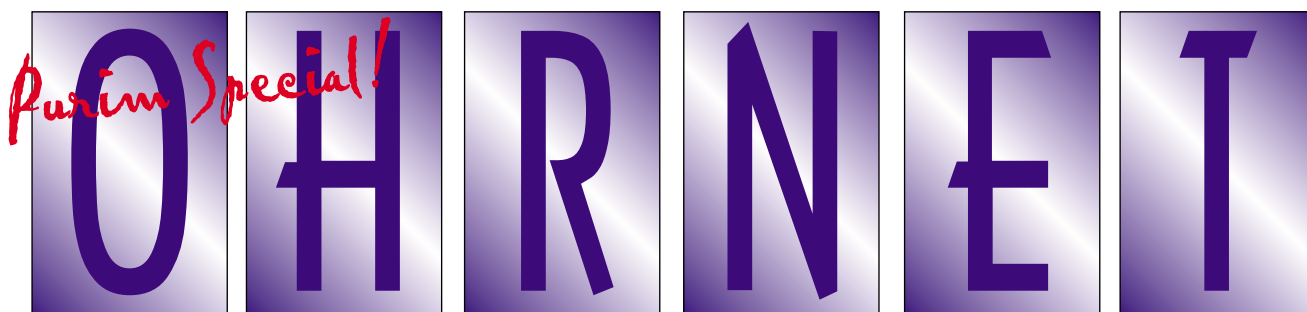




SHABBAT PARSHAT VAYIKRA-ZACHOR • 11 ADAR II 5763 • MAR. 15, 2003 • VOL. 10 NO. 23

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PARSHA INSIGHTS

THE BIGGEST BAR-B-Q IN THE WORLD

"When a man among you brings an offering..." (1:2)

Imagine you're an intergalactic traveler flying over Jerusalem some two and a half thousand years ago. Your 3D scanner picks up a beautiful building. Opening your intergalactic "Earth on Five Dollars-a-Day", you read about what you're seeing: "The Beit Hamikdash is the most spiritual place on earth..." Something doesn't seem quite accurate about this description because everywhere you aim your scanner, all you can see are very physical things.

For a start, animals are being slaughtered, dissected and burned on what looks like the world's biggest barbecue. Wine is being poured down two holes on top of a square monolith on which the meat is being burned. Nearby, bread is being baked. Oil is being mixed with flour and fried in open pans. There are animals in pens, along with birds. Everywhere there are all kinds of cooking utensils. Men are washing their hands and feet. There is a column of black smoke rising perpendicularly into the sky.

This is spirituality?

You make a mental note to write to the editors of "Earth on Five-Dollars-a-Day" that their description of this tourist spot is way off the mark.

Our intergalactic traveler could be forgiven for mistaking what he saw, for indeed the Beit Hamikdash ostensibly was a very physical place. Our fearless voyager, however, failed to notice a key item in the Beit Hamikdash: the Aron, the Holy Ark. Inside the Ark was the Torah. It was only through the Holy Torah that the Divine Presence rested on the Beit Hamikdash and turned the most physical of places into the most spiritual.

The Beit Hamikdash is a microcosm of the Universe, and a macrocosm of the body of a human. If you look at a person, he seems to be a very physical thing. He consists of sinew and flesh, fluids and membrane. And yet, he is so much more.

Just as the Torah caused the Divine Presence to rest on the Beit Hamikdash and the Mishkan, similarly the Torah turns flesh and blood into a dwelling place for the Most High.

PARSHA 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.

A TIME TO REMEMBER

“Remember what Amalek did to you...” This Shabbat, the one just before Purim that celebrates the miraculous triumphs over the Amalekite Haman’s genocidal plot, Jews throughout the world will read in their synagogues a special additional Torah chapter. In it they will hear G-d’s command to never forget the evil that Haman’s ancestors, the wicked Amalek nation, perpetrated against their ancestors on their way out of Egypt. They will also be reminded of the fact that Amalek is an enemy of G-d and that it is their duty as the chosen people to wipe out every trace of that wicked enemy.

Fulfillment of this duty is impossible today both because the identity of Amalek is not clear and because such a military action is inconceivable until Messianic times. But what we do achieve through this annual reminder is an internalization of the importance of not remaining indifferent to evil forces that threaten our security. Such a reminder is necessary because there is a tendency in human nature to forget the past and to bask in the delusion that appeasement is preferable to war. Witness the behavior of France in regard to the Iraqi crisis.

