

# THE COMMUNITY PARSHA SHEET



**Purim Edition**

PARSHAT TETZAVEH ZACHOR

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
*TAL Founder & Director*

## TAP INTO THE POWER OF MIRACLES!

We live in a constantly changing world. The global economy is facing an increased risk of stagnation, climate change is striking harder and more rapidly than expected, and fragmented cyberspace threatens the full potential of next-generation technologies — all while citizens worldwide protest political and economic conditions and voice concerns about systems that exacerbate inequality. The challenges before us demand immediate collective action, but fractures within the global community appear to only be widening. Stakeholders need to act quickly and with purpose within an unsettled global landscape. Are you worried for the future?

The Ramban (end of Parshat Bo) writes of the time of the exodus, "People were confused in Emunah (faith): There were those who didn't believe that Hashem created the world. There were others who claimed that Hashem doesn't know what's happening in the world now... Other people said that Hashem knows, but they didn't believe in Hashgachah Pratit (that Hashem intervenes with the world). But when Hashem desires an individual or a community, He changes the rules of nature to perform a miracle for them, and all false theories are

disproven. The miracles proved that the world has a Creator, He knows and He has Hashgachah Pratit over everything..." The Ramban explains that the miracles of Yetziat Mitzrayim (Exodus) were to teach us these fundamentals of Emunah. Purim came to teach us one more essential lesson in Emunah. Purim tells us that miracles are always happening with us. Even when everything seems natural, concealed miracles are happening, hidden within the laws of nature. In the story of Purim, nothing was supernatural. It's reasonable that Achashverosh would get angry at Vashti when she insulted him, and that he chose Esther, the most beautiful woman in the world, to be his queen. Similarly, all the other episodes in the Megilah can be explained rationally. Yet, when we take a collective look of everything that occurred, it's evident that it was all miracles.

The Mishnah (Megilah 2) states: "The Megilah is read on the 11th, the 12th, the 13th, the 14th, and the 15th, no more and no less." The Turei Even asks: Why does the Mishnah need to clarify, "No more and no less?" The Mishnah tells us the five days the Megilah can be read; it's quite obvious that before and after aren't the right time to read the Megilah! The Brit Kehunat Olam answers: the sum total of the dates when the Megilah can be read equals 65: (11 + 12 + 13 + 14 + 15 = 65) the same Gematria (numerical value) as Hashem's Name Adnut

## THIS PURIM MAKE A DIFFERENCE!

Support all the wonderful work at TAL, a vital organization that provides a safe and nurturing environment for our youth to learn and grow. Your generous donation can make a real difference in the lives of our children and help ensure a bright future for our community. Donate online at [www.torahactionlife.com](http://www.torahactionlife.com). Thank you for your support.

## PURIM AT TAL

SHABBAT, 11TH ADAR 5783

Shabbat Begins: 17:29pm  
Shabbat Ends: 18:33pm

MONDAY 6TH MARCH

Fast Begins: 4:58am  
Fast Ends: 18:30pm

Mincha 5.40pm  
Arvit and Megila 6.30pm  
Reading of Megila by Mo Garson

TUESDAY 7TH MARCH

Shacharit 7.30am  
Megila 8.30am  
Reading of Megila by Mo Garson  
TAL Purim Seuda 5.00pm



**DVAR TORAH**  
The Power of Miracles!  
By Rabbi Jonathan Tawil



**DVAR TORAH**  
Rising to the Challenge  
By Rabbi Yehonatan Salem



**DVAR TORAH**  
Parsha Insights  
By Rabbi David Baadani



**HALACHOT**  
By Rabbi Eli Mansour



**OUR CHAHAMIM**  
Rabbi Mordechai Amiyes  
Hacohen



**PURIM FEATURE**  
Blotting out Hamman &  
Purim Quiz



**RECIPES**  
Fufetti Hamantaschen &  
the Perfect Kneidlach



**KIDS ZONE**  
Comic, games & quiz

This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 11 YEARS!



