



# Perushei Purim Annually

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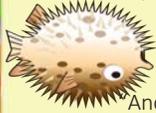
משנכנס אדר מרדים בשמחה!

דף יומי: קידושין ח' מצות עשה: 11 מצות לא תעשה: 5

~~Weekly~~

## Perushei Purim

פורים 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 מסורה (מורה מפי מורה) for the young פזמון to sing a complex תנוקות של בית רבן רבן רבן on this festive day:



"Baa baa black sheep, have you any wool?"

"Yes, sir! Yes, sir! Three bags full!

"One for the master and one for the dame,

And one for the little boy who lives down the lane!"



This פזמון needs באור. It is obvious that it has depth. The טעמי ומנהגי שושן asks a few perplexing questions, and with his answers he opens up a whole new insight into this פזמון:

- (1) First of all, why did the בעל המחבר start with a double Baa?
- (2) What is alluded to by the black sheep?
- (3) When asking the sheep about their wool, who is actually answering, "Yes, sir...?"
- (4) Why the repetition of the "Yes, sir...?"
- (5) What is the סוד of the 3 bags full — are they full of wool or something else?
- (6) And finally, who are the Master, the Dame, and the Little boy who lives down the lane?

In his introduction to this מאמר, the אלוטער שידך explains that this פזמון mainly refers to the מצוה on פורים of לאביונים, but is a message for all the מצות היום. He begins by asking about the source for the 5<sup>th</sup> שלקח ערוך טוב, which is all about שכל טוב, common sense. He explains that just as there are three בָּבָא קמָא - בָּבָא מציעָא, בָּבָא קמָא and בָּבָא פתָרָא, there is a 4<sup>th</sup> unwritten בָּבָא. This בָּבָא contains the סודות

בָּבָא בלאַק - מליצה. Hence the בלאַק - מליצה (גיטיו ז.) that one who 'shears' from his property (i.e. gives צדקה) will be saved from the judgment of גיהנום, [another פֶּשֶׁט in the מליצה of black sheep]. The גמרא gives a מְשָׁל of 2 sheep trying to pass through water, one being sheared, the other being full of wool. The sheared sheep will wade through the water easily, the other will be stuck. The גמרא then adds that even a poor man must give צדקה פד.

The three bags are of course a reference to the three מצות היום with a package that must be carefully fulfilled with a full heart, but with the balance of common sense: משלח מנות, מְשַׁלַּח מְנוּת and מְתַנּוֹת לְאֲבוֹנִים, משלח מנות, קעודת פורים. These מצות are applicable to both genders and even to the little poor person who lives down the lane. The בעל המחבר's insightful guide in the performance of these מצות is that you ask yourself, "Am I fulfilling this מצוה with a balance of common sense and a full package?" You need to answer "Yes, Sir," to both parts to fulfill the מצוה correctly.

May we be זוכה this פורים that all the מצות היום are fulfilled with the all-important balance of וְנִמְצָא חוֹ וְשָׂלָל טוֹב בְּעֵינֵי אֱלֹקִים וְאָדָם, finding favor and common sense both in eyes of ד' and mankind. Even though we want to gain acceptance we must always ask the question, "Are my actions pleasing to ד' too?"

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

## זכר 'פוס' לברכה!

Remember: A wine test ... before a new ברכה!

חגיב איניש לבשומי ... עד דלא ידע ביו אורו הטו לברוך מרדכי ... (תרצ"ה, ב) ... until he can no longer differentiate between the cursed Haman and blessed Mordechai...



There are various interpretations of these all-time most cherished words פורים. The פורים מנגן אברהם explains that the מרדכי גימטריקה = 502 = כרוך מרדכי; together they total 1,004. One must reach a stage where one can't work out the numbers in his head. Recently an amazing פרוש was found in a milk bottle floating in the Black Sea. The גימטריקה = 600 = כפש כפוש; together they total 1,004. One must reach a stage where both sheep start to look the same!

## Midrashai Megil

The following difficult שאלה was posed to חוץ ישראל and ארץ ישראל in both נדלי הבהמות: If a white lamb was born among a flock of black sheep, which one is the real black sheep? They deliberated for a long time, not because of the difficulty of the שאלה, but rather due to the difficulty of the answer. Wouldn't it be מכנה שם and involve an אסור דאורייתא? Who could they name "the black sheep"? Their resolution was "the original name should remain!"



