



OVERVIEW

The Book of Vayikra (Leviticus), also known as Torat Kohanim -- the Laws of the Priests -- deals largely with the korbanot (offerings) brought in the Mishkan (Tent of Meeting). The first group of offerings is called korban olah, a burnt offering. The animal is brought to the Mishkan's entrance. For cattle, the one bringing the offering sets his hands on the animal. Afterwards it is slaughtered and the kohen sprinkles its blood on the altar. The animal is skinned and cut into pieces. The pieces are arranged, washed and burned on the altar. A similar process is described involving burnt offerings of other animals and birds. The various meal offerings are described. Part of the meal offering is burned on the altar, and the remaining part is eaten by the kohanim. Mixing leaven or honey into the offerings is prohibited. The peace offering, part of which is burnt on the altar and part is eaten, can be either from cattle, sheep or goats. The Torah prohibits eating blood or chelev (certain fats in animals). The offerings that atone for inadvertent sins committed by the kohen gadol, by the entire community, by the prince and by the average citizen are detailed. Laws of the guilt-offering, which atones for certain verbal transgressions and for transgressing laws of ritual purity, are listed. The meal offering for those who cannot afford the normal guilt offering, the offering to atone for misusing sanctified property, laws of the "questionable guilt" offering, and offerings for dishonesty are detailed.



THE SYMBOLISM OF HAMAN'S OFFER OF SILVER SHEKELS

The Megillah [Esther 3:9] states that Haman offered to increase the King's coffers by 10,000 kikar silver in exchange for the right to get rid of the Jews. (Tosfos in Tractate Megillah [16a] indicates that this was a half Shekel for every Jewish person.) The simple analysis of Haman's offer is that Haman was afraid that Achashverosh would object to the loss of Jewish tax revenue if he killed them all. To pre-empt that financial objection, Haman was ready to sweeten the deal for the King by making an offer of ten thousand kikar silver.

On the metaphysical level, however, the Rabbis tell us that Haman was trying to negate the merit of the Jews' annual half Shekel contribution to the Temple's upkeep. The Gemara [Megilla 13b] says that since HaShem [G-d] knew that Haman would offer Shekels to Achashverosh to 'purchase' the right to destroy the Jews, HaShem pre-empted Haman's contribution through the half-shekel. The merit of the Jews' contributing the annual half-shekel protected them (in the future) against Haman's evil designs.

I once heard an interpretation of this Gemarah in the name of the Yismach Yisrael. Haman's potential for destroying the Jewish people was hinted at in his own description of the nation: "There is a people that is dispersed and divided..." [Esther 3:8]. It is only because there is division and unjustified hatred within the Jewish nation that their enemies have the ability to harm them.

When the Jews are divided, they represent only individuals -- not a Klal [a communal entity]. When that happens we have lost our strength.

Haman's whole plot was based on the division of the nation. That is why G-d insisted that each Jew should give exactly one half shekel. The symbolism of the half shekel is that each Jew is only a fraction of the entity. He needs to combine with his fellow Jew to make a significant contribution. If we think we can be 'an entire shekel unto ourselves', that is not going to work. Our strength is through the recognition that we need each other, and the realization that we need to set aside our petty differences to come together to provide a complete shekel.

This is the strength that ultimately saved the Jewish people. Because of the terrible calamity that was hanging

over them as a result of Haman's decree, they decided to put away those 'dispersions and divisions in the nation' and came together as a unit and as a whole.

Rabbi Frand - www.torah.org

SHABBOS AFTERNOON SHIUR

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MATANOS L'EYONIM & MISHLOACH MANOS
CAN ONE FULFILL THE MITZVAH OF MISHLOACH MANOS BY GIVING TO A FAMILY MEMBER?

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PURIM SCHEDULE 5776

Taanis Esther Wednesday 23rd March 2016

Fast begins: 5.05am
Shachris: Neitz(6.12am) 5.40am - Small Shul
5.45am - Back Shul
6.00am - Main Shul
6.45am - Small Shul
8.00am - Back Shul
Mincha: 1.05pm, 5.40pm
Machatzis HaShekel is given between Mincha & Maariv
Fast ends: 6.33pm
Ma'ariv: 6.40pm
Megillah: 6.55pm, 8.30pm

Purim Thursday 24th March 2016

Shachris: Neitz(6.13am) **5.40am** in the Main Shul
6.45am start in Small Shul & move to Main Shul for Leining
8.00am start in Small Shul & move to Main Shul for Leining
Megilla: 6.40am, 7.30am, 8.45am, 10am
Yeshivas Mordechai Hatzadik: 12.00pm
Mincha: 1.00pm, 6.00pm
Mincha at the HOD: 3.45pm
Seudah at the HOD: 4.00pm
Ma'ariv: 7pm, 8pm & 9.30pm



SECURITY TIP

If someone approaches you claiming that he/she wishes to convert and so wants to know more about your Shul, then report that person to the CSO or the security team ASAP. Never give any Shul information to strangers.

BONUS PURIM DRAW!!!

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PURIM
5776 2016



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