

This Shabbat is the 192nd day (of 383); the 28th Shabbat (of 55) of 5765

לַיְהוּדִים הַיְתֵתָה אֹרְחָה וְשִׁמְחָה וְשִׁשְׁזָן וְיִקָּר: אסתר ח:טז

Shushan Purim ^{on} Shabbat Jerusalem

There are two separate issues here which taken together make a powerful statement. First we have the split observance of Purim, with "regular" cities observing Purim on the 14th of Adar and walled cities on the 15th. The Megila tells us what happened historically to lead our Sages to the two days of Purim, but we still can ask why they did it. They did not have to. They could have declared Purim to be a one-day festival, or more, without separating walled and unwalled cities onto different days. And although we call the 15th of Adar Shushan Purim, it is NOT in honor of Shushan that we have different days. It is in honor of Yerushalayim. Mentioned only once in the Megila - as the place from which Mordechai was exiled, it becomes highlighted in Purim observance, even though - or maybe because - it was desolate and in ruin at the time of the Purim story. How can we celebrate anything - including Purim - without placing J'lem above our joy?

The Purim story takes place in Exile - can only have taken place in Exile. And in its aftermath, we were still in Exile. Building the Beit HaMikdash is a pre- and post-Purim theme, and the anticipation of the Geula is the "and we lived happily ever after" that needs to be part of the story and celebration. Jerusalem remains part of the Purim story because it is THE place where Purim is observed on the 15th of Adar. Shushan is long gone; Jerusalem is here to stay. (There are many cities that observe the 15th in addition to the 14th due to doubt, but only Jerusalem is a definite 15th.) Pesach has its L'SHANA HABA'A BIRUSHALAYIM; Purim is observed in Jerusalem on its own day.

The other issue is the ban on Megila reading on Shabbat, which creates the unusual Purim M'shulash we are celebrating this year. We know that the ban (like that on Shofar and Lulav on Shabbat) is to avoid inadvertent violation of Shabbat by someone who would think that it is permissible to carry in an un-Eiruv'd public domain in order to read/hear the Megila. What would you say is the probability of a Jew who owns a Megila, cannot read it, lives where there is no Eiruv, and who wouldn't know that you can't carry on

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...

The word **CHODESH** in some form or another occurs 24 times in the Megila. Four months are identified by number and name: the 10th month Tevet, when Esther was taken to the palace of the king, the 1st month Nissan, when Haman cast his lots, the 12th month Adar, upon which fell the lot, and the 3rd month Sivan, during which Mordechai received permission to write and distribute a call to defend against Haman's decree.



CHODESH refers to Nissan 3 times, Tevet twice, Sivan twice, and Adar 13 times. 3 times, the word occurs in the description of the "processing" of the girls for the king, and once in the description of the lots cast by Haman.

The month Adar also appears in the book of Ezra. Besides being a month, Adar is also a place and a person (grandson of Binyamin).

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OTHER Z'MANIM
Correct for Jerusalem

Candle Lighting and Havdala Times
Standard (Winter) Time

Correct for TT 661 • Rabbeinu Tam (I'm) - 7:10pm

5:20pm	Jerusalem	6:31pm
5:37pm	Gush Katif	6:35pm
5:35pm	Raanana	6:33pm
5:35pm	Beit Shemesh	6:32pm
5:35pm	Netanya	6:33pm
5:35pm	Rehovot	6:33pm
5:16pm	Petach Tikva	6:33pm
5:35pm	Modi'in	6:32pm
5:35pm	Be'er Sheva	6:33pm
5:34pm	Gush Etzion	6:31pm
5:34pm	Ginot Shomron	6:32pm
5:19pm	Maale Adumim	6:31pm
5:28pm	Tzfat	6:31pm
5:34pm	K4 & Hevron	6:32pm

Ranges are THU-THU 13-20 Adar B (March 24-31)

Earliest Talit & T'filin - 4:48-4:39am
Sunrise - 5:38-5:29am
Sof Z'man Sh'ma - 8:41-8:36am (7:56-7:50am)
Sof Z'man T'fila - 9:42-9:38am (9:12-9:08am)
Chatzot (halachic noon) - 11:45-11:43am
Mincha Gedola (earliest Mincha) - 12:17-12:15pm
Plag Mincha - 4:37-4:40pm
Sunset - 5:58-6:03pm (5:53-5:58pm)

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)
Shabbat afternoon shiur 4:15pm
Yaacov Peterseil & Co.
Mincha 5:15pm
Motza'ei Shabbat, 8:30pm
Rabbi Yaakov Moshe Poupko

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Shabbat even to facilitate a mitzva? Very low. Chazal did not have to make a ban on Megila on Shabbat, applicable to every Jew regardless of where they live and how knowledgeable they are. But they did. And what it shows us - what we could suggest it was meant to show us - is that the Purim message is subordinate to the message of Shabbat. Shabbat demonstrates and reminds us that G-d created the World and everything in it and continues as Master of the Universe. Megilat Esther and Purim tell us that sometimes G-d functions behind the scenes and maintains His guardianship of the People of Israel. What a mockery it would be to proclaim G-d's presence in Jewish History while doing something, albeit good-intentioned, that inadvertently violates the sign of His Mastery of the World.

Neither Shabbat nor Jerusalem are main "characters" in the Purim story. But both represent a wholeness of Judaism that Purim is but a part of.



Tzav Stats

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

Written on 169.8 lines in a Sefer 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 G'matriya purposes, or there was a slightly different p'sukim-breakdown in the past.

1353 words - 38th (3rd in Vayikra)

5096 letters - 38th (3rd in Vayikra)

Mitzvot:

18 of 613; 9 positive; 9 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 - 11 p'sukim - 6:1-11

[P> 6:1 (6)] After the preliminary descriptions of the different korbanot from 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 "Trumat 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].

SDT The portion from the beginning of Tzav until this point is one of the daily readings of the Korbanot section of the Shacharit service. 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 - HEE HA'OLAH... - It (the passage) IS the Olah.

SDT 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 (or 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 large number.

[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 - 2nd 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 (such as the SDT immediately above) are for always.

