

Snapshot Torah



Guide to the weekly Parsha

ISSUE 25

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TSAV

13th Adar Sheni 5774

Kohen - First Aliya:

Chapter 6, verses 1 - 10

- ✚ Hashem tells Moshe to command Aaron and his sons about the laws relating to the Korban Olah (Burnt Sacrifice) which must remain burning on the Mizbayah (Altar) all night.
- ✚ The first job for the Kohanim in the morning is to remove the ashes and prepare the Mizbayah ready for the new day's korbanos.
- ✚ When a Korban Minha (Meal Offering) is brought, The Kohen must take three fingers full of flour, and mix it into the oil, before burning it on the Mizbayah along with the frankincense. The rest of the flour can be used and eaten by the Kohen.

Levi - Second Aliya:

Chapter 6, verse 11 – Chapter 7, verse 10

- ✚ When a new Kohen is inaugurated, he must bring a special Korban Minha which must be totally saturated in oil before being totally burned.
- ✚ The leftover meat from either a Korban Hatat (Sin offering) or Korban Asham (Guilt offering) can only be eaten by a Kohen in the courtyard of the Mishkan (Tabernacle)
- ✚ If any meat of the Korban touches an object, the object itself becomes holy. If the meat is cooked in a metal pan, the pan must be Re-Koshered before reuse. If an earthenware pot was used then it must be broken. If any blood from the Korbanos stains a garment, it must be removed by washing it in a Mikvah.

Sh'lishi - Third Aliya:

Chapter 7, verses 11 - 38

- ✚ When a Korban Shlamim (Peace offering) is given, the Kohen takes the chest and right thigh portion for himself.
- ✚ The thanksgiving Korban is brought along with forty loaves of bread, made up from ten unleavened mixed with oil, ten unleavened wafers smeared with oil, 10 unleavened loaves, made from the finest flour mixed with heated oil and 10 properly leavened loaves. One of each type must be eaten by the Kohen within one day and night.
- ✚ If a person brings a Korban with improper intent, then the Korban is classed as Pigul (rejected) and must be burnt. The punishment of Karet (Spiritually Cut-off) is meted out to an impure person who eats from the korbanos or if any fat or blood of from any animal or bird was consumed.

R'VI' - Fourth Aliya:

Chapter 8, verses 1 – 13

- ✚ Hashem tells Moshe to inaugurate Aaron and his sons in front of everyone.

Chamishi - Fifth Aliya:

Chapter 8, verses 14 – 21

- ✚ Moshe bathes them in the Mikvah and dresses them in their priestly robes.
- ✚ Aaron and his sons are then anointed, along with the Mishkan itself and all of its vessels with oil.

Shishi - Sixth Aliya:

Chapter 8, verses 22 - 29

- ✚ A certain amount of Korban's are then offered up and some of the blood used is daubed upon Aaron and his Sons.

Sh'vi'i - Seventh Aliya:

Chapter 8, verses 30 - 36

- ✚ Aaron and his sons are then led to the Ohel Moed (Tent of Meeting) where they reside for seven days, concluding the inauguration.

Maftir – PARSHAS ZACHOR, Devarim, Chapter 25 Verses 17 - 19

- In the Maftir of "Zachor" we are commanded by Hashem to destroy the nation of Amalek.
- Even though Bnai Yisrael posed no hostility or threat against them, Amalek still tried to destroy and wipe them out completely, solely because of their pure hatred towards Hashem.

Haftorah – PARSHAS ZACHOR, 1ST Book of Samuel, Chapter 15, Verses 1 - 34

- Every member of Amalek happened to be in the same place at the same time, So Hashem ordered Shaul Hamelech (King Saul) and his men, to go and totally wipe them out once and for all.
- Obeysing Shmuel Hanavi's (Samuel the prophet) instructions, the mission was a success. However, Shaul showed mercy towards King Agag (Amalek's King and leader) allowing him to live; saving Amalek from total annihilation and extinction.
- Despite Shmuel praying on his behalf; for contravening Hashem's command, Shaul lost his right to remain as the Jewish Nation's King.

LINK TO SEDRA READING:

- Two of the main characters in Megilla Esther are commonly linked with two people mentioned in the Haftorah. Haman was a direct descendent of Amalek, and Mordecai was a direct descendent of Shaul.
- The Haftorah identifies Shaul's sin of allowing King Agag to live and not fulfilling Hashem's wishes as misplaced compassion. Ultimately culminating in the events leading up to the Purim story, for which we are about to celebrate.

WEEKLY DISCUSSION: Purim: Coincidence or Miracle

Our Rabbi's teach us, that as there was no 'Divine Revelations' documented in Megilla Esther, like there was at the time of Yetziat Mitzraim (The exodus of Egypt), for example. It had to be a 'Nays Nistar' (A Hidden Miracle), simply put: it was a series of seemingly coincidental natural events which plays itself out through the normal passages of time, ultimately working out in our favour. So which was it? Coincidence or Miracle?

Albert Einstein once wrote "There are only two ways a person can live their life. One as though nothing is considered as a Miracle and the other way to believe everything is."

The festival of Purim is a chance to reconnect our physical self to our spiritual one (Our Neshama (Soul)). The purpose is to recognise 'Divine Involvement' in our everyday lives, even when on the surface, nature seems to be just taking its course.

To stress the point more, not once in Megilla Esther is Hashem mentioned by name; and yet we know he played his part, even though it was done in an unrevealing manner. This is the primary reason why we dress up in fancy dress and put on masks. We are amplifying our awareness of the reality that Hashem has hidden himself away but is constantly guiding us, within the confines of nature.

Contrary to other Religions, we don't celebrate any Jewish Festival to commemorate a historical event. In fact nothing can be further from the truth. In Judaism, everything that had a connection with the past must have a purpose and meaning in our present.

The Purim story occurred during the time when we were in Golus (Exile) and we are experiencing an even darker Golus today, with no light seemingly coming from the tunnel to end it. Yet we only have to read Megilla Esther in its entirety to understand the full picture and beauty of what Hashem did for us back then and Let's Hope that we will one day, merit Hashem to redeem us once more in our near future.