The French owe their very survival in two world wars to the intervention of the two nations that they are so aggressively opposing in their efforts to rid the world of at least one member of the “axis of evil.”

Amalek’s suicidal attack on our ancestors was an attempt to deny that they enjoyed Heavenly protection and was, in effect, a declaration of war against belief in G-d. Even if we are unable to physically eliminate this spiritual cancer from the world, we can and must wage an unceasing war against the atheism that Amalek represents.

The best way to win that war is suggested by a beautiful Jewish custom connected to that regular weekly Torah portion of Vayikra that will be read this Shabbat. A child who begins learning Chumash is first introduced to the opening words of this chapter dealing with the sanctity and purity of the Temple sacrifices because “it is appropriate for the pure and innocent youngster to study the laws of the pure and sacred sacrifices”.

It is that pure Torah coming forth “from the mouths of babes” which enabled us to triumph over the Amaleks of the past and which will protect Israel forever.

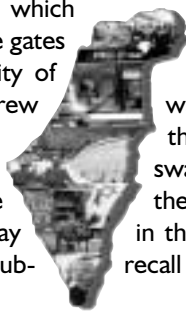
LOVE OF THE LAND - THE PEOPLE

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

NIKANOR AND THE MIRACLE GATES

A fierce storm threatened to sink the ship on which Nikanor was bringing a pair of beautiful bronze gates for the *Beis Hamikdash* from the Egyptian city of Alexandria. Seeking to lighten the vessel’s load, the crew cast one of these heavy gates overboard.

Since this failed to calm the sea they intended to do the same with the other gate. Nikanor clasped the remaining gate to him and asked to be cast away together with it. At this point the waves suddenly sub-



sided, but left Nikanor distraught over the loss of the first gate.

When the ship arrived at the Port of Akko there was the missing gate! One version is that it had clung to the bottom of the ship. Another is that a sea monster swallowed it and regurgitated it on dry land. In any case, these gates were duly installed and were the only ones in the *Beit Hamikdash* not plated with gold, in order to recall the miracle that took place in connection with them.

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Published by **Ohr Somayach** Tanenbaum College

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TAKING WORDS TO HEART

A most unusual tribute was paid by the sage Rami bar Chama to the passion for truth in Torah analysis of Rabbi Sheishet. He compared his intense longing for accuracy to what is written about David: "And David took these words to heart" (*Shmuel I* 21:13).

This tribute was inspired by an encounter which Rabbi Sheishet had with a colleague, the Sage Rabba bar Shmuel, in which he asked him what he had learned about the subject of when an employee who claims that he did not receive his wages has the privilege of taking an oath and collecting them. Upon hearing his reply he immediately made an analysis of this information to challenge a ruling of the great Sages Rav and Shmuel on this subject.

Rashi thus explains the tribute: "He took it to heart to determine whether the ruling of Rav and Shmuel was correct or not."

A closer look at the Scriptural account of David's taking to heart perhaps offers us a deeper insight into another dimension of this unusual tribute.

David fled for his life before King Saul who saw him as a rival to his throne and sought to slay him. This jealousy began when Saul heard the women of his nation chanting "Saul slayed thousands and David tens of thousands" in tribute to the latter's victory over the Philistine giant Goliath (*ibid.* 18:7-9). He sought refuge in the nearest foreign state, in the court of Achish, king of the Philistine state of Gat. But when he overheard the king's attendants say to him that this refugee was none other than David, about whom they had chanted that "Saul slayed in the thousands and David in the tens of thousands" he took these words to heart and feared for his life. Only by feigning insanity did he succeed in escaping certain death (*ibid.* 18:14-16).

It appears from this account that there was no certainty about David's identity. Working in favor of David's attempt to disguise his identity was the assumption that no one so highly placed in the Israelite kingdom would seek refuge in the court of Israel's arch enemies, the Philistines. But when he heard those attendants recall the tribute paid to him that was the catalyst for Saul's murderous jealousy he took to heart the plausible explanation that this would provide for his desperate flight.

It was this sort of analytical dissection of a statement that Rabbi Sheishet demonstrated, for which he also received this tribute.

• *Shavuot 45b*

SHARING THE GUILT

The Torah gave the defendant in many monetary lawsuits an opportunity to prove his innocence by taking an oath. This oath is mentioned in the chapter of the Torah dealing with a *shomer sachar* (someone paid for his safekeeping service) who is defending himself as not being responsible for the death or disappearance of the animal placed in his trust.

