

םירופ ושוש וכיליירפ א!

YOUNG ISRAEL BETH-EL OF BOROUGH PARK

4802 15Th Avenue - Brooklyn. Ny 11219



פרשה: תצוה הפטרה: אתה בן אדם ... (יחזקאל מג:י-כז)

משנכנס אדר מרבים בשמחה! דף יומי: פסחים צ"ח

מצות עשה: 4 מצות לא תעשה: 3

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Please read this publication only during the Purim סְעוֹדֶה. 15 Adar, 5781 — February 27, 2021 Vol. 22 Issue: 20

Perushei Purim

Adapted from:

Shoe Shine Serenades, תְּרוּמֵת הָבֶּטֶן, and more (with kind permission from the Purim Rebbe שליט"א)

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 מְנַרָה מָפָּי מוֹרָה מָפָי מוֹרָה) for the young תַּנוֹקוֹת שֻׁל בַּית רָבַּן to sing a complex מַלְדָבָי on this festive day (original version as from the days of מָלֶדָב and מָלֶדָב (צְיַּמָהָר and מָלֶדָב):

> One, two, three, four, five Once I caught a fish alive. Six, seven, eight, nine, ten Then I let it go again. Why did you let it go? Because it bit my finger so. Which finger did it bite? This little finger on my right

This פָּמוֹן needs פּּמוֹן. It is obvious that it has great depth. The פָּאוֹר asks a few perplexing questions, and with his answers he opens up a whole new insight into this פָּוְמוֹן:

(1) The מֹרָה מְפִּי מוֹרָה) ends the song with a wiggle of the "pinkie" finger, זֶרֶת, and thumb, אַגְּדֶל, on the right hand. Why? (3) What did the מְחַבֵּר mean when he said, "Then I let it go again" When was the first time the fish was caught? He says מְחַבֵּר "Once I caught a fish" not "Twice" (3) How was the מְחַבֵּר so sure that it was the same fish that he caught and confidently write that "...l let go again"? (4) Why is this פָּוֹמוֹן sung specifically on פּרָרִים?

This פָּמְמוֹ dates back to the times of the early רְאשׁוֹנִים and is based on the two מָזַל אָדֶר in the מָזַל אָדֶר (i) מָזַל אָדָר wife of הָמָן, and (ii) two parts of the hand used in the קמיצה of barley. The הָכֶּלְת יִשְׂרָאֵל actually brings this פּוְמוֹן as a proof that the singsong rhyme of a מַשְׁנָה sometimes allows for a הָסַרָּא מֶהֶסָרָא (some words missing). By singing "Once" and then splitting the counting instead of simply counting from 1 to 10, there obviously were 2 fish. In fact, the first fish got away in a similar fashion as the second, by biting at the right thumb. The break in the counting from 1 to 5 and then again 6 to 10, alludes also to the fact that as long as צַּמְלַק exist the name of 'ז is with ½ His strength.

The reference to counting to the number 10 is to show the significance of the 10 כָּבֶּר of silver that was outweighed by the קמיצָה of 10 grains of barley. The fish that fell represent בְּלַלִי יִשְׂרָאֵל that were almost caught in הָמֶן net. The biting of the right hand on the אֱגַדָּל and אֱגַדָל represent the hand of the קמִיצָה, and the two fingers that level off and also cause to fall any extra grains the קָמִיצָה. There were exactly 10 grains in the קמִיצָה and they represented the downfall and destruction of the 10 sons of הַמַּן

The reason the little finger is not called "פְנָקי" is to allude to the little, evil זֵרָשׁ. She was so little and just a tall and did not deserve to be known by a Jewish name like פָּנְקִי do גִּימֶטֶרְיָה is 240 and it would be זְרֶת , אַרוּרָה זָרַשׁ to even sing a word that alludes to the נְּמַּסְרַיָּה 140 like בָּרוּדָה וּרָשׁ, on someone we repeat וְנַהַּפֿכוּ אוויקה to totally erase עַמַלְק and together witness the name of זוֹכָה to totally erase עַמַלְק



Gone Fishing

The phrase "That sounds fishy" seems rather fishy...

Where is מָקוֹר? And בָּכְלֵל, have you ever heard the

sounds of a fish? The בָּרֵאשִׁית צז:ג) מִדְרֵשׁ רַבָּה) points out

that בָּלֵל יִשִּׂרָאֵל are compared to fish. Just as fish who live

in water rise excitedly to the surface at the first drops of

rain to drink a new drop of water, so too Yidden, who

are surrounded by הוֹרָה which is compared to water, run

enthusiastically to hear a new הַדּוּשׁ and drink it thirstily.

