom, A Touch of Wit**

Baron Shimon Ze'ev Rothschild of Frankfurt was scrupulous in all details of Torah observance, and always endeavored to perform every mitzva in the most beautiful way.

He once brought a sofer - a scribe - from Russia to write mezuzot, tefillin, and the five megilot. When the sofer had finished, he came to Rothschild for his final payment

"Have you received anything on account?" asked Rothschild.

"Yes I have," said the sofer, "and I have everything written down in my diary. Let me see," he continued, taking his diary out of his pocket, "In April I took such-and-such an amount, in May such-and-such..."

"You go by the secular date and not by the weekly parshiyot?" exclaimed R' Shimon Ze'ev.

Rothschild paid the sofer what he owed him, and told him to take everything he had written with him.

Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder

[6] **Parsha Points to Ponder**

for Parshat Vayikra:

- 1) There is a long standing tradition to teach Vayikra to students learning Chumash for the first time. Why?
- 2) The Torah allows only domesticated animals to be brought as sacrifices. Why are (kosher) wild animals not permitted to be sacrificed?
- 3) G-d commands that before an animal is sacrificed, the person bringing the sacrifice must lean on the animal. Why must this be done?

Last week's Parsha Points to Ponder

(1) Why does the Torah use the repetitive language, "And the Jews DID according to all that G-d commanded to Moshe, like this they DID," upon the completion of the Mishkan?

Rav Moshe Shternbuch answers that the first action in the process connotes what Moshe taught the Jews to physically do in the donating process and the construction of the Mishkan.

There was another level, though, where the spiritual thoughts of the people enabled G-d's presence to dwell in the Mishkan. The last words of the pasuk refer to this aspect of its construction.

(2) Why did Moshe repeatedly dismantle and rebuild the Mishkan each day during the inauguration week?

Commentaries explain that the Mishkan serves as a model for how we must build a dwelling place for G-d within ourselves. Moshe showed us that even after we struggle to build a place for G-d's presence within ourselves, we will likely yield to temptation and 'tear down' Hashem's dwelling. When that happens we should learn from Moshe and pick ourselves right back up and rebuild that special place through repentance and increased spirituality in our lives.

(3) Did Moshe build the Mishkan or did it miraculously build itself?

Rav Shternbuch teaches that G-d only performed this miracle (that the Mishkan erected itself) after seeing the burning desire which Moshe had for the Mishkan to be built. Since it was Moshe's desire which forced the miracle, the Torah credits him with actually doing it himself. We learn from this that when we desire a closeness to G-d, He will come to help us and we will receive the credit for whatever we accomplish even with His help.

*Parsha Points to Ponder is prepared by Rabbi Dov Lipman of Beit Shemesh. Answers may be submitted to him at: ppp@israelcenter.co.il
Answers will appear next week.*

[7] **G'matriya Match**

ZACHOR EIT ASHER ASA L'CHA AMALEK BADERECH
B'TZEITCHEM MIMITZRAYIM:

Remembering Amalek helps us better appreciate the difference between Good and Evil.

This can lead to "those who love G-d (us), hate evil, G-d protects the souls of His followers, and saves them from the hand of the wicked." (T'hilim 97:10)

O'HAVEI HASHEM SINU RA SHOMER NAFSHOT
CHASIDAV MIYAD RESHA'IM YATZILEIM:

These p'sukim are G'matriya Twins. 2999

VAYOMER KI YAD AL KEIS KA MILCHAMA LASHEM
BA'AMALEK MIDOR DOR:

The pasuk has the same G'matriya as the 3 Amalek mitzvot:
ZACHOR, TIMCHEH, LO TISHKACH

[8] **Divrei Menachem**

Parshat Vayikra introduces us in a systematic fashion to the various sacrifices and offerings that were to be brought before G-d. Since the injunction to create altars from earth (rather than silver and gold) was issued immediately after the Ten Commandments, the rabbis deduced that the concept of this "Avoda" was one of the greatest acts of service to Hashem that a person could do.

