



זכור וחזקאל

PIRCHEI *Annually*

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פרק תשע"ז - יג אדר , Vol: 1 Issue: 24 March 15, 2014 **פראשת צו - מפטיר: זכור (דברים כה:יז-יט) הפטורה; ואמר שמואל (שמואל א טו:א-לו) - משנכנס אדר מרבים בשמחה!
דף יומי: סוכה מה' - מצות עשה: 9 מצות לא תעשה: 9 - טירוף וכילירוף אף!**

Please read this publication **only** during the Purim הַרְאָה שְׁעִיר.

Perushei Purim

פָּרָאִים is a time of great joy and it is also a time when people do not take things quite as seriously as they do the rest of the year. It is with this in mind that there used to be a **תְּנוּקֹת שֶׁל מַזְמָה** (מַזְמָה מֵי מַזְמָה) for the young (for the young פָּרָאִים) to sing a complex **פָּגָם** on this festive day:

Hickory Dickory Doc

The mouse ran up the clock

The clock struck one

The mouse ran down

Hickory Dickory Doc



This needs some more explanation. **באור** asks several perplexing questions:

1) First of all, who are Hickory and Dickory and Doc? 2) What was the בָּלְעַד הַמִּתְבָּר trying to be נָעֹמֶת to when discussing a clock? 3) What is the "one" we are talking about — is this 'one' the mouse or the time of the day? If it is the mouse, then let it be clearer ... and the next line, 'the mouse ran down,' יַעֲמֵד refers to the mouse. Why the change of לשון? 4) And finally, why the repetition of Hickory and Dickory and Doc?

In his introduction to this section, מאנר שיק explains that the עיר הָרָב is compared to a mouse. The חַנּוֹן of the mouse to scare people is only in the mind; after all, how can a small creature less than 2-3 inches in size, that cannot even bite or sting, scare a human 100 times its size? He bases his thought on the בְּמִגְאָה that says, — לא עֲקֵבֶר הַצְבָּה אֶלָּא חֹור — the mouse is not the thief, but the hole is the thief! This means that the עיר הָרָב is not the

problem in and of itself, but rather the real problem is the letting in of the **הַר קֶעָם**. Thinking and scaring you is the power of the **הַר קֶעָם**. If we would not allow there to be a hole for the **יִצְחָק הַגָּדָה** to get in, he would have no power.

The בְּרִיאָה שֵׁי לַלְלָעָר brings a בְּנֵי נֶמֶן from another פָּזָמוֹן. Three Blind Mice, where it was obvious that although they were blind and couldn't take anything, the farmer's wife, who noticed them wearing the glasses of the blind, still let her heart feel fear and acted as if the blind mice were a real danger.

The premise, is that there is only one mouse in the פַּמְפָּמָה. The שְׁלֹשֶׁת עֲדָם explains that there were many mice in the clock. When the clock struck, it hit one, but there was another that ran down to take its place. Such is the הַנִּזְנִית of the צָר הַקָּעֵץ – you think you have conquered one test and it is gone...comes another and creates another problem. With this we understand the final repetition of Hickory Dickory Doc – we are constantly battling the צָר הַקָּעֵץ. Even if we win one battle, it continues again.

As for the original קומץ קומץ, who are Hickory, Dickory and Doc? This is the קומץ קומץ to the three blind mice. The *ickory* (עץ – which means the essence) is קומץ with an H (heart – לב) or D (heart – דעת) and only by going to the Doc can you get to see the true טעם of the world around you. It is also interesting to note: the *dkri* of גימטריה = 316, which is the same as the *dkri* of ייטריה כורדי היהודי.

Adapted from: Shoe Shine Serenades (with kind permission from the Purim Rebbe")



אָשָׁם רְשָׁעִים יַרְקֵב (מִשְׁלֵי י:ז)

ט"ז ניסן
???? - 3404
???? - 356 BCE

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MidrasheiMegillah

There are those מפרשין that compare the הרע to a mouse. Since there are שלוש רגלים לפוניות תורה, we can explain this with a private discussion heard between mice caught on video.



For a moment of pleasure, they were heard using a popular maxim. As is typical of the mice נַעֲרָת קְרֻעָה, the mice didn't think past their noses. By giving in to a moment of pleasure, the mouse had lost his חַיִּים עַזְלֶם מֵזָה and עַזְלֶם הַפָּא!