Shlishi - 3rd Aliya - 28 p'sukim - 7:11-38

[P> 7:11 (17)] The Torah next discusses the Sh'lamim, [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'lamim 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, 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 fits with our previous notions concerning Shabbat and the Mishkan, that the sanctity of time is "higher" than that of place. (from a 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 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.

These are the rules of the various types of korbanot that G-d commanded us at Sinai.

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.

According to Rashi, the seven day inauguration period for the Mishkan preceded its erection. This, says Rashi, is another example of EIN SEDER MUKDAM U'M'UCHAR BATORAH, that the Torah is not always in chronological order.

Note from the Torah Tidbits chief statistician: This portion of R'VI'I in Tzav contains the middle of the Torah in P'sukim. According to my (computer assisted) count, the midpoint of the Torah is between p'sukim 8 and 9 of Vayikra 8. This is one pasuk later than where the standard Chumash says the midpoint is. This discrepancy might be explained by different treatment of Parsha breaks within a pasuk. Might be explained. There may be other reasons.

The midpoint of the Torah in words is contained within the Chamishi portion of Tzav. The words EL HAYESOD in Vayikra 8:15 is the midpoint, with EL belonging to the first half of the Torah, and YESOD being the first word of the second half. And the ALEF of HU in 8:28 is the midpoint for letters. Thus, the midpoints of the Torah in p'sukim, words, and letters are all in Parshat Tzav [The midpoint of the Torah in lines is in Shmini.] Note: these midpoints are not the same as the one's found in standard Chumashim.

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 (smicha) is accompanied by confession (vidui) or words of praise to G-d, depending upon the 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 that 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 bringing 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, indicates their integral involvement in the whole process.

Sh'vi'i - 7th 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 an honor-guard.

SDT Rashi teaches us that in addition to this one-time isolation of 7 days, there were two other times the Kohen 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.

Outside of Jerusalem...

Last 4 p'sukim are reread for the Maftir. The regular haftara of Tzav is from Yirmiyahu (7:23-8:3 and finishes with 9:22-23).

In all 12-month years, Tzav is Shabbat HaGadol. In 13-month years, it can be Zachor or Para, or Purim (Yerushalayim), or REGULAR (10% all over; another 3.9% outside Jerusalem).

The main theme of the haftara is G-d's disgust with the people who bring korbanot but behave terribly. If the sedra talks of korbanot, we need the harsh reminder that they are not appreciated by G-d (so to speak, and putting it mildly, if the people don't listen to Him, keep His mitzvot, and turn away from Him. The final two p'sukim (following a skip in the reading) ask us not to be boastful about wisdom, strength, or wealth, but only our pursuit of knowledge of G-d and His qualities of Chessed & Justice.

In Yerushalayim...

Maftir - second Torah 9 p'sukim; Sh'mot 17:8-16

This is the Torah reading for Purim morning, which is usually a weekday, in which case it is read in three Aliyot of 3 p'sukim each. On Shabbat (11½% of the time in Jerusalem; never outside Jerusalem), it is the Maftir in the second Torah.

As with Parshat Zachor, the reason for this Torah reading is the connection between Amalek and Haman, and between Yehoshua's fight against Amalek and Mordechai's. Whereas Zachor contains the command to

remember, destroy, and never forget, this portion consists of the original account of Amalek's attack and the combined religious (Moshe, Aharon, Chur) and military (Yehoshua) response to the attack. We also have G-d's commitment as ally in the perennial war against Amalek and its ilk.

Haftara - 33 p'sukim - Shmuel Alef 15:2-34

Same as the one for Parshat Zachor, last Shabbat

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 Mashiaich. G-d too "fights", so to speak. And we must do our part.

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 277 (part ten - final) • **Labor Law**

More on Employee may consume produce of field

As stated in the previous lesson, the Torah grants the farm employee the right to eat produce on which he works. However, the right to eat is limited to certain stages in the movement of the produce from the farmer's soil to the consumer's table. This limitation results in a difference between produce that has been detached from the ground and produce still attached to and growing in the ground.

If the produce is still attached to the soil, he may eat the produce only during the limited time that he does the final act for which he was hired in relation to the attached produce.

If the produce has been detached from the ground, his right to eat the produce on which he works thereon extends only until the time that it has been sufficiently processed so that the farmer has liability for tithes.

These laws appear in Maimonides, Laws Dealing with Tithes, chapter 3:

Produce is generally not subject to tithing until it is detached from the soil.

The following products have reached the time of tithing [the laws have been paraphrased]:

1. Grain when the pile has been smoothed down. What constitutes smoothing down? Leveling the surface of the pile with the winnowing shovel at the end of the processing. If one does not smooth the pile down, it becomes liable for tithing when the employee has heaped it in a pile.
2. Pulse once it is sifted; if it is not sifted, then when the employee has smoothed down the pile.
3. Melons, pumpkins, and watermelons when the employee rubs them with his hands to remove the hairlike fuzz that makes them shine. If he does not rub them, the preparation is completed when he piles them in a heap or in the case of watermelon, when he arranges them in their assigned place one alongside the other.

4. Vegetables usually tied into bundles, when they are so tied. If they are not usually tied, when they fill the vessel.

5. Wine, when the employee has poured it into jars and has skimmed the skins and the grape skins off the mouths of the jars.

6. Olive oil when it drops into the pressing trough.

7. A round fig cake when its surface has been smoothed down; loose dried figs when they have been stamped down; if they are gathered in a bin, when the employee rounds them off with his hand at the mouth of the bin.

8. Figs and grapes lying on the drying pad, when they are taken up. Generally speaking the farmer must give to a Kohen and to a Levite. Once the produce has reached the stage of processing at which there is an obligation to give tithes from the produce to the Levite, the Torah right of the farm employee to eat thereof terminates. In addition to the tithes, there is also an obligation for a person who uses certain grains such as wheat to make dough also to give a certain portion of the dough to a kohen. In these situations the right of the employee to eat of the produce extends beyond the time of tithing until the time that the obligation to give dough to the kohen is present, that is, until the water has been added to the flour in order to be able to knead the dough. If the employee is working with wheat, the presumption is that the wheat will be used for flour to make dough; if he is working with other grains, the presumption is that they will be used for flour. Thus, the test of when the employee may eat from the owner's produce is determined by the aforementioned window in time.