Of course, offerings were commonplace long before the Torah was given. From the burnt offering of Noach and the altars built by Avraham, Yitzchak and Ya'akov we can trace this mode of dialoguing with G-d. We can also discern burned offerings consummating, as it were, the covenant between the people and

Hashem: "And they brought burnt offerings (Olot) and they slaughtered bulls to Hashem as feast offerings (Zevachim Shlamim)" (Shmot 24:5).

So, asks the Da'at Mikrah, why was it necessary for the Torah to elevate the Korbanot to such a high level and to announce the minutiae of the sacrifices to a people who were already familiar with these procedures?

It seems that before the Mishkan, individual and local custom colored the way in which Korbanot were offered. Now, however, with the Mishkan complete, Klal Yisrael was to serve G-d in a unified fashion. Not according to personal dictates, whims or intentions but precisely by His word. For by thus, "Walking in His ways, keeping His mitzvot and clinging to Him" (Yehoshua 22:5), Hashem reciprocates with lengthening your days (Melachim I 3:14).

UVCHEN Y'HI RATZON, SHABBAT SHALOM,

Menachem Persoff

SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

Birds and Mechusrei Kapara, those lacking atonement

In last weeks TT (#659) I quoted the pasuk, "If an individual... shall sin unintentionally, by committing one of the commandments of G-d that might not be done, and he becomes guilty, if the sin becomes known to him, he shall bring as his offering a she-goat ... (or a female sheep) (Vayikra 4:27). While for most sins, a penitent sinner only could bring a she-goat or a ewe as a Korban no matter what his economic situation was, there were three transgressions where he could bring a Korban Oleh V'Yoreid, i.e. a Korban which varied according to the financial means of the offender. (1) "If a person will sin: If he accepted a demand for an oath (incourt), and he is a witness - either he saw or he knew - if he does not testify, he shall bear his iniquity..." (Vayikra 5:1). Upon admitting that he swore falsely, the offender obligates himself to bring a Korban Oleh V'Yoreid (Shevu'ot 33b). (2) "Or if a person will swear, expressing with his lips to do harm or to do good, anything that a person will express in an oath, but it was concealed from him (i.e. he forgot that he had made the vow and as a result, he broke it), and then he knew and he became guilty..." (Vayikra 5:4). (3) "Or if a person will have touched any impure object... and makes himself guilty. Or if he touches the impurity of man... but he became aware of it and became guilty..." (Vayikra 5:2,3). Since under normal circumstances being impure was not sinful, a Korban Oleh V'Yoreid was only required when the Mikdash was entered or Kodashim eaten in a state of impurity" (See Shevu'ot 6b). After considering these three sins the Torah concludes, "if his means are insufficient for a sheep or a goat, he shall bring as 'an expression of the guilt of the sin that he has committed' two turtle doves or young pigeons to G-d, one for a Chatat and one for an Olah (Vayikra 5:6,11). TT Reader Tzipora from Yerushalayim protested, "You give your devotees (?) the wrong impression. The three instances that you wrote about are not the only times people could bring birds. Tell them about the four Mechusrei Kapara. Explain to them that the Metzora (the "leper", the person affected with the skin diseases described in Vayikra 13), the Yoledet (the parturient, Vayikra 12), the Zav

(the man who experienced certain type of seminal emissions, Vayikra 15:2,3), and the Zava (a woman who had unusual Nida-like bleeding after the conclusion of her normal menstrual period, Vayikra 15:25-30) could also bring birds." OK, Tzipora, you're on.

Mechusrei Kapara (lit. "lacking in atonement") "There are four whose atonement is incomplete" (Keritot 2:1). Even after the Mechusar Kapara has already waited his/her required time period (e.g. until sunset, seven days, etc.) and has already immersed in a Mikveh, the atonement and purification process is incomplete until he brought his required Korbanot to the Mikdash. During this interim period, the Mechusar Kapara assumed the status of a Tevul Yom (lit. one who immersed that day) and was forbidden to enter Mikdash grounds or eat Kodashim. The following morning the four Mechusrei Kapara, the "ex-Metzora", the Yoledet, the "ex-Zav" and the "ex-Zava" could bring their Korbanot and complete their purification and atonement.