לע"ג יחזקאל בן ליב ע"ה
לע"ג הרב ישעיהו דוב ע"ה בן יבלחט"א יצחק אב'

Focus on Lomdus

Dear Rebbe, שׁוֹשֵׁן פּוֹרִים זֶה לְיִצְחָאַת מְצֻבִּים

I was intrigued by the question you quoted last year, in the name of R' Shmuel Rosovsky, זצ"ל, בָּחוֹר אֲשֶׁר יִשְׂכַּח of Ponevezh. A בָּחוֹר בָּנִי בָּרָק had challenged the Rebbe during a שְׁעָור from a רְשָׁבָ"א. R' Shmuel thought for a moment and then asked the Rebbe, "If נָתַן was blind, how then could he have built the בָּבָת?"

R' Shmuel rhetorically answered the בָּחוֹר, "My תָּלְמִיד, if you make an assumption of the fact [that] נָתַן was blind, or that that is what the רְשָׁבָ"א said, then you can ask such a question!"

However, I was still bothered. I was surprised that נָתַן was blind. So I followed the example of R' Michoel Ber Weissmandl זצ"ל, and traveled to the British Library. I found an old print of the מִקְרָשׁ (that was taken out by the censors) that answers this question.

This "וַיֹּאמֶר פָּסָוק מִקְרָשׁ" quotes the Rebbe, and asks, why is it that נָתַן was the one who saw, but, in fact, it was נָתַן that was cursed, as the פָּסָוק says clearly "אָרוֹר קָנָעַ"? The מִקְרָשׁ then

offers an amazing explanation that is a lesson for all generations.

The תָּוֹרָה writes about נָאוּבָן and דָוד הַמֶּלֶךְ that they were sinners. In reality, each of them had only committed a minor sin, but because of their greatness, the תָּוֹרָה referred to their actions as sinful. The מִדְרָשׁ continues: we know that נָתַן had the 'spirit' of a great man. He really never did anything wrong; however, because he failed to discipline his son נָתַן, the תָּוֹרָה wrote that נָתַן had committed a sin.

My רַبִּי, you taught us that there is a rule: מִזְרָחָה טוֹבָה מַרְוָה. The מִדְרָשׁ explains that we should realize that a son's negative act is attributed to his father. How much more so, a son's positive act, which is as a direct result of his father's command, should be considered his father's act. So, in fact, I understand that נָתַן NEVER actually built the בָּבָת since he was blind — however it was really built by his CHILDREN.

אָנוּ פְּרִילִיכְן פּוֹרִים
בְּשֶׁמֶךְ כְּבָתָר,
תָּלְמִיד

(Based on the תְּהִלָּה of R' Akiva Eiger, 28 תְּהִלָּה)

Scholarly Shmoozings

The father of the Rebbe, ר' אַבָּא זָקוֹן בָּסִיל זצ"ל, wanted to impress upon his sons the beauty of the תָּוֹרָה. "I was told that the גִּימְטרִיאָה of נָתַן is 86, but that cannot be — the קָרְבָּן alone is 100. The גִּימְטרִיאָה of נָתַן is really 181 which is 10 times (10 X 18 = 180) + 1. Each חִי is one of the ten sons of קָרְבָּן. As each one of נָתַן's sons was killed, the name of חִי grew bigger! When קָרְבָּן is completely destroyed, the name of חִי will once again be whole! Oh! The beauty of the תָּוֹרָה!"

Souce: Stretched by a Story (without permission of SmartScroll)



Understanding Davening

Remember זכור...

An edited selection of זכורת לפרק שתכורה זכורה — Part II

Remember the one who was the reverse of an honest man and a stranger to truth, who blinded his father, קָרְבָּן, with the smoke from his burning incense for עֲבוֹדָה זָרָה he planned, in his heart, to be cruel to his brother.

Remember קָרְבָּן who went down to flatter the king who was himself a flatterer ... He slandered the wholesome nation of בְּנֵי יִשְׂרָאֵל and caused the work on the בְּבָת הַקָּדְשָׁה to be halted.

Remember קָרְבָּן who wanted the Five Books of מִשְׁעָה to be annulled, he drew lots for the best day of the year to destroy those that left Egypt ready to serve God. At the end of 70 verses of the קָרְבָּן telling of his greatness, he was hung on a 50-cubit gallows.