The Talmud and the codes give examples of such times: Generally the act of cutting or harvesting the produce is the final act and the employee may eat at such time. In the case of olives or grapes, it is the intent of the owner that is controlling. If he wants the grapes for wine or olives for oil, then the termination of the eating time is when the grapes or olives are put into the wine press or olive press. The employee may not eat them prior to such time nor after such time. If he is hired to pluck grapes, putting the grapes into a basket until it is full shaking the grapes out of the basket into some other place, returning to the vineyard, plucking more grapes, and again filling the basket and so forth he may not eat the grapes until he has filled the basket. Nor may he thereafter carry off the grapes in his hands or take more than he requires for eating or give it to others. While the employee is engaged in placing the grapes in the vat for pressing he may eat of the grapes but may not drink the wine. When he has the right to eat the produce, he may not pause to eat the produce. Rather he must eat it while continuing in his work.

An employee may not overeat of that which he is permitted to eat from the owner's produce. However, he may refrain from eating until he reaches the best produce and then eat. He may eat more than he earns but should not be gluttonous otherwise he will not be rehired. Under those circumstances where a guard is permitted to eat if he is guarding five stacks he must not eat his fill from one of them but must eat proportionately from each stack.

The employee may not take grapes and squeeze out the juice and throw away the husks since this will result in his taking larger number of his employer's grapes. For the same reason, a worker may not eat grapes together with bread or salt since this may increase the number of grapes he will eat.

The employee may not without informing his day employer have another job at night since this will leave him too tired to work effectively in the daytime on his main job.

The employee must concentrate on his work and diligently perform his work to the best of his ability.

Current practice

I have done considerable research and was not able to find sources that discuss the present status of those laws regarding workers on farms that are mechanized. Does a tractor driver or a driver of a gigantic harvesters have the same rights as did the farmer who harvested by hand? I assume that there are answers given to these questions since most farms organized by observant Jews who want to abide by halachah did so on what are known as religious kibbutzim collective settlements or cooperative settlements and there were rules promulgated by the settlements to cover the relationship of the workers toward the settlement and vice versa.

Should the question arise as a practical question I would hope that the tractor driver who harvests grain and other products will be granted, within the limits set above, the same right as the harvester who harvested by hand.

As for detached produce there is no reason why the rules set out should not apply.

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 Meir Asher

Each year at Purim time we are treated to a serious-sounding bunch of nonsense. The columns are NOT based on Rabbi Meir's Meaning in Mitzvot on Kitzur Shulchan Arukh

Knitted Kipa

For the past two generations, it has become customary for Modern Orthodox men to wear garishly decorated knitted kipot, instead of plain fabric skullcaps as previously customary. Let us examine the meaning of this remarkable custom.

The most prominent source legitimating this type of headgear is in the Shulchan Arukh (OC 91:4): "Hats which are woven from straw are considered a [head] covering" despite the many openings. The same applies to knitted yarmulkes.

The source for the Shulchan Arukh is in turn Trumat HaDeshen, responsum 10. Truman HaDeshen proves that woven coverings are acceptable based on the gemara which concludes that wearing a basket fulfills the Torah requirement for married women's head covering though not the additional requirement of "dat yehudit" (literally, "Jewish religion") (Ketubot 72a-b).

This source suggests several reasons why this type of head covering became customary specifically among the Modern Orthodox.

1. The open weave of a basket is an appropriate symbol for a community that prides itself on its open-minded approach.
2. The fact that a basket-like head covering is identified with Torah but not with "dat" makes it particularly suitable for a community which declares allegiance to Torah but likes to

emphasize that Judaism is a culture, a civilization, a philosophy, a nation, etc. not just a "religion".

3. Headware reminiscent of a basket naturally reminds us of basket ball, a sport which is particularly popular among the Modern Orthodox (even since the departure of Red Sarachek from YU).

The association with baskets illuminates one final characteristic of knitted kipot - the custom to embellish them with various garish designs.

The mishna at the end of the fourth chapter of Bava Metzia explains that it is impermissible to decorate old utensils to make them appear new, but the gemara adds that if they are already new it is permissible. Among the isolated examples we learn that it is permissible "litzlumei dikulei", literally "to decorate baskets". The choice of this example suggests that baskets are particularly appropriate objects of decoration; Trumat HaDeshen's identification of loosely woven headgear with baskets automatically suggests that we should make such a head covering brightly ornamented.

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

Righteousness & Kingship [4] (Ruth 4:1-13)

The Chesed that so characterized all of Ruth's actions now find its realization in Megilat Ruth in two mitzvot, Geula and Yibum, that while they are independent of each other, both personify Chesed. We shall deal here with the question of Geula, the redemption of land, and with Yibum in the next article.

"If your brother become poor and had to sell some of his [land] possessions, then his near kinsman shall come to redeem it" (Vayikra 25:25). Later such Chesed became a demonstration of future national redemption when, on the eve of the destruction of Yerushalayim the prophet Yirmiyahu was commanded: "The word of the Lord came to me: Your uncle will say, 'buy my field that is in Anatot [a town of the Kohanim, about 7 km northeast of Yerushalayim] for the right of redemption is yours'" (Yirmiyahu 32:7).

It was with this verse in mind that Boaz summoned the kinsman of Elimelech to the 10 elders gathered at the city gates. Israelite cities of the Biblical times, irrespective of their size had an open area at the city gates that served as the meeting place for the elders and townsmen to discuss the affairs of the community, but also as the place of courts of justice. It was in this capacity that Boaz now gathered the elders. [This is our direct source in the Tanach for the concept of a minyan as being 10 men.] Today their business was the implementation of the commandment written in Vayikra as Boaz makes clear when he says to the anonymous kinsman; according to Chazal, he, Boaz and Elimelech were actually brothers. "Naomi, who is come back from Moav is selling a parcel of land that was our brother Elimelech's. Buy it in the presence of the elders. If you will redeem it, then redeem; if not then tell me" (4). There are two possible explanations of this verse: either that Naomi was

selling it just after she and Ruth had returned from Moav or that it had been sold even before they went there and the connection with that country was merely to denote Naomi's present status. In view of the halakha that land could not be redeemed within two years of its sale (Arachim 29b; Mishneh Torah, Shmita & Yovel 11:9), the second explanation seems most appropriate since Ruth and Naomi had only been back in Bet Lechem between the harvest of the barley [Pesach] and the wheat harvest [Shavuot].