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לעיני ישראל בן אברהם ז"ל לעיני ה' ישעיהו דוב ע"ה בן יבלחטיא יצחק צבי נ"י

# Living with the Torah

## Man Does Not Live by Beard Alone

He called to מִשְׁחָה and ד' spoke to him ... אֵלָיו... (נִיכְרָא א:א)

Why is the word נִיכְרָא written with a small א? R' Simcha Bunim of P'shischa explains that it emphasizes the humility of מִשְׁחָה. Even while he was being called to talk directly with ד', he still remained the most humble of men. He saw himself as ד's messenger to deliver His teachings and was a leader to serve the needs of the people. Our great תּוֹרָה leaders in every generation live by his example.

It was late Friday night in יְרוּשָׁלַיִם. שְׁבֵת candles still burned on the table. In the room, two men sat studying together, arms gesticulating wildly. Obviously, they enjoyed each other's company. Who were these צְדִיקִים who derived such pleasure from their תּוֹרָה learning? They were R' Isser Zalman Meltzer and his favorite disciple, the יְרוּשָׁלַיִם צְדִיק, R' Aryeh Levin.

Every Friday night, after the שְׁבֵת meal, the two תּוֹרָה giants would meet in R' Isser Zalman's home for a special study session. Once, after their learning, they began reminiscing about the old days, when R' Aryeh was a תַּלְמִיד in the יְשִׁבָה of Slutsk, and R' Isser Zalman was the ראש יְשִׁבָה.

R' Isser Zalman asked his תַּלְמִיד, "Tell me, Aryeh, where did you eat when you were learning in Slutsk?" There were no dormitories or dining halls in יְשִׁבּוֹת in those days. Yeshiva boys would be scattered throughout the town, sleeping in one home and eating one hot meal daily at a different home.

Surprised by the question, R' Aryeh replied after a few moments, "On שְׁבֵת, I would eat at So-and-so's house."

"And where did you eat during the week?"

R' Aryeh began to list the families who had hosted him.

Then he fell silent. "Nu..." R' Isser Zalman prodded him. "You have told me where you ate five days a week. But I still have not heard where you

ate on the other days." R' Aryeh was silent and did not reply. R' Isser Zalman asked again, "Reb Aryeh, you must tell me where you ate the other two days of the week."

R' Aryeh saw that he had no choice but to answer. He took a deep breath and said, "רְבִי, I did not eat with any family on the other two days of the week. I just did not eat at all."

R' Isser Zalman blanched.

"But רְבִי, do not feel bad," he quickly added. "Those two days, when no food passed my lips, were my best days of learning."

Late that Friday night, after R' Aryeh had already gone to bed, there was a knock at the door. R' Aryeh opened the door and was shocked to see that Rebbetzin Baila Hinda Meltzer was standing at the door, shaking like a leaf.

"Please, forgive me!" begged the rebbetzin. "From the time my husband spoke to you he has had no peace. Please, do us a favor and come to our house."

R' Aryeh quickly went to the Meltzer's home. There, he found R' Isser Zalman pacing the floor in great agitation.

When R' Isser Zalman saw him, he cried out, "R' Aryeh! For three years you learned in Slutsk, and I, your יְשִׁבָה, did not know you had no place to eat two days a week. I was responsible for you. Now what shall I say after 120 years, when I go before the Heavenly court? ד' will ask me, 'Why didn't you care for your student? How could you let him go hungry?' Please! Forgive me!" begged R' Isser Zalman in a broken voice.

R' Aryeh stood frozen in his place, unable to utter a word. He had never seen his teacher in such a state.

"רְבִי," he whispered after a short while, "it is all my fault. I never told you that I had no place to eat. How could you have guessed it on your own?"

R' Isser Zalman was not satisfied with R' Aryeh's reply. Finally, R' Aryeh promised him clearly that he forgave him with all his heart. Only then did R' Isser Zalman sigh with relief.

Adapted from: **Reb Aryeh** (with kind permission from Feldheim)

## Chofetz Chaim Moment

ספר ח'ח הלכות לשון הרע כלל ט' סעיף ד'

\*On the first day of summer Yanky realized that his roommate Ari was going to be a problem. At first, Ari sounded very 'yeshivish.' It was not long, however, before he got onto the topic of יְשִׁבּוֹת. Ari loved to discuss his old יְשִׁבָה and the רְבֵינִים, and then he would blast them all. His mouth was full of הֶרֶע הָרַע. Yanky kept trying to ask Ari to stop. He also tried to change the subject, but his other roommates preferred to listen to the הֶרֶע הָרַע.