(Ad-nai). This Name represents Hashem, as He rules the world in a natural way. The Mishnah says that we don't read the Megilah before these days, neither after. The date before would be the 10th of Adar, and the date after would be the 16th.  $10 + 16 = 26$ .

Twenty six is the Gematria of Hashem's Name (Yud & Heh Vav & Heh). This Name - YHVH is the Name of Hashem that represents miracles. The lesson of the Megilah is to attain awareness of Adnut, that Hashem runs the world in natural ways. One who acquires awareness of Hashem by the name YHVH revealed miracles, and doesn't know that even nature is Hashem's doing, hasn't acquired the message of Purim.

The Kedushat Levi (Kedushah Rishonah) further expands on this idea stating that the Name of Hashem doesn't appear anywhere in the Megilah. Everything appeared natural and therefore Hashem's Name is concealed.

Yet we are taught by the Ari Z'l that Hashem's Name is hinted at through acronyms at the beginning and end of the words (Rashei and Sofei Tevot).

The Rashei Tevot of Yavo Hamelech Vehaman Hayom spell YHVH. And the final letters of (Vechol) Zeh Eno Shoveh Li, spells YHVH.

Why does Hashem's Name appear with such hints?

The Kedushat Levi explains that although Hashem's Name doesn't appear explicitly, it is hinted at through acronyms in order to emphasise that the miracle came about by the culmination of several episodes. The use of several words to each have a letter of His Name was because the build-up of several episodes wonderfully played together to create the miracle. This implies as is the case in present times that we don't see Hashem per se, but we do perceive Him in the review of the many events that occurred.

The people in Shushan lived through the events of the Megilah. They were aware of Vashti's assassination, and after that of Bigtan and Teresh. They knew that Esther became the queen, and they were aware of all the other details recorded in the Megilah. They were worried concerned at the global effect and through prayer, fasting and action were able to turn around the harsh decree. In the end all those individual seemingly uncorrelated events came together and people understood that the Hand of Hashem was leading events.

The Rambam (end of Minyan HaMitzvot) writes, "We are commanded to read the Megilah to proclaim Hashem's praise and to relate the salvations that He did for us. And [to

know] that He was close to us when we shouted out to Him... To let the future generations know that it is true what the Torah says, אלו קרובים, who is like this great nation who has Hashem close to them, like Hashem our G-d, whenever we call to Him' (Devarim 4)."

Are you afraid?

Were you afraid when the Iranian General was assassinated and the world media covered it for days encouraging theories of the end of the world? Are you afraid of the Corona Virus that has spread at alarming rates? Were you afraid for the future of British Jewry before the elections?

It's normal to have fear and be prudent, but remember:

We live in a changing world. There are constant threats. Whilst we must not be complacent, we should understand that even nowadays, without a Bet Hamikdash and still in exile, Hashem runs the world. He is guiding all the events and what looks like a Pur – lottery, is really fixed by the One Above.

This Purim contemplate, pray, internalise His manifestation in the world and tap in to the power of miracles, it will help reduce your blood pressure!

Happy Purim!



## RABBI YEHONATAN SALEM

### Rising to the Challenge

At the beginning of the perashah, the Torah instructs the high priest to light the menorah – candelabrum every evening. One of its lights would miraculously stay alight constantly, thereby giving testimony that G-d dwells amongst His people. The verse (Tetzaveh 27:20) writes that the olives would be crushed by hand, and the first drop of oil from each olive would be used for lighting the menorah. Although the Jewish People are compared to various pleasant-tasting or smelling fruits, which

symbolize the beautiful traits and praises of our nation, the olive nevertheless, bears the strongest resemblance to us. The oil of the olive can only be extracted, when it is crushed or ground. The oil within an olive is not able to be self-extracted. Only through external pressure can its special oil be extracted. So, too, the inner essence of every Jew is beautiful, but in order for our beauty of character to shine forth, we need to exert ourselves in the learning of Torah and avodat Hashem – service of G-d, in order to bring it out.

