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# TAL

TorahActionLife  
COMMUNITY PURIM SHEET



PURIM / TZAV ADAR II 5776 | Ta'anit Esther: 23rd March 04:17 - 19:00 | Shabbat 18:07 - 19:11



**RABBI JONATHAN TAWIL**  
DIRECTOR, TAL  
**The Art Of Giving**

Judaism is full of blessings. We are commanded to recite one hundred blessings a day. Yet, there is no blessing with regards to a certain special mitzvah that we perform quiet often – Tzedaka (charity). Out of all the blessings we make every day no blessing is said before parting with our hard earned cash towards the poor and needy.

The Rambam (Laws of Gifts to the Poor (10:1)) states;

"We are obligated to be careful with the Mitzvah of Tzedakah more so than with any other positive Mitzvah. For Tzedakah is the sign of the truly righteous seed of our father, Avraham, as Scripture states: 'For I have known him (Avraham) in order that he might charge his descendants... to do Tzedakah... (Genesis: 18:19)'. And the throne of Israel cannot be established and the true faith cannot stand, except through Tzedakah, as Scripture states 'You shall be established through Tzedakah (Isaiah 54:14).' And Israel will not be redeemed except through Tzedakah, as Scripture states: 'Zion in justice will be redeemed, and its captives through Tzedakah (Isaiah 1:27).'"

Giving charity is part of our essence. It is essential and our obligation to be careful with this Mitzvah greater than with any other positive Mitzvah.

Yet there is no blessing for this mitzvah. Why not?

Let's first take a look at the wonderful festival that is upon us – Purim.

Purim is ripe with beautiful Mitsvot, one of which is giving Matanot LaEvyonim – presents to the poor.

In fact we are told to give to whoever puts out their needy hand towards us on Purim and ensure that they do not walk away empty handed.

Although we always have a Mitzvah to give to the poor, and each festival we are told to ensure that the poor have what they need to rejoice, we are never commanded to go so far as to ensure whoever puts out their needy hand towards us *must* receive from us.

Why the special emphasis on Purim?



Our Sages have offered several possible answers to explain why we do not make a special Berachah before giving *Tzedakah*.

First, we do not make Berachot on Mitsvot that have no fixed limits. Tzedakah is a *Mitzvah* that has no limits. Each time a poor person stretches forth his hand the Torah commands us to open ours.

Second, we do not make Berachot on Mitsvot that involve another person. The

common reason given for this is that there is a concern that after the Beracha is made, the other person might change his mind and not wish to accept (in this case) the *Tzedakah*. Since a Beracha on doing a *Mitzvah* must be recited before the performance of the *Mitzvah*, the Beracha will have been said in vain.

But I would like to share with you a third approach.

The story is told of an old Bedouin man with three wonderful sons. Time was moving ahead and the man became ill, he realised his time was up. He gathered together his children in order to give them his last will and testament.

"For you my first son I hand down to you Half of my camels."

"To you my second son I hand over one third of my camels."

"Finally to you my third son I hand over one ninth of my camels."

He breathed his last breath and passed away. The children mourned their father and soon after went to the field to collect the camels. They were surprised to find out that there were only 17 camels!!

How would they be able to share the camels in the correct proportions? It did not make mathematical sense unless they were to kill and share parts of the camel.

Surely that's not what the father wanted?!

They went to all the wise men of the town but nobody could answer the predicament. Eventually they found their way to one of the great rabbis. He heard their predicament and swiftly replied;

"Go to my backyard and take one of my camels I give it to you as a gift!

Now add it to the 17 and each one should take their share."

They did as the great man said, with the first born taking nine camels exactly half of 18. The second son took six (one third) and the third son took two camels (one ninth).



## 1. What is the difference between the sacrifices mentioned in Parshas Vayikra and those mentioned in Parshas Tzav?

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Shocked to see that one camel was still left out of the 18 unclaimed, they came back to the great sage and asked him what should be done with the remaining camel. Gazing towards them with a smile, the Rabbi said, "I am happy to take my camel back now!"