The purpose of redeeming land was to ensure that name of its owner would be memorialized through its purchase by a kinsman who would retain his name with it, in contrast to unrelated purchasers. Land is the most basic and permanent asset that in effect is a nation's roots, spilling over as roots for the individual. When we walk along the Roman road in Teveria that Rabbi Meir and other Tanna'im walked 2000 years ago, we can actually feel them. When we visit Sebastia in the buildings that Achav built there, or Ceasaria of Herod with its amphitheater or the burnt house in Yerushalayim, we learn not only history but identify with the people who built them and lived in them. Fatherland, Motherland and Homeland are expressions of these roots; Zionism taught us that a land only belongs to the people who work it, and we are nationally the poorer for our treatment of its soil as simple real estate to be bought and sold, developed or not, and something to be profited from without regard to the resultant present day separation from the spirituality of working the soil of our Holy Land. A person who sold, for whatever reason, his nachala in Eretz HaAvot, became rootless. Now when it was redeemed by himself or by his kin, he returned to his roots. In the Jubilee Year, Yovel, land reverted to its owners according to the original tribal allocation by Joshua, yet the text there recognizes that there is more involved than mere land reform. "You shall proclaim liberty throughout the land for all its people and you shall return every man to his family and his nachala-possession" (Vayikra 25:10). "Shemita was the Shabbat for the individual to cleanse himself of economic and social sins and Yovel was the Shabbat of the Nation to return to its original social purity" (Harav Kook). So the redeemer in Bet Lechem was not only doing an act of charity but chesed in that the roots of family and the dead would continue to be associated with Elimelech's land. The kinsman refused to redeem the land and Chazal saw the shame involved by his inability to do chesed, as the reason why his actual name Tov was hidden by the text describing him as Ploni Almoni; a Hebrew version of John Doe.

Now Boaz calls him to make his refusal to redeem fully legal. There was an ancient custom that transactions required the major party to remove his sandal. It has much in common in its language with the chalitza ceremony, yet as we shall see but not with it intent that is really different. Here, it is an example of a kinyan required halachically in all commercial transactions to ensure full implementation of the transaction. For instance, according to Torah law, the passage of money was sufficient to denote change in ownership. However, the Sages instituted a change in the case of movable property, making some sort of action necessary in addition to monetary payment; a cow remained the responsibility of the seller even though payment had been made, unless the buyer transferred it from his property.

Boaz made it quite clear that with the redemption came the obligation to marry Ruth, the Moabitess. The three issues, the Geula of a kinsman's possessions, the general problem of Yibum - the Torah's injunction for a brother to marry his dead brother's wife if childless, and the halakhic problem of the Torah's

injunction against marriage with Moav, that concerned the kinsman, are all perspectives of Chesed of perpetuating the memory of the dead. However, for reasons of space I have had to limit the discussion here to the Geula; Yibum and the status of the Moabite woman will be discussed in subsequent columns.

This is the 77th 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: On Shabbat morning, the ba'al koreh omitted two words near the beginning of Shishi. People initially assumed they had heard wrong, and the matter became clear near the end of Musaf. No decision was made until shul dispersed (the rav was away). At Mincha, we started reading back at Shishi, and the kohen's aliya ended at its regular place in the new parasha. Was that correct?

A: Shulchan Aruch (Orach Chayim 137:3), discussing the case of one who misses a pasuk, makes the following distinction. If the omission occurred on a weekday krias hatorah (=kht) then as long as the minimum number of p'sukim was read, we do not need to return to read the omitted pasuk. However, on Shabbat morning we must go back and read the omitted pasuk and another two adjacent p'sukim at whatever point of the "services" people realize the mistake, even after the Torah was returned or during Musaf. (The requirement found by Megilat Esther for the text to be read in order does not apply to kht (Da'at Torah, ad loc.)). Most poskim rule that we do the same if a single word was omitted (Mishna Berura 137:8). We recite the regular Birkot HaTorah before and after the three p'sukim (Magen Avraham 137: 2; Taz 137:3; see Masechet Sofrim 21:7). However, if we became aware of the mistake after the aliya where it occurred, then we do not need to make a separate aliya to make up for the omission. Rather, the next aliya starts from the place of the mistake and continues into the reading of the next aliya (Mishna Berura 142:2). (In Sha'ar Hatziyun 142:3, he explains that it is halachically sufficient to begin the new aliya with the problematic pasuk and perhaps another two, and then to skip to the next aliya. However, it is preferable to read straight.) If the pasuk in question was within three p'sukim of a break in the Torah text (p'tucha or s'tuma) we

should start reading from the beginning of the section (Aruch HaShulchan, OC 137:4).

Your case is more complicated in that during the course of the davening, the Shulchan Aruch's ruling was not employed. The question is whether Mincha was a possible time to make up for the omission, and, if so, how? There is little discussion among classical poskim on the matter, but the following approach emerges from our analysis.

In general, there is a machloket between Sefardic and Ashkenazic poskim as to whether a community can read the Torah at Mincha when they were unable to do so at Shacharit. Sefardic poskim do not suggest this (see Yalkut Yosef, 135:5 & 137:4), whereas Ashkenazic poskim do (Mishna Berura 135:5). Rav Ovadya Yosef (ibid.) thus says that if a congregation missed a pasuk and didn't act on it until after the Shabbat morning services dispersed, the congregation should read the pasuk in question in the beginning of the next Shabbat's kht along with three p'sukim from the present parasha. It follows from that approach that Ashkenazim could do the same thing at Mincha, reading the problematic pasuk and perhaps two others and skipping to the beginning of the next Shabbat's parasha during the same aliya. This is preferable to reading three p'sukim with berachot from the morning's parasha independently of the new kht. Since there was a full reading of seven aliyot (as opposed to the case in Mishna Berura, ibid.) and it is possible to attach the missing pasuk to the current reading, it is unnecessary to read it separately, which would be questionable from a perspective of beracha l'vatala.