לע"נ' ר' משה צבי בן הר' טוביה הלוי זצ"ל



This Week in History

14 years of events recorded in the מגילה by month & year:

אמְשָׁרְזָה ascends the Persian throne	3392
אַחֲשָׁרְזָה's party lasting 180 days	3395
טְבַת אַסְטָר taken to אַחֲשָׁרְזָה's palace	3399
קָרְבָּן casts lots	3404
1st decrees dispatched by קָרְבָּן	3404
3-day fast ordered by אַסְטָר	3404
קָרְבָּן's execution by hanging	16 נִיסְן, 3404
2nd decree reversing the 1st	23 סִינְוּן, 3404
קָרְבָּן's tens sons executed	13 אַדְרָה, 3405
Jews successfully fight back	13 אַדְרָה, 3405
Per אַסְטָר's request, שְׁלָשָׁן has a repeat hanging / fighting celebrations everywhere	14 אַדְרָה, 3405
Extra celebrations in שְׁוֹשָׁן	15 אַדְרָה, 3405
The מגילה is recorded; פּוֹרִים is established forever, including the קָרְבָּן after קָרְבָּן	3406

Living with the Megillah

... הָוֹ אֲחִשּׁוֹרֹזְתַּמְפֵלֶךְ מָהּוּ זָוּ וְעַד כּוֹשׁ שְׁבֻעַ וְעַשְׂרִים וְמֵאָה מִדִּינָה ...

... the who reigned from Hodu to Kush over one hundred and twenty seven provinces...
... נָגְלָת אָסָטָר אָנָ:

The בָּבָרָן explains that רַי עֲקִיבָא was once giving a complicated שְׁעוּר and some of the תַּלְמִידִים were falling asleep. In an attempt to awaken the תַּלְמִידִים and get their attention, he changed the topic of the שְׁעוּר and asked them, "Why was it seen fit that אָסָטָר should rule over 127 provinces? Because thus said רַי: Let the daughter of שְׁרָה who lived 127 years come and reign over 127 provinces."

Why would these words alert the sleepy students more than the topic of the day? רַי עֲקִיבָא wanted to impress upon his students the importance of time and the importance of using it. It was because הָרָה's 127 years were perfect and completely sin-free that her granddaughter, אָסָטָר, was able to rule over 127 provinces. Each second meant another person; each minute, a family; each hour, a farm; each day, a village; each year, a province. Had הָרָה idled away her time, אָסָטָר's kingdom would have been diminished.

Time is too precious to waste. הָרָה's time well spent was rewarded during אָסָטָר's reign. Each of us, too, is presented with the fleeting gift of time — and the mission of utilizing it fully and well. Who can say what the rewards will be for each minute well spent, or the penalty for each minute wasted?

As a memory aid to help you quickly remember the story of the king after you have reached פְּרִזְבִּית, we found an abridged version and the הָרָה of פּוֹרִים עֲקָרְבָּה with an allusion to some of the 127 provinces.

King אָסָטָר was Finnish with his disobedient wife, Queen שְׁרָה. "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 אָסָטָר

Around the World in 80 Seconds or Less

won the crown.

Meanwhile, מִרְקָכִי sat outside the palace, where the Chile would Czech up on him daily.

"I Haiti you because you refuse to bow to me!" scolded מִרְקָכִי. "USA very stubborn man. 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!" replied מִרְקָכִי.

מִרְקָכִי went into mourning and tore his clothes — a custom known as Korea. He urged אָסָטָר to plead with the king. The Jews fasted for three days and grew very Hungary.

אָסָטָר approached the king and asked, "Kenya Belize come to a banquet I've prepared for you and I?"

At the feast, she invited her guests to a second banquet to eat Samoa. The king asked, "אָסָטָר, why Jamaica big meal like this? Just tell me what you want. Unto half my United Kingdom will I give you."

אָסָטָר replied, "Spain full for me to say this, but קָרְנוּ is Russian to kill my people."

מִרְקָכִי's loud Wales could be heard as he carried Honduran this scene. "Oman!" קָרְנוּ cried bitterly.

"Iraq my brains in an effort to destroy the Jews. But that sneaky - Egypt me!"

קָרְנוּ and his ten sons were hanged 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 פּוֹרִים story Israeli a miracle. G-d decided to China 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 פּוֹרִים!

Adapted from: Memory Aids for the Intoxicated (with kind permission from Purim Gabba)

Chofetz Chaim Moment

ספר חי' חילכות לשון הרע כלל ?' סעיף ?'

and two royal servants of King אָסָטָר, stood near the palace gates, conspiring to assassinate the king. מִרְקָכִי, a member, was standing nearby. Unaware that מִרְקָכִי was fluent in all of the 70 languages, and spoke freely in their native tongue. As a loyal servant of the king, reported the information he overheard to who, in turn, reported the matter to the king in מִרְקָכִי's name. Upon verification of the report, and both were hung.