Sometimes in life we think it's a takers game. If we are all takers then we are all losers. It is only when we decide to give, that we can create, build and successfully live together. The power of giving is greater than the joy of receiving!

Rabbi Yechiel Yaakov Weinberg in *Seridei Aish* (Part Two Chapter 46) suggests Tzedaka is not a usual Mitzvah. Although there are always reasons for performing Mitzvot, nevertheless we perform all the Mitzvot of the Torah in essence because Hashem commanded us to. We are fulfilling His command.



**RABBI MORDECHAI COHEN**

**The End Of The Beginning**

The Pasuk says "*Achar Hadevarim Ha'ele*" - after these things. After Achashverosh was saved by Mordechai from Bigtan and Teresh (the two who plotted to poison the King), Achashverosh decided to promote Haman to a top post - "*Gidal Hamelech Achashverosh at Haman*".

Rabbi Levi explains that at one point Haman was a nobody - He was the one who advised the King not to allow the building of the Bet Hamikdash and Hashem wanted to kill him for this. But because he was a nobody, there would be no effect and no lesson learnt. Rabbi Levi compares it to a young child who insults the King's son. The King doesn't want to just kill a nobody, so he promotes him and keeps giving him a higher rank until he becomes a minister and only then does he judge and kill him. The same happens to Haman; he was promoted until he reached high powers and only then does Hashem kill him.

"*Hakesef natun lach ve ha'am la'asot bo katov be'enecha*" - literally translates as "the money is given to you and the people

Tzedakah differs in that should it is preferable to be given out of deep seated emotions of love for our fellow Jews, rather than because of the commandment.

Rabbi Yechiel brings a proof for this concept from a statement of the Rambam, who suggests that the preferability of performing certain Mitzvot out of self-directed emotion is the possible reason why there is no Beracha for the Mitzvah of honouring parents. Purim is a time when our emotions are running high. We drink, feast and thank G-d from the depths of our hearts for all the amazing kindness He has brought us.

It is such a powerful festival that there is a great connection between Purim and the Holiest day in the Jewish calendar Yom Kippur.

The names seem similar - Purim - Kippur - literally translated "like Purim".

Rav Dessler addresses the connection between Purim and Yom Kippur.

are there for you to do whatever you finds favour in your eyes."

The Gemara (13b) explains that the word *hakesef* has the same numerical value (160) as the word *ha'etz*, so the first part can be interpreted as "the tree will be given to you".

Here is a mashal to explain the second part of the sentence. There was a man who had bad luck in his country, so he left his wife and children and went to America where over a few years he made a fortune



It was a complete "*Vena'afochu*" (turn around) for Haman. Everything he wanted and thought he would get, was turned upside down and interpreted against him.

and became a multi millionaire. However, he soon became ill and could not go back to his family to give them any of it. So what did he do? He chose his strongest slave and told him "I will give you everything I have, all my possessions on one condition - that you take the whole lot back to my country and whatever you want give it to my wife". The slave was confused and said to his master "Do you really mean that? Even if I only want to give her £10?" His rich master said "Yes everything is for you and whatever you want give to my wife." He even wrote a letter, a sort of will, confirming the same. The man died and the slave did as he was told and took all the money and possessions back to his maters homeland, to his wife. He came

"The worship service of Yom HaKippurim is meant to purify us from our sins and from the defilement of our souls by means of the concept of Yirah - fear. And Purim comes to do the same by means of the concept of Ahavah - love.

And love is a result of the concept of Chesed - of kindness; one who gives more, loves more; since love is a result of the concept of N'divut - generosity. Thus the joy we feel on Purim for G-d's Holy vengeance against Haman should cause us to recognize that this is the proper time to give generously of ourselves and of our souls to G-d! And from that comes the necessary result of Ahavat Hashem, the Love of God."