The Metzora: Related in detail in Vayikra 14:1-31, two birds were required for the initial purification of the Metzora. Once the Metzora had been cured of his Tzara'at, and this was verified and orally proclaimed by a Kohein after a thorough visual inspection, the purification and atonement rites could begin. "The Kohein shall command: and for the person being purified, there shall be taken two live clean birds, cedar wood, crimson thread, and hyssop. The Kohein shall command and the one bird shall be slaughtered over an earthenware jar over spring water. ("On the basis of tradition" the slaughtered bird was then buried. Rambam, Hil. Tum'atTzara'at 11:1). And as for the live bird, he shall take it with the cedar wood, red thread, and hyssop, and he shall dip them and the live bird into the blood of the bird that was slaughtered over the spring water." (It is important to note that these first two birds were not Korbanot, therefore they did not have to be doves or turtle doves, the usual birds used for sacrificial offerings. They did have to be kosher birds and wild so that the surviving "live bird" would actually fly away. The slaughtered bird was slaughtered in the usual way, not Melika). "Then he shall sprinkle seven times upon the person being purified from the Tzara'at, he shall purify him, and he shall set the live bird free upon the open field" (Vayikra 14:1-7). "The birds should be alike in appearance, in size and in value and should have been bought at the same time" (Nega'im 14:5). On the morning of the 8th day, the M'taheir, the ex-Metzora still in the process of purification, was permitted to enter the Ezrat Nashim, the Court of the Women. He brought with him three "unblemished" sacrificial animals: a male lamb for an Asham - the guilt offering, a female lamb for a Chatat - sin offering, and another male lamb for an Olah, a burnt offering (Vayikra 14:10). However an indigent M'taheir brought "only one male lamb for an Asham to provide atonement for him" and two Korbanot Oleh V'yoreid which consisted "two turtle doves or two young pigeons... one shall be a Chatat and one an Olah" (Vayikra 14:21). (See TT616,617,618, The "Leper")

The Yoledet: A woman who gave birth became impure for seven days if the newborn is male; fourteen days if the child is female and during this period she was forbidden to her husband. Entrance to the Mikdash complex and the ingestion of Kodashim (consecrated foods, e.g. meat from Kodashim Kalim, sacrifices of a lower level of sanctity etc.) was barred to her; "she may not touch anything holy". At the conclusion of this period and even after she immersed in a Mikveh, there was an additional waiting period of 33 days for a male child (40 total) and 66 days (80 total) for a female, when she could cohabit with

her husband but still could not enter Mikdash grounds or eat Kodashim. At the end of this additional period (actually on the morning of the 41st day or the 81st day) the Yoledet was required to bring a turtle dove or pigeon for a Chatat and a male sheep for an Olah. (The Chatat is offered first.) "But if she could not afford a sheep", she could bring two turtle doves or pigeons for her Korbanot (Vayikra 12:1-8). R. Simeon bar Yochai was asked why the parturient must bring a Chatat. He answered, because of the possibility that, in the pain of birthing, she might have sworn "impetuously" never to cohabit with her husband again (Nida 31b). "It once happened in Jerusalem that the price of a pair of pigeons rose to a golden dinar. Said R. Simeon ben Gamliel, 'By this sanctuary, I shall not go to sleep tonight until they cost but a silver dinar.'" He issued a decree permitting a woman who ordinarily would be obligated to bring five pairs of birds as Korbanot to offer only one pair, "there upon, the price of a pair of birds stood at a quarter of a silver dinar each" (Keritot 1:7).

Tzipora, there's more coming!

Towards Better Davening and Torah Reading

We've made the distinction many times, between a "sloppy" pronunciation that changes the meaning of a word and one that doesn't change the meaning. The former is a "serious" issue; the latter, less so.

However, for the reading of Parshat Zachor, greater care is called for, because the reading of the three-pasuk maftir this Shabbat is the fulfillment of a Torah Mitzva. (In contrast with the rabbinic mitzva of all other public Torah reading.)

Let's take the opportunity of Zachor to look at a few SH'VAs in that portion. b'tzei-T'CHEM (or b'tzei-S'CHEM in Ashkenazis accent). Either way, the SH'VA under the TAV (correct pronunciation of the last letter of the ALEF-BET; not sounding like the English word TOUGH, as many of us are used to saying) is a SH'VA NA, belonging to the following syllable, not the previous one. The SH'VA is sounded like a very short vowel and is not silent, like a SH'VA NACH is. Once you appreciate the distinction, your ear will pick up a good pronunciation of SH'VAs from the "sloppy" ones.