"There shall be an oath to G-d between them" (*Shmot* 22:10) is how the Torah describes the oath taken by the defendant. The expression "between them" led Rabbi Shimon ben Tarfon to conclude that both claimant and defendant share in the guilt of the false swearing.

Tosefot points out that it is evident from an earlier *gemara* (39a) that if one makes a false claim he bears the guilt for causing the defendant to take an unnecessary oath in the name of G-d to defend himself. The source for this is a passage in *Zecharia* (5:4) which speaks of a thief who is identified by our Sages as one who makes a dishonest claim and forces an oath to be taken. The guilt mentioned in our *gemara*, *Tosefot* therefore concludes, is even that of one who makes an honest claim and it is the defendant who is the liar.

But why should one who makes an honest claim be held responsible for the false swearing of the defendant? Why do the members of the court that administers the oath declare "Remove yourselves from the tents of these wicked people" in paraphrase of the warning given by Moshe to the people in regard to the rebellion led by Korach (*Bamidbar* 16:26), a declaration indicting the claimant along with the defendant?

The answer is provided by Rashi (39b) who writes that the honest claimant shares in the guilt of the false oath because he should have been more careful in regard to whom he entrusted with his money, and it was this lack of caution which indirectly led to desecration of the Holy Name through a false oath.

• *Shavuot 47b*

The Weekly Daf

by RABBI MENDEL WEINBACH

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PARSHA Q&A ?

1. Who does the word “*eilav*” in verse 1:1 exclude?
2. Name all the types of animals and birds mentioned in this week’s Parsha.
3. What two types of sin does an *olah* atone for?
4. Where was the *olah* slaughtered?
5. What procedure of an animal-offering can a non-kohen perform?
6. Besides the fire the *kohanim* bring on the altar, where else did the fire come from?
7. At what stage of development are *torim* (turtledoves) and *bnei yona* (young pigeons) unfit as offerings?
8. What is *melika*?
9. Why are animal innards offered on the altar, while bird innards are not?
10. Why does the Torah describe both the animal and bird offerings as a “satisfying aroma”?
11. Why is the term “*nefesh*” used regarding the flour offering?
12. Which part of the free-will *mincha* offering is burned on the altar?
13. The Torah forbids bringing honey with the *mincha*. What is meant by “honey”?
14. When does the Torah permit bringing a leavened bread offering?
15. Concerning *shelamim*, why does the Torah teach about sheep and goats separately?
16. For most offerings the *kohen* may use a service vessel to apply the blood on the *mizbe’ach*. For which *korban* may he apply the blood using only his finger?
17. Who is obligated to bring a *chatat*?
18. Where were the remains of the bull burnt while in the wilderness? Where were they burnt during the time of the *Beit Hamikdash*?
19. What two things does a voluntary *mincha* have that a *minchat chatat* lacks?
20. What is the minimum value of a *korban asham*?

PARSHA Q&A!

Answers to this Week’s Questions!

All references are to the verses and Rashi’s commentary unless otherwise stated.

1. 1:1 - Aharon.
2. 1:2,14, 3:12 - Cattle, sheep, goats, turtledoves (*torim*), and doves (*bnei yona*).
3. 1:4 - Neglecting a positive command, and violating a negative command which is rectified by a positive command.
4. 1:5 - In the *Mishkan* Courtyard (*azarah*).
5. 1:55. - Ritual slaughter.
6. 1:7 - It descended from Heaven.
7. 1:14 - When their plumage turns golden. At that stage, *bnei yona* are too old and *torim* are too young.
8. 1:15 - Slaughtering a bird from the back of the neck using one’s fingernail.
9. 1:16 - An animal’s food is provided by its owner, so its innards are “kosher.” Birds, however, eat food that they scavenge, so their innards are tainted with “theft.”
10. 1:17 — To indicate that the size of the offering is irrelevant, provided your heart is directed toward G-d.
11. 2:1 - Usually, it is a poor person who brings a flour offering. Therefore, Hashem regards it as if he had offered his *nefesh* (soul).
12. 2:1 - The *kometz* (fistful).
13. 2:11 - Any sweet fruit derivative.
14. 2:12 - On Shavuot.
15. 3:7 - Because they differ regarding the *alya* (fat tail). The lamb’s *alya* is burned on the altar but the goat’s is not.
16. 3:8 - The *chatat*.
17. 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries the *karet* (excision) penalty.
18. 4:12 - a) Outside the three camps. b) Outside Jerusalem.
19. 5:11 - *Levona* and oil.
20. 5:15 - Two *shekalim*.