In other words - just give, just give, just give.

Purim is a day when our inner emotions are exposed - believe it or not - we love to give! That is the day that our soul shines through and our love of G-d emanates.

We can only gain by giving.

Kol Yisrael Areivim - we are all united.

Chag Sameach!

to her and showed her all the money and possessions her late husband had accumulated and then gave her a measly £10! The wife was shocked and could not believe her husband would not leave her anything, so the slave showed her the will. The wife took the slave to the Bet Din courts and argued against the slave and asked them to look at the will. The Dayanim studied it for days trying to come up with a way around it and eventually something clicked. They said to the slave "What do you want from you masters' possessions?" And he replied, "I want everything!" and so they made him give everything to her! Why? The will states "Whatever you want give it my wife". Whatever you want for yourself, you must give it to her!

This is the message that Achashverosh gave to Haman. *Hakesef natun lach* - the tree (same gematria as money) will be for you, you will hang upon the tree. *Ve Ha'am la'asot bo katov be'enecha* - Whatever you want for done for yourself, will be done for the people!

It was a complete "*Vena'afochu*" (turn around) for Haman. Everything he wanted and thought he would get, was turned upside down and interpreted against him.

Going back to "after these things", it says "*Gidal Hamelech Achashverosh et Haman Ben Hamedata*" - that Achashverosh promoted and gave Haman a high ranking. Looking at the Taamim (notes) placed on top of these words, Haman is Darga (literally steps), Hamedata is Tvir (broken) we can understand a deeper meaning. Although Achashverosh will place you Haman up on the steps (Darga) and promote you, at the end of the day, the steps will break (Tvir) and you Haman will fall to pieces.



**2. What was (one of) the hardest avoda done by the kohanim?**

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Sason - This refers to the Brit Milah. Vikar - This refers to the Tefilin.

The Jewish people were Ora which refers to the Torah, which is a remez to the reading of the Megila. They were V'Simcha which is a Yom tov that refers to the Seuda that we have as the Halacha says, Simcha is only with meat and wine. Sasson is a remez to the Mishloach Manot we give, that is for the sake of the Seuda giving Mishloach Manot so others can rejoice. Vikar refers to the Mattanot L'evyonim, we make them feel special and appreciated through the Tzedaka that we give on Purim.

The Maam Loez adds, that in the time when the Jewish people were in Shushan, they had to hide themselves because of their oppressors, so much so that they didn't even see the light of the sun. But when the wicked evil Haman was destroyed, the Jewish people were then able to come out. The decree had been destroyed, they were once again allowed to practice Mila, Shomer Shabbat and keep the Chagim, and be proud Jews.

Torah and Mitsvot make the Jewish people stand out from all other nations. Says the Maam Loez that the Simcha the Jewish people had in Shushan was a Simcha Yiteirah additional happiness, where both physically and spiritually they were saved.

There was an extraordinary Simcha that the Jews experienced in Shushan, we find this very same Simcha Yiteira when the Jewish people were standing at Har Sinai, and when the Jewish people celebrated on Chol Hamoed Sukkot the Simchat Bet Hashoeva. We daven and we yearn that Mashiach will come speedily in our days so we can feel and experience this Simcha Yiteira Amen.

Happy Purim!!!

Purim is a time when we celebrate and rejoice because Haman was destroyed, and the Jewish people were able to live their lives without fear, they were finally free.

The Pasuk in the Megilla says (8:16) "Layehudim Hayata Ora V'Simcha Vesason Vikar" The Jews had light and gladness, joy and honour.

The Gemara in Megila (16:) says that Rav Yehuda explained this Pasuk as follows, Ora - This refers to the light of the Torah, the Torah gives off an inspirational light, as it is written *Ki Ner Mitsvah VeTorah Or*. Simcha - This refers to Yom tov, as the Torah tells us *Vesamachta B'chagecha*.