Similarly, ASHER ka-R'CHA (kaw-R'CHAW) ba-DE-rech... The REISH with its SH'VA NA belongs to the CHA syllable, not to the KA.

And one more commonly NACHed SH'VA NA, with a difference - o-Y'VE-cha (your enemies). In this case, the mispronunciation of the SH'VA under the YUD makes the first syllable sound like OY (as in OY VAY!). The first syllable is O. The YUD with the consonant sound of a Y, has a short vowel sound and is attached to the next syllable.

On the other side of the coin, the SH'VA of the YUD of vai-za-NEIF is NACH and belongs with the VA in the first syllable of the word.

TTRIDDLES...

are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

Last issue's (P'KUDEI) TTriddles:

- [1] The plowing-carpentry connection
- [2] Seven among the seven of the seventh
- [3] B'reishit, Sh'mot, Vayikra, Bamidbar, Melachim - which is odd man out this Shabbat?
- [4] Yaz was the most recent
- [5] PI ESRONIM ROSH
- [6] Mitzva version of Wisk's old complaint
- [7] Vertical s'chach?
- [8] Off-beat REMEZ to Longfellow's midnight rider
- [9] 15 times in the haftara; only 3 times in the Torah reading

And the envelope, please...

[1] Among the skills listed for Aholiav b. Achisamach of Dan (chief assistant to Betzalel), was that he was a CHARASH, defined by Targum Onkeles as NAGAR, carpenter. CHOREISH is to plow. Same root.

[2] Seven (animals mentioned) among the seven (p'sukim) of the seventh (Aliya) refers to the lambs of the Rosh Chodesh Musaf (which we read as Sh'vi'i this past Shabbat).

[3] The books of Tanach from which we read this past Shabbat are Sh'mot (weekly sedra and maftir of Sh'kalim), Vayikra (at Mincha), Bamidbar (the Sh'vi'i for Rosh Chodesh), and Melachim (the haftara of Sh'kalim). The odd man out is B'reishit, the one book of the five listed from which we did NOT read.

[4] With apologies to EB and other non-American TT readers, this was a baseball-based TTriddle. Yaz is Carl Yastrzemski, Boston Red Sox left fielder (1961-1983), who was the last player to win the Triple Crown (league leader in batting average, home runs, and RBIs) in 1967. L'havdil (but not so in TTriddle terms), the three Torah's of this past Shabbat were adorned (in some shuls) by three crowns.

[5] These are the 9th words in each of the readings in the three Torahs of this past Shabbat. What's the significance in the 9th word? None. Just kept going until a trio of words sounded good.

[6] For this TTriddle, one had to remember Wisk's old complaint, which was: "Ring around the collar". The mitzva version of that in P'kudei (and T'tzaveh) is the specially re-enforced collar of the ME'IL, to prevent it from tearing, and thereby violating the prohibition.

[7] After the Luchot were put into the Aron and the poles were inserted into their rings, and the KAPORET was placed atop the Aron, the Aron was placed into the Mishkan and the PAROCHET was hung to section off the Holy of Holies. VAYASECH AL ARON HA-EIDUT, it (the PAROCHET) shielded the Aron. The word VAYASECH connotes S'CHACH, usually horizontal, but in this case, vertical.

[8] The tally of silver given in the opening portion of P'kudei was 100 KIKAR (talents) and 1775 shekels. The famous colonial American silversmith (we can say that he had a TALENT with SILVER), Paul Revere, made his famous ride - immortalized by H.W. Longfellow's poem) in on April 18, 1775.

[9] The word KESEF (silver) occurs twice in P'kudei, once in Parshat Sh'kalim, and 15 times in the haftara of Sh'kalim.

[10] The answer to the 10th TTriddle, had there been a tenth one, is SHISHI-CHAZAK. GR sent in this solution, undaunted

by the fact that there wasn't a TTriddle to fit, feeling that there should have been. We agree. And we leave it to you (some of you) to make up a suitable TTriddle which can be used the next time P'kudei is a 3TSh (3-Torah Shabbat), which is scheduled for three years from now and then 44 years after that.