Preferably, we should become enthused, of our own accord, with the study and application of Torah and mitzvot, thereby cultivating our potential. However, often we also need external factors to cause us to rise to the challenge and succeed. When we as a nation are persecuted or exiled from place to place, this causes us to return to G-d and consequently, for Him to answer our prayers.

All the afflictions that we endure help to bring out our generosity, sensitivity and other exemplary character traits.

In life, most people find them-



# HAPPY PURIM

selves preoccupied with a range of difficulties. Often, just having overcome one hurdle, they find themselves plunged into the next one. If not financial difficulties, they may have health problems, relationship dilemmas, or concerns about their children. In truth, however large or small a worry may be, it tends to take over a person's entire being. Even just changing a tyre or having a dental appointment, makes a person become completely preoccupied with it. We must remember, however, that all these disturbances or

difficulties are not sent by Hashem as objectives in themselves, but as a means to extract our true essential beauty, as we draw closer to G-d by "rising to the challenge." It is common for people to "wish away" their trials; yet, this is not the correct outlook. Trials are not pointless, they are there to be utilised as a springboard for inner growth and are, in fact, to our strongest advantage. When we use trials as opportunities for self-introspection and improvement, we come out feeling spiritually-fulfilled, having used them for their

intended purpose. Recently, when giving a class to students of marriageable age, I advised them not to be despondent about not having yet found a suitable partner. Rather, they should utilize it as an opportunity to come closer to G-d through prayer, as this situation will probably never return. Next time we feel overwhelmed or frustrated by a problem, let us draw ourselves closer to G-d and consider how He wants us to face it, thereby maximising the opportunity of this challenge.



**RABBI DAVID BAADANI**  
*Director - TAL Chazanut Program*

## PARSHAT TETZAVEH

In the Gemara Shabbat. אמר ריש לקיש: החושד בבשרים – לוקה בגופו, Reish Lakish said: One who suspects the innocent of indiscretion is afflicted on his body. The point is, that when a person is suspicious of someone who is innocent, it is because they know that if they would have experienced the same case, they would have failed. That shows that one lacks the very thing that they suspect in their friend.

For a full week Moshe Rabbeinu gives reasons to G-d why he is not worthy to be the redeemer of עם ישראל. Until finally he asks: שְׁלַח נָא אֶבְיֹד הַשָּׁלָח "make someone else Your agent." Let Aaron my older brother be a faithful messenger to

bring Israel out of Egypt. Moshe fears that Aaron will be a bit upset to hear that his younger brother was chosen to be the leader.

G-d says to him: וְגַם הִנֵּה הוּא יֵצֵא לְקִרְאָתְךָ וְרָאֵךְ וְשִׂמַּח בְּלִבּוֹ He is setting out now to meet you, and he will be happy to see you. Aaron will be happy that you were chosen. Moshe Rabbeinu agrees to accept the position. But in between the lines he revealed to his level, that if the case had been reversed, that he was the older brother and his younger brother Aaron had chosen to serve as the redeemer, envy would have arisen in the heart of Moshe.

In this week's Parasha, the Torah teaches us that Moshe was privileged to purify himself from this measure as well, which is why in the Parasha that deals mainly

with Aaron and his sons, their priestly clothes, and the order of their work, Moshe's name is not mentioned.

Moshe Rabbeinu was happy for his older brother for the same reason that Aharon was happy for him. A true happiness that comes from knowing that each person was created to serve G-d in their own special way, and from the understanding that in the world of הקב"ה there is one Abraham, one Moses, one Aaron, one Hannah and one Miriam. Each and every one of us has their very own mission and role to accomplish in this world, and that is the very purpose for which we were created.

Six thousand years, hundreds of generations, billions of people and only one YOU. So be yourself.





## HALACHOT BY RABBI ELI MANSOUR

### Halachot for Purim

#### Matanot L'Evyonim

1. One should spend more on Matanot L'Evyonim than on Mish-loach Manot.
2. Giving to a poor family is considered two separate gifts.
3. A married woman should give Matanot L'Evyonim separately from her husband
4. One who celebrates on the 14th of Adar may commission Matanot L'Evyonim to be distributed on the 15th of Adar in Yerushalayim.
5. One may write a check for Matanot L'Evyonim.