The Jewish people, whilst in Shushan, were under the wicked Haman. They were not able to perform Limmud Hatorah, Yom Tov, Brit Mila or Tefilin.

They were able to reach true Simcha, only once Haman was destroyed, then true simcha was returned to the Jewish people. What is true Simcha? That they were able to perform Mitsvot and learn Torah and then Layehudim Hayata Ora V'Simcha Vesason Vikar, The Jewish people could continue serving Hashem with love and devotion without fear, and this is why we celebrate Purim to remind ourselves that we are standing strong with our traditions, and no one can take that away from us Am Yisrael Chai.



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### 3. What is an easy way of remembering how many pesukim in Parshas Tzav?




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**RABBI SHMUEL KIMCHE**

**What's The Big Deal?**

Everyone is going nuts about Purim!!! What's the big deal??

Is Purim the only time The Jewish People were threatened with destruction and have been saved in the last minute? (For example Sancheriv lays siege to Jerusalem 100 years before the Purim story, a plague strikes, and Sancheriv retreats. We don't celebrate that event!!) What is the uniqueness of Purim over the other times? Additionally, we find that this strange celebration "Will never cease. Even in the future, when all other Moadim cease to exist, Purim will always be celebrated! As it says in the Megillah 'And their Memory will never cease from their descendants.'" [Yerushalmi Megillah 1:5, Yalkut Shimoni on Mishlei #944]. What does this mean???

When Mashiach comes we stop eating matzah, we stop sitting in a sukkah, but we still eat our hamentaschen? To understand this, we need to look deeply into the times during which Purim took place. The Jewish People at the time, look back at 900 years of constant Miracles and Prophecy. For the first time since Avraham Avinu – both miracles and prophecy come to an end. The Gemara teaches us that Malachi (the last prophet) was in fact Mordechai. Mordechai witnesses the destruction of the first Beit Hamikdash, and with that destruction came an end to the "Ten daily miracles in the Beit HaMikdash" (Avot, 5:5).

As the Jewish People look around and feel rejected, the start attending the feasts of Achashveirosh in a bid to gain political favour – but essentially, in their eyes, the uniqueness and chosen-ness is over. Then comes the amazing HIDDEN MIRACLE of the Purim story. Hashem is still

with us!!! Even in hiding! "Megillat Esther" is only a few letters away from "Gilui HaHester" – the revelation of the hidden!

The Gaon of Vilna, in his introduction to the Megillah, (uncharacteristically) tells a Mashal: A king once had an only son whom he loved. However, his love for his son ignited jealousy among the courtiers. At a certain point, the son does something wrong, and his father decides to banish him from the palace so that the son can contemplate his mistake. The king though, knows well of the jealousy and consequent danger for his beloved son in the forest, so he commands his soldiers to walk behind the son in the forest and guard him from any danger.



Particularly with tragedy around us, we draw strength from Purim where we see Hashem's Hand looking out for us, even though He is hidden.

The son, sadly, leaves the palace, not knowing that his father's guards are protecting him from afar. Soon, a bear comes to attack him – and out of the woods fly arrows to kill the bear, and some men come out of the forest – a lucky coincidence! The son continues into the forest, and an ambush organized by the jealous courtiers pounces upon him. In the 11th hour, a king's patrol 'happens' to walk past and destroy the ambush to save the son. At that point the son realizes that his father has not forsaken him, and has sent protection – and the father still loves and longs for him. Hashem sent Klal Yisrael into exile, but the purim story is where we see that "Gam Ki Eilech BeGei Tzalmavet Lo Ira Ra Ki Ata Imadi – even though I walk in the Valley of the Shadow of Death, I do not fear evil, for I know that You are with me."

Purim is a special celebration – one relevant today! Particularly with tragedy around us, we draw strength from Purim where we see Hashem's Hand looking out for us, even though He is hidden. But why "never cease"? How will this be still relevant to us in the future?