Speaking of GR, he is hereby elevated to the rank of Grand-Master TTriddler. This for his solving the longest-running hidden TTriddle in Torah Tidbits history. Details to follow.

This week's TTriddles:

- [1] necessary addition can last
- [2] Spies Sarah, Aharon, and Avshalom founded it
- [3] $x = (P + x) / 5$
- [4] Two little letters missing from the first two words - where?
- [5] Most people leave after afternoon services. Who's left?
- [6] plus one element from the Parsha Pix

PURIM...

Women & Zachor

The Torah commands us to remember what Amalek did to us on our way out of Egypt. On first thought, this command should apply to women as well as men. We all came out of Egypt; we were all attacked by Amalek. We should all be obligated to hear the public reading of Parshat Zachor.

On the other hand, the mitzva of Zachor is specifically observed on the Shabbat before Purim, making it a Time-Related Positive Mitzva from which women are exempt. (At least many of those kind of mitzvot. There are exceptions.) So maybe women are exempt.

Zachor is NOT a time-related mitzva in its original presentation. The Torah does not say when to do the mitzva. Only to do it. The Sages determined that the mitzva should be observed yearly, and specifically on the Shabbat before Purim, in order to link Amalek and Haman. But at its core, Zachor is not time-related and therefore women should not be exempt.

There is another issue to this question. There is a school of thought that the mitzva of Zachor is tied to the other positive command of TIMCHEH, to destroy Amalek. This opinion considers only those who are obligated to fight in wars (i.e. men) to also be obligated to Remember what Amalek did. Therefore women are exempt.

On the other hand, there is the school of thought that each mitzva of Parshat Amalek stands on its own. True, TIMCHEH is in the domain of the men, but Zachor is for everyone.

S'faradim generally consider women to be exempt from the mitzva of Zachor, while Ashkenazim encourage women to meticulously fulfill the mitzva of Zachor. (S'faradi women also go to hear Zachor, but not with the air of obligation common among Ashkenazim.) Shuls will have a reading of Zachor after davening and/or at Mincha, to accommodate women (and men too, but less common) who missed Zachor in its regular Maftir slot.

A partner issue of the two opinions about a woman's obligation in the mitzva of Zachor, is if the "other" Amalek passage, i.e.

VAYAVO AMALEK from the end of B'shalach, which is the reading of Purim morning (and for us in Yerushalayim, this year it is the maftir of Shabbat Purim), is acceptable for the mitzva of Zachor or not.

We generally say that for a man, only Zachor from the end of Ki Teitzei can be heard in fulfillment of the mitzva. This is so because it is in that portion that TIMCHEH (destroy Amalek) appears. And we take into account that the mitzvot are linked, making VAYAVO AMALEK insufficient to qualify for the mitzva of Zachor.

However, for a woman, VAYAVO AMALEK of Purim morning is an acceptable text for the mitzva of Zachor. If Zachor & Timcheh are linked, then women are exempt. But if they are obligated on Zachor, it is only because it is not linked to Timcheh, in which case VAYAVO AMALEK is a perfectly fine text to hear in fulfillment of the mitzva of Zachor.

Bottom line: A woman should make a serious effort to hear Parshat Zachor this Shabbat. If circumstances prevent that, then she should refocus her efforts on the following Friday (outside Jerusalem) or Shabbat (in Jerusalem) when VAYAVO AMALEK will be read. And, exempt or not, hearing Zachor still fulfills a mitzva.

A boy or girl who has reached the age of mitzvot during this past year should have special kavana for their first Zachor, since one opinion holds that only once is necessary to fulfill the Torah-level mitzva.

Taanit Esther

Some say that we fast on Taanit Esther because of the fast that Esther declared upon the Jews of Shushan before she approached the king to plead for her people. It is likely that the name of the fast day comes from that episode in the Megila, but not the fast day itself.

Some say that on days when the Jewish People wage battles, they fast and pray for Divine help and guidance. Such a day was the 13th of Adar, the date of Taanit Esther.

Some say that the fast is actually mentioned in the Megila, which speaks of DIVREI HATZOMOT V'ZA'KATAM - ...the matters of the fasts and the wailing.