The fact that you began from Shishi and read straight until the beginning of the next parasha was, if anything, halachically preferable (see the aforementioned Sha'ar Hatziyun, which may or may not apply here). However, it was apparently unnecessary and not preferable because of tircha d'tzibura (inconveniencing the congregation). After the fact, what you did "got the job done" sufficiently for an Ashkenazic community and was reasonable once people had dispersed after morning davening.

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

We must commend the good in our children, not so much to reward them, as to apprise them that what they are doing is good.

From A Candle by Day by Rabbi Shraga Silverstein

[3] CHIZUK and IDUD

(for Olim & not-yet-Olim respectively)

This Shabbat, Jerusalem, a "walled city," celebrates Shushan Purim, despite the fact that at the time of the miracle of Purim, its walls had long been destroyed and were not to be rebuilt until the days of Ezra. A city is defined as "walled" if its wall stood at the time of Yehoshua bin Nun, regardless of its status at the time of Mordechai and Esther. The reason for this,

according to the Talmud Yerushalmi, is to give honor to the Land of Israel which lay desolate in those days.

Those of us living in Jerusalem read about that same Yehoshua in our Maftir, "Vayavo Amalek." Moshe instructs Yehoshua to choose men and fight Amalek, while Moshe ascends the mountain with Aharon and Chur. The Midrash teaches that Yehoshua was chosen to battle against Amalek because he was destined to lead the children of Israel into the Promised Land. The Netziv may help us understand the connection between Amalek and entering the Land. He explains that the battle against Amalek was meant to be waged in a natural fashion, with Moshe's prayers and God's intervention behind the scenes, as opposed to the war against Egypt with its overt miracles.

During their 40-year sojourn in the wilderness, the children of Israel lived a totally spiritual existence, with the Manna falling from heaven and a pillar of cloud going before them. Upon entering the Land, the Israelites had to live a natural life, farming the land and battling their enemies. God is always present in the Land of Israel, but His presence is felt behind the scenes. Yehoshua's training in the war of Amalek, therefore, prepared him to lead the Israelites into the Land.

Our Sages wished to honor the desolate Land by attaching significance to Yehoshua bin Nun. We, with God's help, have the opportunity to emulate Yehoshua and rebuild the Land.

Rabbi Yitzchak Korn, 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

HaAcademiya has yielded this week's column to the Machon for Better English. This week's word is not only useful in and of itself, but is an excellent Scrabble word. What do you call a chalice like holder for a hot coffee cup, typically made of ornamented metal, most often without a handle, used in the Middle East? ZARF

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

At the funeral of R' Moshe Isserles (the Rama), his shamash mentioned that it had been the Rama's custom to go to the different homes at the time of the Purim Seuda and ask for a glass of water. In the course of his visit, he would, as if speaking to himself, exclaim, "We still have to daven Ma'ariv."

In this way, he managed to remind the townsfolk of the need to say the ma'ariv prayer, something which is at times forgotten in the midst of the Purim feast.

Shmuel Himmelstein 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 Tzav and Purim:

- 1) The Parsha begins by describing the Olah sacrifice that burns on firewood all night (6:2). Why the small MEM?
- 2) The Torah commands that a clay vessel which is used to cook a sin offering must be broken (6:21). Rashi comments that this

rule applies to all types of sacrifices. Why does the Torah teach this law specifically regarding the sin offering?

3) Why does "Shoshanat Yaakov" say that the Jews rejoiced when they saw TOGETHER that Mordechai was dressed in the royal clothes?

Last week's Parsha Points to Ponder

(1) Why do we teach children Vayikra first?

The Avnei Neizel teaches that this tradition sends the message to the parents of the children that the process of educating those children will require sacrifice of both their time and money.

(2) Why are (kosher) wild animals not permitted to be sacrificed?

The Midrash has two explanations: a) G-d did not want to trouble people with trying to capture wild animals which are more difficult to trap than domesticated animals.

b) Domesticated animals walk with their heads down symbolizing humility, an important message to absorb when bringing a sacrifice.

(3) The person bringing the sacrifice must lean on the animal. Why?

My Rosh Yeshiva, Rav Yaakov Weinberg zt'l explained that when a person sacrifices an animal, the ideal is to feel as if he is giving his own life over to G-d. Leaning on the animal allows the person to feel the warmth of the living being about to be killed in his place...

*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] Divrei Menachem

Parshat Tzav further portrays the path that the Kohanim took when offering sacrifices as representatives of the people. This is exemplified in the opening command to the Kohanim to bring a burnt offering (Olah) on behalf of the community.

From the term "Tzav" (Command), the rabbis noted that the Kohanim were to be particularly punctilious about this offering, for in order to conduct it properly, the entire animal was to be burned on the altar, leaving nothing for the Kohen.

Rashi notes that the word Tzav contains within it a sense of urgency; the command must be obeyed with due speed. Rebbe Heschel of Krakow explains why incisively: Clearly, having been instructed to conduct himself in a certain manner, a person's immediate impulse is to do the opposite. No wonder, the Rebbe muses, that the Talmud comments, "that one who performs a precept having been commanded to do so has a greater merit than one who performs the Mitzva of his own free will" (Kiddushin 31).

It is probably no coincidence then that the final sacrifice to complete the induction ceremony of the Kohanim, the "Eil Hamilu'im," was described by Rashi to be a "Sh'lamin" or peace offering. How appropriately the term reflects that spirit of brotherhood and selflessness!

PURIM SAMEI'ACH & 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.

Purim and the Mikdash Connection

Though the Beit Hamikdash is not mentioned directly in Megilat Esther, nevertheless, like a woven golden thread winding its way through a gorgeous variegated multi-patterned Persian carpet, its aura in the Gemara and Midrashim opalesces through-out the Purim story. The Midrash tells us that Belshazzar, the last ruler of the Babylonian Empire won a battle against Koresh (Cyrus), King of Persia and his father-in-law Darius, King of Media. His victory coincided with his calculations that the 70 years prophesied by Yermiyahu that Am Yisrael would remain under Babylonian rule had passed and therefore there was no longer a possibility of the Mikdash being restored (Megilah 11b). To celebrate, "he made a great feast to a thousand of his lords..." While drunk, he "commanded to bring the golden and silver vessels which Nebuchadnezzar had taken out the Temple which was in Jerusalem... and the king and his lords and his consorts and his concubines drank in them... and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." Surrounded by his tipsy entourage, he saw a vision, the famous "writing on the wall". Called before the king to interpret the inscription, the sage Daniel elucidated, "M'nei M'nei, G-d has numbered your kingdom and brought it to an end. T'keil, you are weighed in the balance and found wanting. Peres, your kingdom is divided and given to the Medes and the Persians... In that night Belshazzar the Chaldean king was slain" (Daniel 5) and as the Greek historian Herodotus testifies, the Babylonians were carousing in the streets when Persian units entered the city.