R' Yitzchak Hutner, in his Pachad Yitzchak on Purim (essay #34), teaches the depth of this "Hidden Hand" and its connection to Klal Yisrael even in the times of Mashiach" Two watchmen were requested to guard an event at night. One of the watchmen was given a flashlight, the other was not. Both though, had the same task of recognizing people in the cover of night. On a surface level, there is a certain advantage of the watchman who is given a flashlight over the watchman who was not given one. The watchman who had a flashlight is clearly and precisely able to discern the approaching people. The one who doesn't have a flashlight, finds it difficult to identify newcomers with precision. However, there comes a time when the watchman without the flashlight is at a greater advantage: When the sun rises, and the watchman with a flashlight switches it off (there is no need for a flashlight in the daylight!) – he gets rid of the now-useless light that helped him during the night. The watchman without a flashlight, however, had to spend the entire night honing his other senses – noticing the silhouettes, listening out for their voices, trying to recognize newcomers with senses other than sight. When the sun rises for him, all those other heightened senses still remain with him in the daylight! They are useful in the day as well!

When Mashiach comes, and the light of the new relationship with Hashem comes out to the fore – then we will see the difference between open miracles and hidden ones. Miraculous events (all the Moadim are "Zecher LeYetziat Mitzrayim", which was the epicentre of relationship built on miracle and wonder), are like the flashlight with which we see the uncontested Hand of Hashem – but in the future, when the sun rises, and the miracles of the future will eclipse those of Yetziat Mitzrayim – those miracles will fade into history.

The hidden protection of Hashem, which has lasted for the last 2 millennia, will remain part of our relationship with Hashem, even at a time when miracles are on the menu. Purim will last forever! We may not be eating the hamentaschen or twisting the greggar – but the meaning of the relationship that purim has will still impact us when Mashiach has arrived. May he arrive soon.



**RABBI DOV LEVY**  
**KOLLEL NETZACH YISRAEL**

**Milchot Purim**

Mishloach Manot

*There is a Rabbinical obligation to send a gift of food portions to one another on Purim, in order to spread harmony and increase happiness.*

Are woman obligated to send Mishloach Manot?

Even though the mitzvah has a limited timeframe (which usually exempts women nevertheless the Jewish women were equally targeted in the plot of destruction and therefore must be particular to keep all the Mitzvot of Purim. Therefore every woman must make sure to send at least one Mishloach Manot to her own friend (or have her

husband specifically give it for her) aside from the others sent to her husband and children's friends.

Someone told me I shouldn't give Mishloach Manot in person. Is this true?

This is a practise unheard of in Sephardi communities and therefore you should try to give the gift in a way which will bring most enjoyment, i.e. in person.

Can I give Mishloach Manot in advance to save time on Purim day?

No, the mitzvah is specifically to give this food gift on Purim. Giving it earlier does not fulfil the obligation.



One of the customs associated with Purim is drinking at the Purim feast. This custom serves as a commemoration of the essential role wine played in the miracle of Purim: For example, Vashti was killed because of the intoxicating effects of wine, which allowed Esther to become queen, and at a wine party, Esther was able to turn the tables on Haman.

The Talmud (Megillah 7b) states "One is obligated to drink (alcohol) on Purim until one does not know the difference between "Blessed is Mordechai" and "Cursed is Haman." As drinking to excess seems out of place with the norm of Jewish practices, this directive is explained in many ways. Some explain that the "until" is not to be interpreted as an expression of inclusion. Rather, the drinking is to be until the point of incapability to differentiate, exclusive of that state. Others explain that the inability to differentiate arises because one falls asleep from drinking alcohol, and it is in that state one should fulfill this commandment. Whatever the interpretation, all agree that the drinking has to be done with the intent to praise G-d for His miracles and thank Him for saving us. If this is kept in perspective, the celebration can be a truly joyous one, both spiritually and physically.