And some suggest that the fast was instituted as an atonement and TIKUN (repair) for the Jews of Shushan attending the parties of Achashveirosh, at which he flaunted the plunder of the Beit HaMikdash and at which he belittled G-d. The Jews had no business enjoying those parties. Therefore, abstaining from food and drink serves as an atonement and TIKUN.

And, ironically, so does the eating and drinking of Purim day. There are two ways to atone for sins of eating and drinking. One is to fast, and the other is to indulge in food and drink, even to an excess... that is L'SHEIM SHAMA- YIM, for the sake of Heaven and for the fulfillment of a mitzva.

Taanit Esther serves as a sobering reminder not to indulge in food and wine for the wrong reasons on Purim. Taanit Esther embodies the serious side of Purim, which we tend to ignore or overlook on Purim day itself.

The SHORT and the LONG of Purim M'Shulash

The following is informational for everyone, applicable for Jerusalemites.

In our fixed calendar, Purim (14 Adar) cannot fall on Shabbat. Shushan Purim can, and does this year.

Purim M'shulash occurs on average 11½% of the time, but its occurrences are not evenly distributed. In the current century (the 58th since Creation), we've had 7, plus this year and 3 more scheduled, making 11 in 100 years - just about average. but look at the gaps: [20 yrs] 5710 [4] 5714 [20] 5734 [3] 5737 (4) 5741 [13]5754 [7] 5761 [4] 5765 ([3] 5768 [13] 5781 [4] 5785 [20]).

[Whenever J'lem-Purim is Shabbat, so will Erev Pesach be. Another complex halachic issue. And the following Rosh HaShana will begin on Tuesday.]

In Jerusalem, when the 15th of Adar is Shabbat, some of Purim's practices are pulled back to Friday, some are done on Shabbat, and some are postponed until Sunday. Hence the term Purim M'shulash, Triple Purim. [Hey, do you think that the term Purim M'shulash is the source of the standard shape of a Hamantash? A]

The basic, essential aspects of Purim M'shulash are relatively simple, and are as follows:

Megila reading on Thursday night and Friday (like the rest of the world).

Friday - Matanot LaEvyonim.

On Shabbat, we in Jerusalem, say Al HaNisim in each Amida and Birchat HaMazon.

On Shabbat, we read the Torah reading for Purim. This is done in a second Sefer Torah, following Parshat HaShavua in the first. Special haftara for Shabbat Purim is the same as the week before - Parshat Zachor.

Seudat Purim and Mishlo'ach Manot are done on Sunday, as is imbibing in wine AD D'LO YADA.

That's the short of it. Two Purim practices on each of three days.

But there's more to say...

Taanit Esther is Thursday for every- one. It is customary to give ZEICHER L'MACHATZIT HASHEKEL at Mincha of Taanit Esther, or before Maariv and Megila reading, to commemorate the Half Silver Shekel. Minimum is a half NIS. Custom is to give 3 half-NIS coins. Also a custom to add to the 1.50NIS to bring the amount up to equal the value of the original Silver Half Shekel, 10 grams of silver, which is approx. 10.50NIS at today's price of silver and the current value of the shekel.

It is preferable to continue fasting until after Megila reading, but one who fears that his Megila-reading (listening) will be compromised, may break his fast after Maariv and before Megila.

No Al HaNisim on Thursday night or Friday, even though we read Megila. No Torah reading on Friday morning.

Megila is not read on Shabbat for the same reason Shofar is not blown on Shabbat and Lulav & Etrog are not taken on Shabbat. Our Sages banned these mitzvot on Shabbat lest a Jew mistakenly think that it is permissible to carry in a public domain without an Eiruv for the purpose of fulfilling the mitzva. The ban is "across the board", even where there is an Eiruv and where people are knowledgeable and would not make a mistake. Aside from protecting Shabbat from inadvertent violation, this

Rabbinic ban highlights the supremacy of Shabbat among the mitzvot.

On a Hashkafic level, we can say that the Shabbat-message of G-d's Creation of the world and His continuing role as Master of the Universe must not be negated by an attempt to proclaim Him as King, or acknowledge His control of nature, or demonstrate His working behind the scenes of Jewish History.