What should Yanky do?

**Answer:** It is imperative that Yanky find an immediate solution to this problem. He should discuss the problem with a camp staff member. If necessary, he must change rooms or have Ari moved. If he is stuck in the room, and his rebuke doesn't help, he must show that he disagrees.

## Questions of the week

1. Why does the תּוֹרָה not use the word הַקְדָּוֶשׁ regarding the פְּרָשָׁה when discussing an inadvertent sin committed by all of יִשְׂרָאֵל?
2. Why would the word אֲשֶׁר, when, in אֲשֶׁר נִטְמָא, be related to יְשִׁבָה, fortunate?

1. When מִשְׁחָה, even an individual as great as אֲדָמָה, is affected by "unintentional" sins (4:17-4:22).
2. Any generation whose leader seeks atonement for his intentional sins (אֲשֶׁר נִטְמָא) will surely repent his intentional sins (אֲשֶׁר נִטְמָא), for he will surely repent his intentional sins, the קְדוּשָׁה of מִשְׁחָה, is diminished in this world. However, if an individual sins, even an individual as great as אֲדָמָה, the קְדוּשָׁה of מִשְׁחָה, is not diminished in this world. However, if an individual sins, even an individual as great as אֲדָמָה, is affected by "unintentional" sins (4:17-4:22).

- At night, the proper time for קְרִיאַת מְגִלָּה is after צֵאת הַכּוֹכָבִים (3 stars are visible) until עֲלוֹת הַשָּׁמֶשׁ (dawn). During the day, the מְגִלָּה may be read from הֶגַע הַחֲמָשָׁה (sunrise) until שְׁקִיעוּתָהּ (sunset).
- Although there is an עֵינָן to eat a small סְעוּדָה at night, one may not drink anything that is חָיִב. The main חָיִב is at the daytime סְעוּדָה.

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

Halacha Corner  
הלכות תורה ועוד

# Focus on **לומדן**

Dear רבני,  
 Dovid learned in כולל for many years. He was a true תורה בן and savored the זכות of being able to dedicate his life to תורה. He had the סניעתא דשמיא that his landlord, Abe, was also a special person who appreciated his tenant's financial situation and never raised the rent.

The family grew but the one bedroom did not grow in number or size. Dovid ingeniously rearranged his many bookshelves and all the corner areas of his dining room and living room to make what the beautiful family called genie-rooms. No one remembers how they got the name; some say it was a takeoff of tiny rooms, others claim it was based on the ingenuity, and Dovid claimed it was just the wishful thinking of a genie. The young children felt very privileged to have their own corner and cozy genie-room.

With time Dovid began searching earnestly for an apartment with at least three bedrooms. His dreams were dashed when he heard the new price he would need to pay for rent. Dovid knew he needed to change plans and expended

tremendous energy, time and resources to buy a house. Coming up with the money at the closing was a nightmare he would not easily forget. Then came the moving...

To cut the story short, after the entire ordeal came the first 'garbage day.' Dovid was taking out the old doors and started thinking, "What did I do? For 10 years my landlord schlepped the garbage. All this effort to buy a house and I'm schlepping garbage?" His heart sank for a moment. Then he rethought his situation. "No! איך — I'm showing ownership! Only a landlord schleps the garbage!" With a wide smile, he noisily schlepped the tin cans to the street.

My רבני, imagine: the same action with a נהפוך הוא thought can generate the difference between משקצא מאב to משקצא א-דור. The true כח of נהפוך הוא is so great that it could be done only with thought, therefore wine is only to help the thought process! The better the wine, the faster the process works on the thought!

תלמיד Your בנדידות,

*A letter from a תלמיד based on interviews*

## Understanding **Davening**

Remember ... זכור —  
 An edited selection of יוצרות תפארת לזכור —  
 Part II

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

Remember the המן who went down to flatter the king who was himself a flatterer ... He slandered the wholesome nation of כלל ישראל and caused the work on the בית to be halted.