Rav Elazar Rokeach of Amsterdam was a respected confidant of the Queen of Holland. One year, on Purim, the Queen learned that the dikes around Holland were in danger of collapsing, posing a serious threat of flooding to the entire country. She sent messengers to Rav Elazar, requesting that he pray on behalf on the entire country. Rav Elazar, who was in the midst of his Purim feast, heard the request, and the messengers returned to the Queen. Immediately, he ordered that many more bottles of wine, of the finest wines, be brought to his table, and instructed all those at his home to partake of them and to

rejoice. Soon, all were engaged in drink and song, celebrating Purim to the fullest. Later that evening, the Queen wanted to let Rav Elazar know that the dangerous situation was over. When the messengers bearing this message arrived at Rav Elazar's house, they were shocked: Everyone was singing, feasting, and drinking! The messengers immediately returned to the Queen, who

commanded to rejoice and celebrate. I figured that the best way to ask G-d to help us was to obey His word to the best of my ability. I therefore celebrated today for the honor of G-d, to the best of my ability. In this way, I hoped that in the merit that I fulfilled G-d's wishes today, so too would He fulfill ours. And indeed, that appears to have happened."

Although we are commanded to engage in merriment on Purim, this commandment does not supersede others. The Rem"a was worried that because his fellow Jews in Krakow were drinking to celebrate Purim, they might forget to recite Ma'ariv, the evening prayers. To assure that this did not occur, he used to go visit the residents of Krakow after nightfall, when the Purim feasts were concluding. The Rem"a would knock on an individual's door, and request water so he could wash his hands. He would then say to himself, yet loud enough that his hosts could hear, "Oh, I need to go pray Ma'ariv!" He went from house to house, repeating this act, to provide a gentle reminder that everyone should not forget, due to the merriment, to pray Ma'ariv.

As with all celebrations in Jewish life, our happiness is not complete because we are in exile, and the Bais HaMikdosh, The Holy Temple, remains in ruins. Rav Nossan Adler used to recite Psalm 137, "Al Naharos Bavel," on Purim. This psalm speaks of our exile and how we will always lift the memory of Jerusalem above our moments of joy. He explained that we have a long standing tradition to temper all moments of joy with the remembrance of the destroyed Jerusalem. Therefore, on Purim, when we have a commandment to celebrate, this custom is not abandoned and we must remember the sad state of the Jewish nation. However, he added that we need to be sure that we raise the memory of Jerusalem above our happiness at the peak of our joy - the time when we are still intoxicated during the Purim feast.

May this be a most joyous Purim for everyone, and may it be the last one we have to spend in exile!

A Freilichin Purim!

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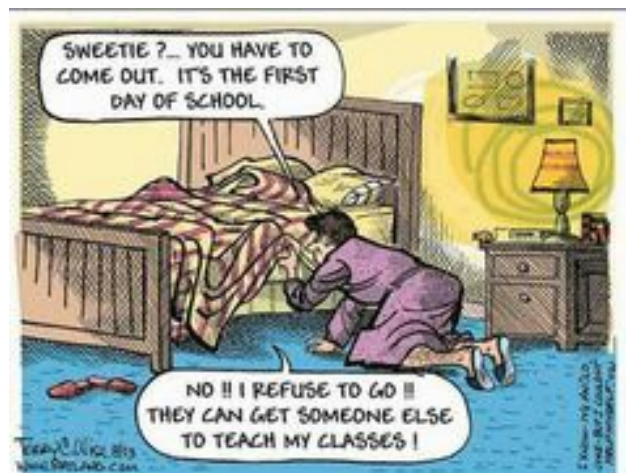
## A Purim Pause For Thought

was taken aback at this report. She sent a message to Rav Elazar: "I thought that when you heard the terrible news, you would proclaim a fast day, call for mass prayer, act in a way that was illustrative of how dire the situation was. How, then, could you go about your merriment when you knew that the entire country was in peril!"