Megila is pulled back to the 14th of Adar, rather than postponed until Sunday, because the Megila insists that the days not be passed without Purim's major observance of Megila reading.

Al HaNisim and Torah reading remain on Shabbat since it is Purim and there is no reason to move those practices anywhere else.

Seuda and its companion mitzva of Mishlo'ach Manot would clash with Shabbat and even the preparation for Shabbat on Friday, so they are postponed until Sunday.

[Outside of Jerusalem, Purim is Friday and the Seuda is preferably held in the morning, to avoid encroaching on Shabbat preparations and spoiling one's appetite for the Leil Shabbat meal.]

Although there is always a preference to hear Megila with a Minyan, when we hear it "early" the preference *almost becomes an imperative. This applies to both men and women. People who cannot get to shul for Megila (either at night or during the day) who in regular years might suffice with a private reading in the house, this year should go out of their way to have a minyan at home. Even if the other 9 people have already fulfilled the obligation of Megila, the 10 of you are still considered the Tzibur that the Halacha wants. For Megila purposes, a group of 10 women for women counts as a Tzibur.

[Generally, one should not rely on a mixed group of 10, except in extenuating circumstances.]

Bottom line: Megila read privately is still "kosher", including brachot, but should be avoided if possible (this year in Jerusalem).

* The reason this is only "almost" a requirement is based on an opinion that since we all read the Megila on the 14th of Adar, then we need not view our reading as early. If so, then there would not be any difference in the Minyan issue this year.

It sounds a bit strange, but people should be reminded on Friday non-Purim, NOT to say Al HaNisim. The temptation will be there because of the Purim atmosphere.

Speaking of which, it is proper to dress nicely on Thursday night and Friday, in honor of the Megila, even though it is not our Purim.

Besides Megila reading, the other mitzva of Purim that is to be fulfilled on Friday is MATANOT LA'EYONIM. Care should be taken to give to at least two poor people who live in Jerusalem. The recipients of the money or gifts of food should not use it all up on Friday, but keep some until Sunday morning. (If the poor people use the money to buy food for Shabbat and for Sunday's Seuda, this is fine because that's what MATANOT LA'EYONIM is supposed to be for.)

The other mitzvot of Purim, namely Mishlo'ach Manot, Seudat Purim, and the custom to drink a bit more wine than one is accustomed to, do not officially apply to Jerusalemites on Friday, but it is suggested that one do each aspect of these mitzvot (in token form) on Friday. One should give a simple two-food minimum Mishlo'ach Manot to one person on Friday,

although the main observance of this Purim mitzva is Sunday for Jerusalemites.

So too, should one eat a meal on Friday morning (before halachic noon) and have in mind the mitzva of Seudat Purim - even though our main fulfillment of Seuda is Sunday. [Do you have to? No. Should you? Yes. With HaMotzi? Yes. Meat? Let your conscience and appetite be your guide.]

Similarly, a modest drink of wine and a subsequent nap that often is induced by wine, would be in keeping with the "extra measure" of doing those mitzvot on the same day that we read Megila.

Remember, none of the above is MEI-IKAR HADIN, part of the actual requirements of Purim, but it is praise-worthy to do these mitzvot on Friday, nonetheless.

[We suggest that you take things you read in Torah Tidbits as suggestions only and that you consult your Rav for what you should actually be doing.]

Back to Al HaNisim for a moment. A Jerusalemite who unthinkingly says Al HaNissim on Thursday night or Friday, in the Amida or Birkat HaMazon does not have to "correct" that error. Still, one should be careful to think and act in a halachically proper manner.

SHABBAT

Shabbat is the "real" Purim in Yerushalayim. Al HaNisim is said in each Amida of the four Shabbat davenings. If one forgets Al HaNisim, and remembers the omission before concluding the bracha of HATOV, go back and say it. After the bracha, one continues until right before YIH-YU L'RATZON at the end of ELOKAI, N'TZOR, and says it there. Finished the Amida? Do not go back.

Similar rule for Birkat HaMazon. Within the NODEH bracha, go back and say it. Past that point, do not go back, but say it in the HARACHAMAN section of the benching. In this case, the beginning is modified to fit.