תְּרוּשׁ and בְּתוּנוּ מִרְקָכִי required to tell about the plot of אָסָטָר?

Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

תְּרוּשׁ and בְּתוּנוּ מִרְקָכִי told the king would have been compromised. This is because a rule: many times תְּרוּשׁ and בְּתוּנוּ are added many of the second answer.

Questions of the Weekend

1. lived for 127 years and אָסָטָר ruled over 127 provinces.
2. The points out that the word **הַמְלָא** uses the word **הַמְלָא** three times, alluding to the three times that was exiled from and he returned. This showed his tremendous (2:6) מִגְּלִיל אָסָטָר. אָסָטָר for חַבְיכָת חַבְיכָת
3. How many mistakes can you find in this week issue?
4. What is the connection between צְלָל and the powerful kingdom of מִצְרָיִם?
5. How many times was צְלָל exiled from נָצְלָה? נָצְלָה?

1. At night, the proper time for צאת הַכּוֹכֶבִים is after שְׁמַרְתָּה (when three stars are visible) until (dawn). During the day, the may be read from שְׁמַרְתָּה (sunrise) until שְׁקִיעָה (sunset).
2. Although there is an עין to eat a small שְׁעִירah at night, there is no עין to drink anything that is. שְׁעִירah is at the day.

*Since we only discuss 1-3 topics, it is important to consider these topics in the context of the bigger picture. Use them as a starting point for further in-depth study.



IT WAS A SNOWY PURIM IN YERUSHALAYIM...

AH! SNOW ON PURIM... HASHEM PROMISES THAT HE WILL MAKE OUR SINS WHITE AS SNOW -- PURIM IS LIKE YOM KIPPUR AND HASHEM IS SHOWING US THAT HE FORGIVES US!

OH, HERE IS WHERE RAV SHALOM SCHWADRON LIVES! PLEASE TAKE THIS MISHLOACH MANOS UP TO THE RAV'S APARTMENT AS MY SHALIACH.

A FREILICHIN PURIM...

OY, VEY! ARE YOU ALL RIGHT?

THE LITTLE BOY STOOD THERE FEELING EXTREMELY EMBARRASSED.

OH, NO! I HAVE MADE A MESS RIGHT IN THE HOME OF THE FAMOUS RAV SHALOM SCHWADRON! OY! TATTE MUST BE SO ASHAMED, AND I'M AFRAID HE IS SORRY HE LET ME CARRY THE MISHLOACH MANOS!

YES, TATTE.

BUT TO HIS SURPRISE RAV SHALOM GREETED THEM WITH A BIG SMILE.

WONDERFUL! GEVALDIG! THE GEMARA SAYS, 'ANY HOUSE WHERE WINE IS NOT POURED LIKE WATER IS MISSING BRACHAH.' BARUCH HASHEM! THE DOORWAY OF MY HOME HAS BECOME AN OPENING WITH A SIMAN BRACHAH -- AND ON PURIM! I AM INDEBTED TO YOUR SON FOR SUCH A TIMELESS GIFT!

R' SHALOM TOOK THE SPECIAL SIMCHAH OF PURIM TO NEW 'SPIRIT'UAL HEIGHTS!

R' SHOLOM MORDECHAI SCHWADRON, BORN IN ר' יצחק לאה AND ר' יצחק פֿרְנָסִין, WAS NAMED AFTER HIS GRANDFATHER, THE מוהרש"ם, A LEADING POSK IN GALICIA. HE LOST HIS FATHER AT AGE 7 AND, FOR A BIT OF TIME, HE LIVED IN AN ORPHANAGE. AFTER HIS BAR MITZVAH, HE STUDIED IN THE LOMZER YESHIVA UNDER R' ELYA DUSHNITZER, AND LATER IN PARTZIKOVICH IN CHABROV YISHIBA IN UNDER R' YEHUDA LEIB CHASMAN. HE MARRIED לאה, A SISTER OF R' SHLOMO ZALMAN AUERBACH. HE LEARNED IN פֿרְנָסִין AND LATER BECAME THE HEAD OF THE YISHIBA IN ירושלים. AFFECTIONATELY KNOWN AS THE ירושלמי מגיד, HE PUBLISHED APPROXIMATELY 25 OF HIS GRANDFATHER'S WORKS, AS WELL AS R' LOPIAN AND THE WRITINGS OF R' CHASMAN, אוז יה"ל.