#### If the Megilla is Missing Some Words:

If a person listening to the Megilla does not hear several words, he should read those words from his text and thereby fulfils the Mitzvah. Likewise, if the reader notices that some words are missing from his Megilla, he can say them from memory and he and his listeners fulfil the obligation. If, however, the Megilla is missing the first or last Pasuk, then the Megilla is disqualified for use.

#### PURIM – WEARING SHABBAT CLOTHES; CUSTOMS FOR PURIM NIGHT; LEARNING TORAH ON PURIM:

Rav Haim Vital (1543-1620) would immerse in a Mikveh on the day before Purim, just like on Erev Yom Tov, and this is an admirable practice to observe. One should change into Shabbat clothes already on Purim night. Some people wear Shabbat clothes only during the day of Purim, but this is improper; Shabbat clothes should be worn already on Purim night, as the special

spiritual light of Mordechai is upon us once Purim begins in the evening.

Women, too, should change into their Shabbat clothes, and wear jewellery, on Purim night and wear them throughout Purim day. This Halacha is mentioned by the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in his work Ateret Tiferet.

The Shulchan Aruch rules (Orah Haim 695:1) that one does not fulfil the Misva of the Purim feast on Purim night; the meal must be eaten specifically during the day of Purim.

Nevertheless, the Rama (Rabbi Moshe Isserles of Cracow, 1525-1572) notes that there is a Mitsva to have a somewhat festive meal even on Purim night. It is customary to eat seeds on Purim night, as Ester ate seeds in Ahash-verosh's palace, since she could not eat the meat. Furthermore, Daniel – who, according to some opinions, was Ester's messenger, Hatach – ate seeds while he served under the Babylonian emperor Nevuchadnesar.

One should be especially careful to avoid fighting and discord throughout Purim, both at night and during the day. The flurry of activity that characterizes the Purim celebration can oftentimes create pressure and tension in the home, and it is thus crucial to make a special effort to exercise patience and forbearance on Purim, in order not to disturb the festive atmosphere.

Additionally, one should make a special effort to make time for Torah learning on the night of Purim. A famous verse describes that at the time of the Purim mira-

cle the Jews experienced "Ora Ve'simha" – "light and joy" – and the Sages teach that "light" refers to Torah study and "joy" refers to festive celebration. "Light" is mentioned before "joy" because the "joy" – the Purim festivity – is observed during the day, and thus the "light" – Torah learning – should be done the previous night. It is therefore proper to spend Purim night engaged in Torah learning, since there often is not much time available during the daytime for learning.

More generally, the Hida (Rav Haim Yosef David Azoulay, 1724-1807) commented that if the Jewish people would conduct themselves with sanctity on Purim day, rejoicing for the sake of Heaven and then spending time learning Torah, we would immediately earn redemption. Most people, unfortunately, do not allocate time for Torah study on Purim, and this itself is reason to make an effort to spend time learning on this day.

The Sefer Hasidim (work by Rabbeinu Yehuda Hachasid of Regensburg, Germany, late 12th-early 13th century) teaches that one should make a special effort to fulfill Misvot that few others fulfill, and one will thereby earn great reward. Thus, it is appropriate and worthwhile to try to spend time studying Torah on Purim, as it is a day when few people make a point of fulfilling this Mitsva of Torah learning.

*The Rabbi Jacob S. Kassin Memorial  
Halacha Series*

*Authored by Rabbi Eli J. Mansour (1/16/2017)*





## OUR CHAHAMIM

### Rabbi Mordechai Amiyes Hacohen

Hashem always hears the prayers of a mother. When he was a child, the mother of Rabbi Mordechai Amiyes Hacohen prayed that her son become great in Israel. And in fact Rabbi Mordechai Amiyes grew up and enlightened the eyes of Israel with his wisdom.