HARACHAMAN HU YA'ASEH LANU NISIM, K'MO SHE'ASITA LAVOTEINU BAYAMIM HAHEIM BAZMAN HAZEH. BIYMEI MORDECHAL...

If one finishes Birkat HaMazon and then realizes his omission, he does NOT go back.

The above rules for Al HaNisim apply to each person on his Purim.

The Friday night meal should have something extra or special in honor of Purim, although the meal is primarily a Shabbat meal.

In Jerusalem, on Shabbat morning, two Torahs are taken out of the Ark. In the first, we read Tzav, which is Parshat HaShavua. After CHATZI KADDISH, we read from the second Torah that which everyone else have read on Friday morning - the 9-pasuk portion of VAYAVO AMALEK, from the end of B'shalach. The haftara for Shabbat-Purim is the same as that of Parshat Zachor. This means that we read the same Haftara two weeks in a row, while the rest of the world reads the regular Haftara for Tzav.

Those who follow Minhag Yerushalayim and say special Psalms on special days in lieu of the regular ones, do NOT say the Purim psalm on Friday because it isn't Purim in Yerushalayim, nor on Shabbat, since Shabbat's Psalm "trumps" Purim's.

A person in Jerusalem who did not hear Megila on Friday, may not read it on Shabbat (because of the ban mentioned above), but should say Full Hallel on Shabbat, without brachot. This is not required, but suggested. (The rationale is that we don't say Hallel on Purim because Megila takes its place - there are other reasons- but if one didn't hear Megila and now cannot hear or read it - because of Shabbat - then Hallel is the way to acknowledge and thank G-d for His miracles.)

Matanot La'Evyonim

To be done on Friday. Without the busy-ness of the Seuda and Mishlo'ach Manot, one can and should do an extra nice job on this important Purim mitzva. Make this mitzva a priority (as it should be every year). Preparing and giving a food package that looks like a nice Mishlo'ach Manot, when given to a poor person will satisfy the mitzva of Matanot La'Evyonim without embarrassing the recipient. Even if you usually give money to a gabbai in shul who sees to it that the money is distributed to poor people on Purim, should try to take care of this mitzva in a more personal and dignified manner. Matanot La'Evyonim should be done on Shabbat (with food) if possible. Remember that the MAIN fulfillment this year is Friday.

Seuda & Mishlo'ach Manot

Main observance is on Sunday. Because of varying opinions on the subject, some have the custom of giving a token Mishlo'ach Manot (two different food items to one person) on Friday and on Shabbat as well. Similarly, the main Seuda is Sunday. Some also will have a modest seuda on Friday before noon. On Shabbat, the custom is to add something special (extra fancy dessert, side dish, wine) to the main Shabbat meal. Some try to schedule the Shabbat meals to add an extra meal in honor of Purim. This can be accomplished by splitting lunch. Fruit and appetizer, for example, then bench. Go to early Mincha (just a suggestion). Then come back, wash for HaMotzi again (should be on Lechem Mishna) for the main dish and dessert. Token Purim observances on Shabbat should not be too overt. Sunday is the "real" Seuda. Some finish before dark. Others say that there are Kabalistic reasons to extend Seuda into the night even when it is the 17th of Adar.

Some say AL HANISIM as a Harachaman for the Purim Seuda, on Sunday afternoon, even though Jerusalem's Purim is Shabbat.

It is a nice idea to have a new fruit on Shabbat which requires a SHEHECHE- YANU. When saying the bracha, one should have in mind the day and its mitzvot. The same goes for Sunday, if possible. On a regular Purim, the SHE- HECHHEYANU of the daytime Megila reading is used for the mitzvot of the day. In the case of Purim M'shulash, some suggest the new fruit for Shabbat and Sunday in addition to having the mitzvot in mind at Megila reading on Friday.

Whatever you do on Friday and/or Shabbat as far as Seuda, Mishlo'ach Manot, and wine-drinking, remember that Sunday is the main day for these aspects of Purim.

Drashot, shiurim, and Divrei Torah on Shabbat relating to Purim are an important part of the observance of Shabbat-Purim, in the absence of Megila on that day.

Traveling to J'lem for Shabbat? See elsewhere (maybe) and/or ask a Rav.