Daniel, upon being called to minister to Koresh the new Persian king, directed his attention to the prophecies of Isaiah who called him Meshicho - His (the Lord's) anointed". Isaiah rhapsodized, "That saith of Koresh: He is my shepherd, and shall perform all My pleasure; even saying of Jerusalem: 'She shall be built' and to the Temple: 'Your foundation shall be laid' (Yeshiyahu 44:28). Daniel urged Koresh to re-build the Beit Hamikdash and in response the king decreed, "All the kingdoms of the earth has the Lord G-d of Heaven given me; and he has charged me to build Him a house in Jerusalem... Whosoever there is among you of all his people...let him go up" (II Divrei Hayamim 36:22,23). Many returned to Jerusalem and began to rebuild the Mikdash. "Now was Koresh the Mashiach? Rather it means that the Holy One Blessed be He said to the Mashiach 'I said (of Koresh), he shall build My house and gather My exiles' (Yeshiyahu 45:13) and he (only) said, 'Whosoever there is among you of all his people... let him go up'" (Megilah 11b). But when Achashveirosh was enthroned as king, he prohibited the Jews from continuing to build and thereby violated the promises of his predecessor Koresh. Like his erstwhile colleague Belshazzar, Achashveirosh made his own computations and concluded that that he could desecrate the Mikdash vessels with impunity. Here is where the Purim narration "officially" begins. "And when Achashveirosh sat on the throne of his kingdom... and when these days were fulfilled, the king made a feast for all the people that were present in Shushan HaBira... (Esther 1:2,5). "And they gave them to drink in vessels of gold, the vessels being diverse from each other...

(Esther 1:7). Raba said, "A Heavenly Voice went forth and said to them, 'Your predecessors (Belshazzar and his entourage) met their end on account of vessels, and yet you (dare) use them?' (Megilah 11b). Achashveirosh went so far as to don the vestments of the Kohein Gadol as did Vashti when she hosted parallel feasts for the women. When Queen Vashti refused to obey the king's command to appear before his besotted guests, he turned to the Sanhedrin whose members "knew the times" (Esther 1:13), i.e. they knew how to intercalate years and fix new moons..." But the Jewish sages wisely declined to judge the case, "From the time the Temple was destroyed... council has been taken from us and we do not know how to judge capital cases" (Megilah 12b). Vashti's death was not undeserved; she had convinced her husband not to allow the Mikdash to be rebuilt. "Would you rebuild the Temple that my ancestors destroyed?", she contemptuously asked. Later the king hung the seven councilors who had advocated Vashti's death; but actually their execution was their Divinely ordained punishment for also exhorting the king to stop work on the Mikdash.

Mordecai had saved Achashveirosh's life (Esther 2:23,24) and had to be rewarded. The king knew that Mordecai's one wish was to rebuild the Beit Hamikdash and for this reason the king promoted his "anti-Mikdash" arch-enemy Haman as a counterweight so he would have an excuse not to grant Mordecai's request. When Mordecai was ordered to kowtow before the newly appointed vizier, he refused. "I am a descendent of Benjamin who was not yet born when his father... bowed... before Eisav. My ancestor never gave obeisance to flesh and blood. For this reason Benjamin received that part of Eretz Yisrael which was to contain the Holy of Holies of the Beit Hamikdash. That place towards where Israel... prostrated themselves before G-d was given to him who had never prostrated themselves before flesh and blood. Therefore I will not bow down..." While Haman was grand vizier, God miraculously increased his wealth, so that after his fall, Mordecai could use it for building the Mikdash. When Esther invited Achashveirosh and Haman to her banquet, the king asked her, "What is your request Queen Esther, even to half of the kingdom, it shall be given to you" (Esther 7:2). The Gemara comments, "'Half of the kingdom' but not the whole kingdom and not something that would divide the kingdom. What could that be? The building of the Temple" (Megila 15b). When the king made that precondition to Esther, he did not yet know that she was Jewish! The Maharsha points out that the word Chatzi (half) is related to Chatzitzta, separation or possibly secession. He notes that in "the days of Achashveirosh" the "adversaries of Judah and Benjamin wrote letters of accusation against the inhabitants of Judah and Jerusalem. ...they are building the rebellious and bad city ...and if the city be finished, they will not pay tribute... Search... and you will find in the records that this city is a rebellious city, and hurtful unto kings and provinces. Then the king sent (them back) a message ...search has been made and it is found that this city has made insurrection ...there have been mighty kings over Jerusalem who have ruled over all the country beyond the river. Make you a decree... (that) this city be not built... Then ceased the work of the House of G-d which is at Jerusalem (Ezra 4). Achashveirosh "who reigned from India even unto Ethiopia, over 127 provinces" could only brood over the threat that a reconstructed sanctuary of a small harried community living in a minor sub-province might pose to his rule. Even after Haman fell from favor and was hanged, the new grand vizier Mordecai, supported by Esther, was unable to reverse or circumvent the

king's decree. Work on the Beit Hamikdash was only resumed after Achashveirosh's death "in the second year of Darius King of Persia" (Ezra 4:24). La-y'hudim Ha-y'ta Ora V'simcha... Kein Tihyeh Lanu!

Towards Better Davening and Torah Reading

Let's take a look at some Megila reading pitfalls...

First pasuk: ha-mo-LEICH (who reigns) is MILRA, accent on the last syllable. Accenting on the first syllable sounds like an AVODA ZARA.