His first steps were taken under the direction of the Gaon Rabbi Yossef Berebi. He then went to deepen his study of Shas and the Poskim in the yeshiva of Rabbi Moshe Zaken Mazouz. His reputation as an eminent Talmudic scholar did not take long to become known to all.

Torah was so valuable in his eyes that he studied every day without stop and gave himself but three hours of rest. He avoided sleeping too much due to his fear of losing precious time for study.

In the year 5715 (1955), Rabbi Mordechai replaced Rabbi David Ben Baron as head of the rabbanim and became the Rosh Av Beit Din of Tunisia. He occupied this position until the end of his life and faithfully consecrated himself with devotion to the entire community. He was constantly preoccupied with the spiritual life of each individual, always pushing to preserve and enrich Judaism.

His close relations with the president of Tunisia, President Bourguiba, helped to ease the life of the Jews. When the president fell ill, Rabbi Mordechai assembled the Jews in all

the synagogues throughout Tunisia so they could pray for his health. A few days later, Rabbi Mordechai went to the bedside of the president, who warmly greeted him and said, "I know that it's only because of your prayers and those of the Jews that I recovered."

One day, Tunisian authorities decided to transform an ancient Jewish cemetery into a municipal park. This news stunned the entire Jewish community, and they were not able to annul this decision by their own efforts.

President Bourguiba had entrusted this project to a Jewish engineer, and therefore Rabbi Mordechai, accompanied by a delegation of the community's notable men, went to see him at the graveyard. During this meeting, the engineer didn't want to hear anything, and he remained uncompromising.

"You are a Jew!" Rabbi Mordechai exclaimed, "How can you disturb the peace of the righteous?"

The engineer did not bend, but rather continued to refuse.

Seeing the godlessness of this man, Rabbi Mordechai told his delegation to distance themselves from the cemetery. He then turned towards the graves and said, "We have done our part, yet only this godless man stands in the way. Do to him what seems right to you."

Rabbi Mordechai and the men of the community went back home. The next day, people learned that the engineer had been involved in a

terrible accident.

The imposing figure of Rabbi Mordechai and his deep gaze gave him a particular aura. His kindness and great spirit shone on whoever encountered him.

It is said that he had the habit of praying very early in the morning in the yeshiva of Rabbi Menachem Hori. One evening, after studying with his friends, he remained to meditate on a difficulty raised by the Gaon Rabbi Akiva Eguere. He remained there studying until the first hours of the morning – the time at which his friends came back to pray – without ever leaving his book! They found him exactly as they had left him the day before, bent over the Gemara, not differentiating between day and night!

Rabbi Mordechai had the privilege of living a long time. His days were prolonged until the age of 88, departing this world in the year 5734 (1974).

Rabbi Avraham Ibn Ezra ends by writing, "Whoever adopts such an explanation, G-d will take vengeance on him in honor of Shabbat. Whoever reads this explanation, may his tongue stick to his palate. And whoever writes this explanation, may his arm be torn off and his eye grow dim. Thus there will be light for all the house of Israel!"

This letter was published for the first time at the end of the Arizal's Shulchan Aruch, and it teaches us just how much one should watch over the honor of Shabbat.



## WEEKLY PARSHA OVERVIEW

### Parshat Tetzaveh

Hashem tells Moshe to command the Jewish People to supply pure olive oil for the Menorah in the Mishkan (Tent of Meeting). He also tells Moshe to organize the making of the Bigdei Kehuna (priestly garments): A breastplate, an ephod, a robe, a checkered tunic, a turban, a sash, a forehead-plate and linen trousers.

Upon their completion, Moshe is to perform a ceremony for seven days to consecrate Aharon and his sons. This includes offering sacrifices, dressing Aharon and his sons in their respective garments, and anointing Aharon with oil.

Hashem commands that every morning and afternoon a sheep be offered on the Altar in the Mishkan.

This offering should be accompanied by a meal-offering and libations of wine and oil. Hashem commands that another Altar for incense be built from acacia wood and covered with gold. Aharon and his descendants should burn incense on this Altar each day.