Rav Elazar explained that "The best way to appease G-d is to do His will. When we listen to His word and fulfill His dictates to the fullest, He acts to us in similar fashion and grants us our requests. On this day, we have the holiday of Purim. We were



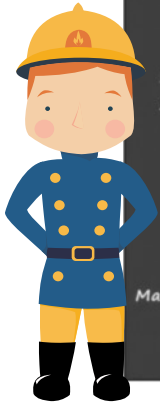
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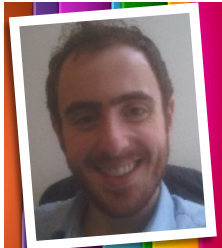


6. How many different fires were there on top of the mizbayach?

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**CHAZZAN YAACOV TAMIR**

**No Hallel On Purim?!**

It is a well known fact that we do not say Hallel on Purim, and as such, Rav Yosef Karo confirms this to be the case in the Shulchan Aruch (Siman 693; Se'if 3).

Now, I know what you're thinking. Why not?! Let's put it this way: If Hitler ym"s were not to have carried out the Holocaust, and better still, we got our revenge for even his contemplation of the idea – would that not *at least* be a reason to say Hallel? So why, in the case of Purim, do we not say Hallel for being saved from a decree of total annihilation at the hands of Haman HaRasha and his Nazis of yesteryear?! And not only that, but in the story of Purim the Jewish People accepted upon themselves the yoke of Torah *out of love* (Gemara Shabbat 88a), which is much greater than their acceptance out of fear that happened at Mount Sinai. How much more so should this be a cause for Hallel!

The Gemara (Megilla 14a) also asks this question, and answers "Keri'ata zo Halilah"; the reading of the Megilla is itself a "Hallel", because the mere outlining of all the miracles that happened to us in the Megilla is considered one big praise of Hashem.

However, in my opinion this is still difficult to understand. Because if so, we should say that the Haggadah of Pesach is *also* one big praise of Hashem and therefore yet again - Hallel is not needed! But not only do we say full Hallel on Pesach, but Pesach is the only

time of year that many Kehillot say Hallel during Arvit of the first Chag!!

The Gemara gives us a second answer: "During Pesach we can say Hallel because the Pasuk says "Hallelu Avdei Hashem" (Praise! Oh servants of Hashem) and not "the servants of Pharaoh"; but on Purim we cannot say this Passuk, because after the story of Purim we were still under the hand of Achashverosh, and therefore "not" the servants of Hashem". The Gemara is teaching us that since we still had to answer to Achashverosh *even after* we were saved from death, we cannot claim ourselves to be the sole servants of Hashem if we didn't have the autonomy to fully express it (perhaps one of the reasons there is a tenth chapter in the Megilla is to illustrate this point, as the first Passuk tells us: "And the King Achashverosh imposed a tax on the land and the islands of the sea").

So, now that we have taken a look at all of the above, everything appears to make sense, right?

Everyone knows that the story of Purim materialised according to the laws of nature. There were no plagues, no splitting of seas or any other of the super natural phenomena of Hashem Yitbarach.

Well.....one point still seems to stand out, and it's not such a small one: we were saved from death!! I mean, come on – that should be enough for a Hallel, no??

Perhaps one of the following answers will reconcile:

Everyone knows that the story of Purim materialised according to the laws of nature. There were no plagues, no splitting of seas or any other of the super-natural

phenomena of Hashem Yitbarach. And Hashem's Name is not even mentioned once in the *entire* Megilla. There is a Hester Panim, a hiding of Hashem's Face, from the beginning of the story until its end (which is hinted in the name "Megillat Esther" or "the revelation of that which is hidden", and is also part of the reason why we wear fancy dress). We don't say Hallel in order to draw attention to this fact. The Hand of Hashem was not openly revealed in this story – it was hidden behind the guise of "nature".