THE HUMAN SIDE OF THE STORY

THE SHERIFF KNOWS HIS HEROES

“The heroes of the world are here in Israel.” This is how Sheriff Leroy D. Baca of Los Angeles summed up his feelings after participating in a recent four-day seminar in Israel on “Police and Law Enforcement in the Era of Global Terror”.

Baca, one of 34 chiefs of police and other law enforcement officers from the U.S. and Canada who took part in the seminar hosted by Israel Police Chief Shlomo Aharonishky, told the press that he could not imagine any

community as strong and as helpful as the one in Israel. “The help received by victims of terror attacks, who have had their bodies torn apart by a terror explosion, is an act of heroism of an unprecedented level,” Baca added.

The police chiefs of Washington D.C., Chicago and Portland, Oregon were in the group along with the police commissioners of Boston, Philadelphia, Detroit and Kansas City, and various FBI representatives.

HAMENTASHEN

From: Jill from Long Island, NY

Dear Rabbi,
Why do we eat hamantaschen on Purim?

Dear Jill,

I've heard that the word is Yiddish and comes from the two words "*mon*" (poppy seed) and "*tash*" (pocket). Thus it would mean "a pocket of dough filled with poppy seed." Perhaps the letter "*heh*" at the beginning is to make the food sound like the evil, Amalekite, Haman, who we are wiping out and "consuming."

The connection between hamantaschen and Purim may be as follows:

Compared to the spectacular miracles we recount on the night of Passover, the events of Purim appear unspectacular. Esther wins the beauty contest — well, *somebody* had to win. Mordechai overhears a plot to kill the king — was *that* a miracle? Only when you read the "whole Megilla" do you discover that each event was a hidden miracle. The very name "*Megillat Esther*" can mean "Revealing the Hidden." Hamantaschen hint to this hidden aspect of Purim, since the poppy seeds are hidden inside the dough.

Why poppy seeds? The Talmud states that Esther ate seeds while in the palace of Achashverosh. This enabled her to avoid non-kosher food, yet maintain a healthy appearance. Perhaps the Yiddish word "*mon*" alludes to this, since the Hebrew word for manna, the miraculous food which sustained the Jewish people for 40 years in the dessert, is "*mon*."

Sources:

- *Tractate Megilla 13a.*
- *Ta'amei HaMinhagim 895.*
- *Mishneh Berura 695:12.*

LETTERS, DATES AND CRIMINAL TRIALS

From: Dr. M. W. from Slingerlands, NY

Dear Rabbi,
In the Book of Esther, why are certain letters in the names of Haman's sons written so much smaller than the others and why are some letters in the text (such as a *tav* towards the end of the book) larger than the others?

Dear Dr. M. W.,

In Megillat Esther, and elsewhere in the Torah, you find several places where a letter is written slightly larger or slightly smaller than the other letters. This is an ancient tradition, and the reason for each instance isn't always explained.

The particular ones you mentioned (*Esther 9:7,9*) aren't explained in any classical sources. Recently, however, it has been discovered that these letters, which occur in the section describing the hanging deaths of Haman's ten sons, may contain an uncanny hint to the Nuremberg trials in which ten Nazis were tried and hung for their anti-Semitic crimes, as follows:

As you may know, the Jewish calendar year is represented by Hebrew letters. The small letters in the names of Haman's ten sons are: "*tav*" "*shin*" "*zain*." The large letter is "*vav*." These letters represent the year 707 ("*tav shin zain*" equal 707) of the sixth millennium (represented by the large "*vav*" which equals 6). Thus you have the Jewish date 5707, or 1946 by the civil calendar. On the first of October, 1946 — 6 Tishrei 5707 on the Jewish calendar — the Nuremberg Military Tribunal tried ten Nazis and sentenced them to death by hanging for their modern "Hamanism." One of them, the notorious Julius Streicher, even cried "Purim-Fest 1946" as his cryptic last words.

Sources:

- *The Jewish Observer*, March 1986, pp. 56-57



PLAYING WITH FIRE (CRACKERS)

QUESTION: Around Purim time my son and many of his friends get into the “holiday spirit” by purchasing little firecrackers and exploding them. I have heard that many rabbis have come out very strongly against this and I would like to know if I have to take action to discourage this sort of fun which the kids think is a big mitzvah?