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

## This Week in History

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

אחשורוש ascends the Persian throne	.....	3392
אחשורוש's party lasting 180 days	.....	3395
אחשורוש taken to אסתר's palace	טבת	3399
המן casts lots	ניסן	3404
1 <sup>st</sup> decrees dispatched by המן	ניסן	3404
3-day fast ordered by אסתר	14-16 ניסן	3404
המן's execution by hanging	16 ניסן	3404
2 <sup>nd</sup> decree reversing the 1 <sup>st</sup>	23 סיון	3404
המן's tens sons executed	13 אדר	3405
Jews successfully fight back	13 אדר	3405
Per שושן's request, אסתר has a repeat hanging / further fighting; there are celebrations in all the other provinces	14 אדר	3405
Extra celebrations in שושן	15 אדר	3405
The מגילה is recorded; פורים is established forever, including the משתח after זמן	.....	3406

## Scholarly **שמוזיות**

The Rebbe פורים was standing in the מקנה with one foot in and one foot out, when he realized that he had a proof to a complex שאלה that had been bothering him for some time: Is the word דריידל spelled with two 'yuds' or one? He jumped up and said, "יוד איכא! סיאיז דא נאך א יוד!" — Yudika! (this is the source for the current-day exclamation "Eureka!") — there is [another] יוד! — יוד = דריידל = 258, גימטריקה — I have the answer! The גימטריקה = 258, which is equal to גודל הקה פה!"

Sauce: *Stretched by a Story (without permission of SmartScroll)*

Shmoozies



# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

RAV SIMCHA BUNIM ALTER, THE LEV SIMCHA, WAS ESPECIALLY SENSITIVE TOWARDS CHILDREN.

CHANANYA, BRING THE CHILD IN. I WANT TO SEE WHAT HE WANTS.

WHEN RAV SIMCHA'S WIFE WAS SICK HE SENT A CHILD TO BUY A BOTTLE OF MILK...

HERE IS THE CHANGE FROM THE 50 SHEKEL...

THANK YOU SO MUCH. YOU ARE SUCH A TZADDIK!

IF I COUNT THE CHANGE NOW, IT WOULD SHOW I DOUBT HIS HONESTY.

ONE PURIM, A BOY ENTERED RAV SIMCHA'S HOUSE...

A ZAYER GUTTE KIND! [SUCH A GOOD BOY!] THANK YOU! A FREILICHIN PURIM!

R' SIMCHA BUNIM LOOKED AT THE LABEL ON THE MISHLOACH MANOS...

OY! THE BOCHUR'EL (BOY) MUST HAVE BROUGHT ME THE WRONG ONE...

HOW SHOULD I RETURN THIS TO THE BOCHUR'EL WITHOUT MAKING HIM FEEL BAD?

I HAVE A BIG FAVOR TO ASK OF YOU. DO YOU KNOW THE FAMILY OF RAV SIMCHA BUNIM WEISS? I WANT TO SEND SHALACH MANOS TO HIM, AND THIS ONE IS SO BEAUTIFUL, I'M GOING TO GIVE IT TO HIM.

YES.

IF I GIVE YOU 5 SHEKEL COULD YOU BE MY SHALIACH AND BRING THIS TO HIM?

OF COURSE!

A FREILICHIN PURIM! THANK YOU!

R' SIMCHA BUNIM ALTER, THE לב שמחה, SON OF ר' אברהם מרדכי (אמרי אמת) AND חיה ראדע יהודית, WAS BORN IN GORA KALWARIA, POLAND, AND WAS THE SIXTH GERRER REBBE. IN 1934 HE WENT TO ISRAEL BUT RETURNED TO POLAND IN 1938 TO PERSUADE HIS FATHER TO JOIN HIM. IN 1940, USING R' SIMCHA'S FAMILY'S PALESTINIAN CITIZENSHIP, THE אמת אמרי ESCAPED WITH VISAS TO ISRAEL ALONG WITH HIS SONS, ר' ישראל (בית ישראל) AND לב שמחה (בית שמחה) בונים, AND HIS WIFE AND CHILDREN. IN 1977, AFTER HIS OLDER BROTHER, נפטר ר' ישראל, HE BECAME REBBE. HE INSTITUTED MANY INNOVATIVE IDEAS TO ASSIST THE POOR. IN 1980 AT THE KNESSIA GEDOLA IN ERETZ YISROEL HE INSTITUTED LEARNING YERUSHALMI YOMI. THIS PORTION OF TORAH WHICH WAS NEARLY FORGOTTEN IS NOW LEARNED BY THOUSANDS OF PEOPLE EVERY DAY.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval [www.leilshishi.com](http://www.leilshishi.com)

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