

אַחַר פּוּרִים קוֹרִין פְּרַשַׁת פָּרָה, שֶׁהִיא הַכֶּנֶה

From Purim to Pesach

THE TEACHING

A short teaching, which breaks off unfinished. After Purim (פּוּרִים) we read Parashas Parah (פְּרַשַׁת פָּרָה), as a preparation for Pesach (פֶּסַח): it is read so that people take care to purify themselves from the impurity of the dead (טְמֵאת מֵת), and be pure to bring the Pesach offering.

At first it is פּוּר, for Purim is named for the lot, “עַל־שֵׁם הַפֶּר”; afterwards it becomes פָּרָה. For Purim too is surely “הַלּוּךְ וְדֶרֶךְ לְפֶסַח”, a path and a road to Pesach.

MAIN POINTS

- This is the verse “שִׁפְתוֹתָיו שׁוֹשְׁנִים נֹטְפוֹת מֹר עֵבֶר” (שיר השירים ה:יג), “his lips are roses, dripping flowing myrrh.”
- “His lips” are Pesach, פֶּה סָח, the mouth that speaks. The rose (שׁוֹשְׁנָה) is Esther, and שׁוֹשְׁנָה is the same in gematria as אֶסְתֵּר.
- “Flowing myrrh” is Mordechai: “מֶר דְּרוֹר” (חולין קלט:), a word of freedom (חֲרוּת), the freedom of Pesach.
- So the letters of Purim are hinted in a Pesach verse: the initials of “מִמְצָרִים וְלֹא יֵרָאוּ פְּנֵי רִיקָם” (שמות כג:טו) spell פּוּרִים. For Purim is the road to Pesach, so that we can guard against chametz (חֲמִץ).
- At the start, all beginnings came from Pesach, so all the mitzvos (מִצְוֹת) are a remembrance of leaving Egypt (זִכָּר לִיציאת מצרים). “וְעַכְשָׁיו...”, and now... here the teaching breaks off.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

Each festival prepares the next. The joy of Purim is already the first step on the road to the freedom of Pesach.

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