ANSWER: You should definitely prohibit your son from any contract with firecrackers. The “holiday spirit” you describe is a perversion of a nice Jewish custom to make noise on Purim when Haman’s name is mentioned in the reading of the Megillah. (This custom also evolved from the original idea of children writing Haman’s name or drawing his picture on a pieces of wood or stones and banging them together to literally wipe out his name in symbolic fulfillment of the Divine command to “wipe out the name of Amalek.”)

It is bad enough that some parents fail to control their children during the Megillah reading and allow them to disturb the congregation with various kinds of non-stop noisemakers. But what purpose is there in allowing them to go wild with

pyrotechnics before Purim, which is not only meaningless but dangerous as well, to others and to themselves.

Our Sages prohibited a Jew to raise a menacing dog except for security purposes because of the threat it posed to a pregnant woman who might suffer a miscarriage as the result of fright from the dog’s barking. There are older people with heart conditions in the vicinity of these young firecracker fans, and the sudden noise they hear can severely affect them. This is virtually true for nearly everyone nowadays in a time when even a mini-explosion is feared to be a terrorist act!

The danger to the youngsters from playing with firecrackers may not be as dramatic as the tragedy that pyrotechnics caused the other week in a West Warwick, Rhode Island nightclub. But there have been relatively minor tragedies of children suffering severe burns or even losing fingers as a result of careless handling of these dangerous toys. There are laws against selling these things to kids but they somehow manage to get them. So it is up to you and other parents to guide your children in how to enjoy the “holiday spirit” in a safe and meaningful way.

the world famous story of purim

thanks to Meigh Goldish

the story of purim is an international tale

King Achashverosh was *Finnish* with his disobedient wife Vashti. “You *Congo* now!” he ordered her. After she had *Ghana* way, the king’s messengers went *Roman* the land to find a new queen. And *India* end, the beautiful Esther won the crown.

Meanwhile, Mordechai sat outside the palace, where the *Chile* Haman would *Czech* up on him daily. “I *Haiti* you because you refuse to bow down to me!” Haman screamed at Mordechai. “You could *USA* lesson in obedience. You Jews are such *Bahamas*. If you keep this up, *Denmark* my words! I will have all your people killed! Just *Kuwait* and see, you *Turkey*!”

Mordechai went into mourning and tore his clothes – a custom known as *Korea*. He urged Esther to plead with the king. The Jews fasted for three days and grew very *Hungary*. Esther approached the king and asked “*Kenya*

Belize come to a banquet I’ve prepared for you and Haman?” At the feast, she invited her guests to a second banquet to eat *Samoa*. The king asked, “Esther, why *Jamaica* make a big meal like this? Just tell me what you want. *UN* to half my *United Kingdom* will I give you!” Esther replied, “It *Spain* full for me to say this, but Haman is *Russian* to kill my people.” Haman’s loud *Wales* could be heard as he carried *Honduran* this scene. “*Oman*!” Haman cried bitterly. “*Iraq* my brains in an effort to destroy the Jews. But that sneaky Mordechai – *Egypt* me!” Haman and his ten sons were hung and went immediately to the *Netherlands*. And to *Sweden* the deal, the Jews were allowed to *Polish* off the rest of their foes as well. “You lost your enemies and *Uganda* friend”, the king smiled.

And that is why the Purim story *Israeli* a miracle. G-d decided to *China* a light on His Chosen People. So now, let’s celebrate! Forget all your *Syria*’s business and just be happy! *Serb* up some wine and *Taiwan* on!

Happy Purim!

Feeding the Ducks

BY RABBI REUVEN LAUFFER

Once saw someone counting empty wine bottles with great glee. No, it wasn't the day after a fraternity bash. It was the day after Purim. "Wow," he said with awe. "It must have been some party!" It was. And that's what was so strange.

We Jews are known are not known as "boozers". Even when I reached my teens I remember that one of the highlights of Shabbat morning was having a small glass of cherry brandy. Not exactly the stuff that drinking binges are made of.

And yet it seems that the day of Purim is designed to help us make up for lost time. A year's worth of sobriety needs to be rectified. But to get drunk on a Holy day?

Yes, and that's the beauty of Purim.

The Talmud teaches there are three ways that a person reveals his true, inner self: in personal money matters, when he gets angry and when he gets drunk. In his dealings with others he projects the kind of personality he would like seen. The real "him" is camouflaged. He prefers to show a more presentable side. The Talmud is telling us that there are times when a person "loses control" and the real person slips out.