*Rabbi Sinclair*  
Seasonsofthemoon.com





# BLOTTING OUT HAMAN ON PURIM

There is a widespread custom to make noise when Haman's name is mentioned in the Megillat Esther (a total of 54 times). This custom has its roots in the biblical commandment "you shall blot out the memory of Amalek from under heaven" (Devarim 25,19) since Haman was a descendant of Agag the Amalekite (Esther 3,1 and 9,24).

What are the sources of this custom? Doesn't it cause a Halakhic problem of not being able to hear the Megillah?

## Blotting Out Haman's Name during the Megillah Reading

### 1. Make noise every time his name is mentioned:

Rabbi Tzidkiyahu ben Avraham (Italy, 13th century, Shibolei Haleket p. 157) found in the name of Rashi (France d. 1104) that "they stamp with their feet or stone upon stone, and they break pots when they hear [the names] Haman or Zeresh". In other words, they made noise in

order to prevent people from hearing these names. It should be noted, however, that Rashi mentions this custom not in connection with the Megillah reading, but rather when Haman and Zeresh are mentioned in the piyyut after the Megillah reading.

### 2. Many communities limit the times to make noise:

The Shelah haKadosh mentions that in his time noise was only made when mentioning the downfall of Haman while other communities only did so during the mentioning of the hanging of Haman and his 10 sons.

Others have a custom to only make noise when mentioned Haman with a title.

Ben Ish Chai mentions their custom to only make noise at the first and last mention of the name of Haman.

### 3. Writing Haman's name on stones which are banged against each other in order to erase his name:

This was the custom described by R. Avraham of Lunel in his Sefer

Hamanhig written in Toledo in 1204). He says that this is the custom of the children of France and Provence in order to fulfill the verse "may the name of the wicked rot" (Proverbs 10:7). This was quoted by Sefer Abudraham Hashalem (14th century) Bet Yosef to Orah Hayyim 690, s.v. katav b'Orhot Hayyim) and then in the Shulhan Arukh by the Rema (Cracow, ca. 1570, Orah Hayyim 690:17). The purpose of banging the stones is not to blot out Haman's name by making noise but rather to erase Haman's name from the stones.

### 5. Clap hands in order to make noise when Haman's name is read in the Megillah:

This custom is reported by R. Yehudah Aryeh Modena (1571-1648) in his Ceremonies and Religious Customs of Various Nations of the Known World (London, 1733, Vol. 1, p. 69).



## PURIM VERSION!

1 Where is the longest verse in the Bible found?

*Megillat Esther.*

2 How many words does the Hebrew text contain?

*43*

3 When was Haman hanged?

*Haman was hanged on the second day of Passover. (Purim is the anniversary of the Jews' victory celebration after their war against their enemies 11 month later)*

4 What was Esther's Hebrew name?

*Hadasah.*

5 Who was the first person in history known as a Jew?

*Mordechai was the first person in history to be called a "Jew"; (Before then, Jews were called "Hebrews" or "Israelites")*

6 How long did it take Achashverosh to find a new wife – Esther?

*Achashverosh searched four years for a queen, during which he considered more than 1400 contestants, before choosing Esther.*

7 Who was Vashti's great grandfather?

*Nebuchadnezzar, the Babylonian emperor who destroyed the first Holy Temple*

8 Why is Mordechai called Ish Yemini?

*Mordechai, who refused to bow to Haman, was a descendant of Benjamin, the only one of Jacob's sons who didn't bow to Haman's ancestor Esau?*

9 How old was Mordechai at the time of the story?

*Mordechai was a very old man during the story of Purim! (He was already a member of the Sanhedrin, the highest court of Torah law in Jerusalem, 79 years before the miracle of Purim!)*

10 What proportion of the Jewish population lived under Achashverosh rule?

*Every single Jew in the world lived in Achashverosh's kingdom, so that they were all included in Haman's decree.*



# RECIPES

## Cheerful Chocolate-Filled Funfetti Hamantaschen



### INGREDIENTS

- 2 eggs
- ½ cup sugar
- ¼ cup oil
- 1 tsp. vanilla
- 2-2½ cups flour
- 1½ tsp. baking powder
- ⅓ cup sprinkles
- 1 bar of chocolate (or 1 cup chocolate chips)