Alternatively, it could be that we don't say Hallel because of the Gemara in Shabbat (118b) that says the following: "The one who reads Hallel every day is considered an insulter and blasphemer" (the reason of which is beyond the scope of this article). Therefore, if we said Hallel on Purim, it may seem that we are allowing Hallel to be said every day. How so?

We, as humans, do not clearly see the Divine Providence that continues throughout the course of our lives, minute by minute, millisecond by millisecond. Literally. And even so, we have the task in this world to nevertheless see the Hand of Hashem in everything He puts upon us - and not to be blinded by the limitations of our *physical* eyes; whether for the good, or for a different type of good. Because in essence, there is no authentic "bad", as the Gemara (Berachot 60b) says: "All that Hashem does is for the good".

And when we realise (and internalise) this important foundation of our faith, our worries will dissipate and we will be so happy that we'll want to say the Nusach of Hallel EVERY DAY! Therefore, if we actually *said* Hallel on Purim – the story of which transpired like everyday events, we would seem to be allowing it to be said on the "average" day as well for all the hidden miracles Hashem does for us, every day.

May we merit to see the awesome Hand of Hashem in everything we do. Amen!

Please Pray For: Mordechai Ben Musha Yeta | Aharon ben Leah | Pinchas ben Tamar | Rivkah bat Sarah  
 Refuah Shelaima of: Yona bat Esther | Shira Ilana bat Susan Shoshana Farha | Tova bat Sarah Blima | Naomi bat Mazal

**Living with Mitzvos**

**ANSWERS**

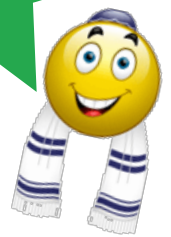
1. The sacrifices of Parshas Vayikra deal with the animals brought for all the Jews while the sacrifices of Parshas Tzav deal with the sacrifices for the kohanim.
2. The "kemitzta" fistful of flour taken from the mincha offering.
3. There are 96 pesukim the numerical value of the word "Tzav".
4. Originally it was done by a race, given to the fastest kohen who reached the top of the ramp of the mizbayach. However, when this resulted in accidents, it was changed to selection by the peyos – the count of a thought of number more than the number of kohanim present.
5. The Chinuch (136) brings that like the tzibur brings the korban tomid morning and evening, so too does the Kohen Qodol in the form of this Minchas Chavitin – half in the morning and half in the evening. The idea is to keep him focused on the idea behind sacrifices – coming close to Hashem.
6. The Gemora (Yuma 43b) brings several different opinions. Everyone agrees that there were two separate fires every day – the fire to burn the sacrificed parts and a smaller fire from which was taken to burn the ketores.

These announcements were found in synagogue newsletters and bulletins.

- Don't let worry kill you. Let your synagogue help.
- Remember in prayer the many who are sick of our congregation.
- For those of you who have children and don't know it, we have a nursery downstairs.
- We are pleased to announce the birth of David Weiss, the son of Rabbi and Mrs. Abe Weiss.
- Weight Watchers will meet at 7 pm at the JCC. Please use the large double door at the side entrance.
- We are taking up a collection to defray the cost of the new carpet in the sanctuary. All those wishing to do something on the carpet will come forward and get a piece of paper.
- If you enjoy sinning, the choir is looking for you!



What did the waiter ask the group of dining Jewish mothers?  
"Is *anything* all right?"



What's the difference between a Rottweiler and a Jewish mother?  
A - Eventually, the Rottweiler lets go.



Moishe Goldberg was heading out of the Synagogue one day, and as always Rabbi Mendel was standing at the door, shaking hands as the congregation departed. The rabbi grabbed Moishe by the hand, pulled him aside and whispered these words at him: "You need to join the Army of God!"

Moishe replied: "I'm already in the Army of God, Rabbi."  
The rabbi questioned: "How come I don't see you except for Rosh Hashanah and Yom Kippur?"  
Moishe whispered back: "I'm in the secret service."

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**Thank you and Shabbat Shalom**