SHUSHAN - The name of the city appears 19 times in the Megila, 10 as Shushan HaBira and 9 times as Shushan. When the name is followed by HaBira, the second SHIN has a PATACH under it. When standing alone, the SHIN has a KAMATZ, which would sound like SHUSHAWN in Ashkenazic (and Yemenite) pronunciation.

The first word in 1:5 is written **ובמלואת** and read as **ובמלאות**, uvim-LOT, the ALEF being virtually non-existent. In other words, not uvim-L'OT, but uvim-LOT, as if the ALEF weren't there.

In describing the opulence of Achashveirosh's palace, the flooring is described as...

עַל רִצְפַת בְּהַטְוֵשׁ וְדָר וְסוּזָרִית:

a floor of alabaster, marble, mother of pearl, and precious stones. Two things about the word for floor. First, the SH'VA under the TZADI is NA. First syllable is RI. The TZADI with its SH'VA NA belongs to the second syllable. Second - and this involves a change in meaning, so it is very important - the FEI has no DAGESH. ri-TZ'FAT. Not ritz-PAT, which means a glowing coal. Thank you to Rabbi YM for the "heads up" on ri-TZ'FAT.

MORDECHAI - His name appears 58 times in the Megila (that's NO'ACH times). The CHAF is voweled with a PATACH except when the word is at an ETNACHTA or SOF-PASUK, in which case it is with a KAMATZ. Again, the difference is heard only in Ashkenazic pronunciation, CHOI instead of CHAI at the end. Once, in 4:12, it is CHOI not at an ETNACHTA or SOF-PASUK. The other interesting point about the name Mordechai is that we find in some texts there is a SH'VA NA under the DALET and in others there is a CHATAF-KAMATZ. Most people read the name with a SH'VA NA: mor-D'CHAI. Some say mor-Daw-CHAI. And some say mor-Daw-CHAI unless it is followed by the word HAYEHUDI (which it is six times in the Megila), in which case they say mor-D'CHAI. DALET/SH'VA is most common.

Note the difference between BA-a (she came, past tense) and ba-A (comes, present tense).

Tall. ga-VO-ahhh (Ashkenazi) or ga-VO-wah (S'faradi), but NOT ga-VO-ha (wrong). The PATACH under the HEI is just like the one under the CHET in ta-PU-ach (apple). We all know not to say TAPUCHA. Same applies to ga-VO-ahhh.

7:4, first word. v'i-LU (MILRA).

TEN SONS OF HAMAN: Even though we have the custom of reading their names in one breath, there is no necessity to read them quickly. In fact, rushing through them is accompanied by several problems. Each word has to be looked at when read.

This is extra-difficult with the V'ET being on the other edge of the column from the names. TROP should not be ignored, as it often is by the speedy Baal Korei. V'ET often gets swallowed into VET when read too quickly. Bottom line - read the names in one breath, through the word HARAGU, but take your time (Baal Korei and each listener). Further reminder: Baal Korei - wait for the congregation to finish their "ten sons of Haman in one breath" before starting yours.

נֵאֱתָהּ	"ISH" belongs to previous phrase: אִישׁ	
נֵאֱתָהּ	MIL'EIL	פֶּרֶשְׁתֵּי הָאָהָרָה
נֵאֱתָהּ	MILRA	הַלְבָבוֹת
נֵאֱתָהּ	MIL'EIL	אֶסְתֵּתָהּ
נֵאֱתָהּ	MIL'EIL	פְּוֹרְתָהּ
נֵאֱתָהּ	MILRA	אֲדֹנָיָהּ
נֵאֱתָהּ	MIL'EIL	אֲרִיזָתָהּ
נֵאֱתָהּ	MILRA	אֲרִיסִי
נֵאֱתָהּ	MILRA	אֲרִנִי
נֵאֱתָהּ	MIL'EIL	נִיחָהּ
עֲשֵׂרֶת		
עֲשֵׂרֶת הַמִּצְוֹת הַבְּיָרֵחַ הַיְהוּדִים צִרְרָה הַיְהוּדִים הַרְגָהּ		

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 (VAYIKRa-ZACHOR) TTriddles:

- [1] necessary addition can last
- [2] Spies Sarah, Aharon, 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

And the envelope, please...

- [1] The NECESSARY ADDITION to every korban is salt. One of salt's qualities, which commentaries use in their explanation of this mitzva, is that it does not spoil - it CAN LAST. Several solvers got it up until this point. What they missed is what makes it a TTriddle - look at the initial letters of the words in the TTriddle. NaCl, which is salt.
- [2] NILI was the name of a Jewish ring of spies helping the British fight the Ottoman Empire during WWI. The name NILI is an acronym based on a phrase in the Hebrew Bible which says, "The God of Israel does not lie." (Which is in the haftara of Zachor and Purim, and which is why we are sharing this entry from Wikiopedia - an internet encyclopedia - with you.) Sarah Aaronsohn, her brother Aaron, and their friend Avshalom Feinberg formed and directed NILI...



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 Mizvei'ach's fire. 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 (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.

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? Not only the books of the Torah, but the 5 ZOT TORAT... in the sedra.

The piece of chain is for the rare TROP-note, SHALSHELET, appearing 3 times in B'reishit (Vayeira, Chayei Sara, Vayeishev) and this one time in Vayikra (Tzav).

All the rest are pictures for Purim, some alone and some belong together with others. So too, the ear in the upper-right has 2 Purim significances.

- [3] This is the algebraic equation to use to find how much a CHOMESH is, for payment of various fines according to Torah law. The example from Vayikra is one who swears falsely that he has not stolen, or does not have something which belongs to someone else in his possession... he must make restitution AND add a penalty of ONE FIFTH. However, we do not calculate the fifth by taking 20% of the principal. Rather, a CHOMESH is that amount that when added to the principal amount becomes one fifth of the total to be paid, i.e. principal and penalty. If P in the equation represents the value of a found object worth, let's say, 100NIS, and a person denies under oath that he has the object, and then wants to repent, he must pay 100NIS +25NIS for a total of 125NIS. The 25NIS penalty he paid is one fifth of the 125NIS he pays in total.