### METHOD

1. Mix the eggs, sugar, oil and vanilla.
2. Add 1 cup of flour and the baking powder. Mix.
3. Add the remaining flour until the dough forms a soft but not sticky ball.
4. Gently knead in the sprinkles.
5. Roll out the dough and cut out circles.
6. Put a piece of chocolate, or 3-4 chocolate chips, in the center of each circle.
7. Gently fold the sides and pinch shut tightly.
8. Bake for 10-12 minutes at 350° F.

*Yields: Approximately 20 hamantaschen*

## Best Broccoli Salad



### INGREDIENTS

- 1 pound broccoli crowns
- 3 tablespoons olive oil
- 3 tablespoons mayo
- 1½ tablespoons apple cider vinegar
- 2 teaspoons Dijon mustard
- 1 teaspoon maple syrup or honey
- 1 garlic clove, minced
- ¼ teaspoon sea salt
- ⅓ cup diced red onions
- ⅓ cup dried cranberries

### SMOKY TAMARI ALMONDS

- ½ cup almonds
- ½ cup of pumpkin seeds
- 1 tablespoon soy sauce
- ½ teaspoon maple syrup
- ¼ teaspoon paprika

### METHOD

1. Preheat the oven to 350°F and line a baking sheet with parchment paper.
2. Chop the broccoli florets into ½-inch pieces and any remaining stems into ¼-inch dice. Peel any woody or course parts from the stem first.
3. In the bottom of a large bowl, whisk together the olive oil, mayo, apple cider vinegar, mustard, maple syrup, garlic, and salt. Add the broccoli, onions, and cranberries and toss to coat.
4. Place the almonds and pepitas on the baking sheet, toss with the tamari, maple syrup, and smoked paprika and spread into a thin layer. Bake 10 to 14 minutes or until golden brown. Remove from the oven and let cool for 5 minutes (they'll get crispier as they sit).
5. Toss the almonds and Pumpkin seeds into the salad, reserving a few to sprinkle on top. Season to taste and serve.



# KIDS zone

1

What two precautions were taken to assure the purity of oil for the menorah?

27:20 - The olives were pressed and not ground; and only the first drop was used.

2

How was Aharon commanded to kindle the menorah?

27:20 - He was commanded to kindle it until the flame ascended by itself.

3

What does tamid mean in reference to the menorah?

27:20 - It means that it should be kindled every night.

4

What does kehuna mean?

28:3 - Service.

5

Name the eight garments worn by the kohen gadol.

28:4,36,42 - Choshen, ephod, me'il, ketonet, mitznefet, avnet, tzitz, and michnasayim.



## Word Find

M	A	C	H	A	S	T	Z	E	D	A	K	A	H
Y	M	M	E	G	I	L	L	A	P	C	E	I	W
D	E	E	S	Y	D	N	R	Q	U	H	E	S	I
N	S	S	T	L	R	Q	H	O	R	A	G	R	G
A	T	R	H	M	I	R	U	P	I	S	I	E	R
C	A	O	E	A	M	T	C	E	A	H	F	P	A
P	H	H	R	P	M	V	C	Y	H	V	T	K	G
B	S	H	U	S	H	A	N	T	C	E	H	I	G
A	N	E	E	U	Q	S	N	R	E	R	A	N	E
L	W	I	N	E	G	H	A	W	D	O	D	V	R
S	U	H	S	N	U	T	M	A	R	S	U	A	P
S	T	F	I	G	P	I	A	P	O	H	E	S	H
T	I	K	A	C	O	S	T	U	M	E	S	R	G

Achashverosh	Gifts	King	Persia	Shushan
Candy	Gragger	Megilla	Purim	Tzedakah
Costumes	Haman	Mordechai	Queen	Vashti
Esther	Horse	Party	Seudah	Wine

### THIS PURIM MAKE A DIFFERENCE!

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