Prerequisite to becoming a better person is knowing that there are many flaws and negative character traits that need to be dealt with. If a person hasn't even reached that point, there is little chance he will be able to better himself. So, what happens if a person knows that at least once a year he is going to place himself in a situation that *requires* that he lose control of his carefully self-designed image? In addition, he knows that he is required to lose control in the company of other people. What does he do then?

I was always reasonably wary of one of my childhood friend's father. He was quite a fearsome looking fellow. He had, in my young mind, wild eyes and an untamed beard. Clearly not someone to get on the wrong side of. For years I was convinced that

there were some latent homicidal instincts lurking underneath the surface. Of course he never once proved me right, but I could never quite shake off the feeling until one Purim afternoon.

I went round to deliver *Shaloch Manot* food gifts to neighbors and family friends, and there was this object of terror, completely drunk, sitting on the kitchen floor trying to feed pieces of bread to ducks he had drawn on the floor! He looked up at me with a beatific smile and told me (somewhat indistinctly) that just as it was a *mitzvah* to be kind and thoughtful to other people, it was also a *mitzvah* to be kind to animals. Homicidal? No. Just a compassionate and considerate husband, father and Jew.

One of the many lessons of Purim is that when a person spends the year working on his character, striving to become a better person, he does not need to fear losing control when drunk. When I think back to the truly memorable Purim meals that I have participated in through the years, I always conjure up the image of a certain *Rosh Yeshiva* (dean), a true Torah scholar, being "held up" by his students as he recited, absolutely drunk but with heart-felt fervor, the entire Book of Tehillim (Psalms) by heart. I similarly recall his brother playing the keyboard so that we could dance and sing with spiritual abandon. As the meal progressed he became more and more inebriated, his ability to remain upright became more precarious, but never at any point did he stop playing. Towards the end of the festivities he could be found lying semi-comatose on the floor, fingers still moving feverishly over the keys. Why? So that our enjoyment shouldn't be lessened in any way. And always, always in my mind are the ducks.

Purim is all about internalizing the precious idea that if I better myself, the year can truly belong to me. It is all about making the most of what's available. Success in self-improvement will turn Purim into a truly glorious day of pure pleasure. And that's worth drinking to.



GRAB a megillah

sung to the tune of "hava negillah"

BY RABBI CHAIM SALENGER

Grab a Megillah
and some Tequila
We'll go and swill a
Bottle of Bordeaux
Purim is here so
break out the beer, though
don't get too bleary
eyed 'cause we must go
off to the synagogue
we'll dream of cold egg nog
gunpowder in the air
cap-guns everywhere
Here is the story now
Listen and you'll learn how
all of this happened then
and it could again.

Mor-De-Chai was li-vid
'cause the Jews, they just ignored him,
they went to the feast and poured 'em
Vashti lost her royal head
and Esther she was picked instead
to be the queen
what a scene!
she was sent to save the day.

King Achashverosh
he was so garish
he didn't cherish
any Jewish Soul
Haman and he
decided to be-
come partners, you see
to kill us was their goal
but when those two ingrates

planned to assassinate
King Achashverosh their
plot was quickly nixed
Esther said "Mordechai
Why do you sit and cry?"
He said "I'll tell ya why,
You've got what to fix!"
And-then-Mor-de-chai said
"People we are in a pickle
we're not worth a wooden nickel
We had better think again
and cry a little to Hashem.
'Cause it's no joke
we will croak
if that rasha has his way!"

Esther arranged a
party to change the
mind of her deranged
husband, what a cur.
Haman the blighted
he was invited.
He was delighted
but it was a lure
Leave it to Mordechai,
he was a feisty guy.
He wouldn't ever bow
Haman had a cow.
He built a gallows high
special for Mordechai
he never thought that he'd
be up on that tree.
Ach-ash-verosh could-not
sleep. They read a bedtime story

all about his days of glory.
Mordechai was not
rewarded
"Who is here?"
the king retorted
Haman came
he was shamed
"Just look out for chamber pots."

We know the rest
the Jews they were blessed
and Haman the pest
was swingin' in the air.
We fought and won
and ev-er-y son
was taken and strung up
with their dad up there.
Then all the Jews said "Hey,
let's make a holiday.
We'll call it Purim 'cause
we've been through a "lots"!
Presents we'll give and take
Hamen-tashen we'll bake
from work we'll take a break
drink until we plotz."
So-now-Pur-im-is-a
time to think about Hashem
who saves us from each mess we're in
and let it never come again
and maybe if we'll all be friends
we'll pass the test
and be blessed.
Now let's drink some
Purim wine!