- [4] Targum Onkeles for the opening words of the sedra and book of Vayikra - VAYIKRA EL MOSHE are UKRA L'MOSHE. Comparing the Hebrew and the Aramaic we find that two little letters are missing in the Targum, YUD (which is always little) and an ALEF (which in the case of the first word of VAYIKRA is little).

- [5] The TTriddle is based on the words V'HANOTERET MIN HAMINCHA, and the leftovers of the Mincha. Actually referring to the flour & oil offering, it also refers, TTriddle-wise, to those who remain after most people leave shul after davening Mincha.

- [6] The one unexplained item in the ParshaPix was a domino-like piece with two dots in one square and three dots in the other. This represents the two possible vowels for the ZAYIN of ZEICHER (ZECHER) in Parshat Zachor. Many have the custom of rereading the phrase or (preferably) the whole

pasuk, once with each vowel. The reason for such a measure to maximize the probability of getting it right is unique to Parshat Zachor, because it is considered to be the fulfillment of a Torah command, in contrast to all other Torah reading, which is D'RABANAN.

Last week, TT #660, the footer of many of the pages either had Say Hey or NY24SF or 24. As TTriddles Grand Master GR correctly figured out, these were references to Willie Mays, who played for the NY Giants, SF Giants, and NY Mets, and wore the number 24 on his jersey. His was known as the Say Hey kid. The connection? He hit 660 home runs in his career and we have just reached that number of issues of Torah Tidbits. Special mention of Shalom Dinerstein who has been diligently and enthusiastically counting down (or up) to the 660 milestone. He congratulated us on an aMAYSing accomplishment. And this week, as Barry Bonds has, we hereby pass Willie with TT 661.

In many previous issues of TT, there have been other things written in parentheses in the footers of many of the pages. Although this was done many, many times, there was a common factor in them all, which we consider to be the long-running hidden TTriddle. As mentioned last week, GR finally cracked to code. We'll give other TTriddlers a chance. Just go back to issues of the last couple of months and see what you can do. In a future issue of TT, we'll review the whole thing in more detail.

If we were still doing the same thing, this week's footers would have Bakersfield, Chol HaMoed Sukkot, Sparks of Holiness, and most appropriately - Esther. All TTriddlers and other interested readers - including GR - are invited to solve this TTriddle (completely).

This week's TTriddles:

- [1] 12 times in the Megila? V'HANORA B'NORATECHA
- [2] medians connect vertices to these
- [3] 2847 miles • 4581 km
- [4] Sort of fulfills 429:1
- [5] 12 ALEF, 6 YUD, REISH, TAF, 3 VAV, 2 SHIN, SAMECH, NUN, LAMED 1 MEM, ZAYIN
- [6] Fiji in 1970 and Achashveirosh
- [7] Just this once; the other five are Bnei Yisrael
- [8] several elements from the Parsha Pix

MORE PURIM STUFF

Observation: The name MORDECHAI appears 58 times in the Megila.

ESTHER appears 55 times + three HAMALKAs without her name that refer to her, making 58 times in the Megila.

HAMAN appears 54 times + 4 times for his wife ZERESH, making 58 times.

On the other hand, ACHASHVEIROSH appears only 25 times, 15 of which as HAMELECH ACHASHVEIROSH.

The most common word in Megila by far is HAMELECH, with close to 180 occurrences.

Well-known, remarkable g'matriya:

Baruch Mordechai: 502 (reg.), 596 (AT-BaSh)

Arur Haman: 502 (reg.), 595 (AT-BaSh)

HaMelech Achashveirosh = 777 in AT-BaSh g'matriya, hinting at imbibing on Purim

CHARVONA'S QUESTION

As you remember, Charvona (may he also be remembered for the good) was the one who informed Achashveirosh about the tree (post) that Haman had made for Mordechai that was standing in Haman's house. As we know, Haman's hanging post was 50 amot tall. The question is are we talking about a post 24m. tall, which would be based on the opinion of R' Chayim Na'eh as to the length of an ama, or are we talking about a post 28.8m. tall, based on the shita of the Chazon Ish.

The Gemara in Gittin and in Sanhedrin teaches us that the grand-children (descendants) of Haman studied Torah in Bnei Braq. This might indicate that when Haman erected the hanging post, he would follow the opinion of the Chazon Ish because of his future connection to Bnei Braq.

On the other hand, might we suggest that the wicked Haman would do his best to prevent his grandchildren from learning Torah in Bnei Braq, including purposely and spitefully choosing the ama according to the other, lenient, non-Bnei Braq opinion.

Therefore, the fact that Haman's descendants learned in Bnei Braq cannot be used to answer our original question.

Perhaps g'matriya can solve our puzzle. Haman is numerically 95. With three letters in his name, we multiply 95 by 3 and then add 3 to get 288, the number of decimeters in 50 amot according to the Chazon Ish.

On the other hand, the full g'matriya (HEI-MEM-NUN = 6+80+106) of Haman is 192. Add 54, the number of times the name Haman appears in the Megila and another 4 for the occurrences of Zeresh (remember, ISHTO K'GUFO) and you get 240, the number of decameters according to R' Chayim Na'eh. TEIKU!

Serious Purim Torah

The Gemara asks HAMAN MIN HA-TORAH MINAYIN? Where do we find an allusion to Haman in the Torah? The answer given is from the pasuk in B'reishit (3:11): ...HAMIN HA'ETZ ASHER TZIVITICHA L'VILTI ACHAL MIMENU ACHALTA;

G-d asks Adam if he ate from the tree that He had commanded him not to eat. The connection to Haman is the word HA-MIN which is spelled the same way as Haman.

Is that it? Definitely not. One commentary explains that Adam's eating from the Tree of Knowledge of Good and Evil pointed to a serious personality flaw: He was given everything imaginable by G-d. He had one restriction only. By eating from the Tree, he was saying: No matter what I have, nothing matters if I can't have this too.

Haman had wealth and power. As viceroy to Achashveirosh, all had to kneel and prostrate themselves before him. And he is obviously favored, not only be the king, but by the queen as well. And yet he sees Mordechai and proclaims: V'KOL ZEH EI'NENU SHAVE LI... All this is worth nothing when I see Mordechai the Jew sitting in the king's court.

Adam repented for his lapse. Haman didn't. But the connection is made via the word HEI-MEM-NUN.