The דָגִים מָרוּבַּה hypothesizes this is the מָקוֹר — think

about it, it looks so odd, fish jumping in the water when

it rains. They sound like fishy יַּשֶׁכּוּרִים! The שָׁכּוּרָי sound of

the Yidden every פּוּרִים are their קּיָמוּ וְקבְּלוּ with the same

such excitement. Hence the מָנְהָג of fish jumping as the



14 years of events recorded in the by month & year מְּנְלָה

3392 — אַהַשְׁוֵרוֹש ascends the Persian throne

3395 — אַחַשְׁוַרוֹשׁ's party lasting 180 days 3399 — אֱסָתֶר taken to אֱסָתֶר s palace

3404 — דָּמָן: יִנִיסָן casts lots 3404 — דָּמָן: $1^{\rm st}$ decrees dispatched by הָמָן ($13^{\rm th}$)

3404 — נִיסָן: 3 days fast ordered by אֶסְתֵּר (14th-16th)

3404 — הָמֶן: יִנִיסָן s execution by hanging (16th) 3404 — סִינָן: 2nd decree reversing the 1st(23rd)

3405 — הַמַן: אֲדַר)s tens sons executed (13th)

3405 — אַרַר: Jews successfully fight back (13th)

3405 — אַדַר: Per אֱסָתֵּר's request, שׁוֹשַׁן has a repeat

hanging / fighting; celebrations everywhere (14th)

3405 — אַרַר: Extra celebrations in שׁוֹשֵׁן (15th)

3406 — The מגלה is recorded; פוּרִים is established

forever, including the מַשִׁיתַ after מַשִּׁיתַ

This week's issue and learning program are dedicated:

מַזָל אֲדָר. Sounds O-fish-all

ולעיינ הבחור הנחמד ישעיהו דוב עייה בן יבלחטייא

רי יצחק צבי שליט"א (נפטר כייז תמוז הי תשסייט)

לרפואה שלמה לרו יוסף בן איטא חיה שליטייא

יִשִׁיבַת מֶרְדָּכִי הַצַּדִיק

Special Learning Program — Learn for 45 minutes after שַקרית n פּוּרִים in Mesivta Torah Vodaath at 425 East 9th Street. Prizes for all participants. Please join us! Fathers welcome!

לרפוייש רי יוסף בן איטא חיה, ורי אלטר חיים בן יהודית, ורי ברוך מרדכי בן טעסיל, ורי אברהם בן רחל, ורי מתתיהו חיים בן עטיל ולרפו״ש לאה בת שרה ריבא, ורחל בת חיה ביילא, ושרה לאה בת אסנה רחל, וצפורה מלכה בת אסתר ליבא בתוך שאר חולי ישראל Two Fishy?



Iranian archeologists have recently found, and put on display, מֶרְדְּכֵי's shoes found near his שוּשֶׁן in שׁוּשָׁל. One of the shoes clearly has some old Persian writing in the 'sole fish' area with an 'X' for the signature. The Farsi Iranian Biblical Society (FIBS) explains that this is the real reason why the מַזַל of אַדַר of מַזַל is 2 of the same fish. The FIBS are now hosting a 'True Story of the מָגְלַה' conference. They claim to have, on display, evidence that the מָגִלָּה is 'two fishy'.

New York City Only

הדלקת נרות	5:26 עש״ק
סוף זמן קריאת שמע	8:44 9:20
סוף זמן תפלה	9:52 10:16
שקיעה	5:45

מוצש"ק

PAI NEWS

משנכנס אדר



We would like to take this opportunity to wish all our loyal readers and גאנץ כלל ישראל a Safe and Freilichen Purim! © • ©

The editors

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Living with the Torah

An Unforgettable Flight

Adapted from: Touched by a Story (with kind permission from ArtScroll)

The altar shall be holy of holies. (שְׁמוֹת כט:לז) ... הְדָּיָה הַמּזְבַּהַ לְּדָשׁ קְדָשׁים... R' Moshe Feinstein וַצִּ״ל notes that the **outer מִּלְבָּה** is described as holy of holies, while the **inner** (40:10), which is the holier of the two, and was in the inner chambers, is described merely as holy. Why?

R' Moshe explains that this teaches us two ethical lessons. (a) A מַּלְמִיד הָכָּם who 'lives' in the בֵּית הַמְּדְרָשׁ must be careful to be even more holy when he is outside among ordinary people. He must be so strongly influenced by his הּוֹרָה study that his behavior, worthy of emulation, will impress others. (b) One who is considered holy in the company of fellow scholars is considered to be holy of holies by outsiders, in the sense that his behavior is scrutinized carefully and critically.

The late hour worried R' Chaim Kahan, a bearded Orthodox Jew, but he had no choice. If he wanted to get home for שָׁבָּע he would be forced to take the flight that arrived in Denver from San Francisco a mere two hours before שָׁבָּע. His friend, R' Yehudah Lefkovitz, would pick him up at the airport and they hoped there would be no delays.

The flight departed on time and R' Chaim's worry about being delayed for ਯੂਧੂ dissipated. All seemed to be going fine as the weather appeared to be pleasant and the pilot announced that the planned arrival would be a few moments earlier than scheduled.

Suddenly everything changed. With about a half hour left to the flight the captain announced: "Ladies and gentleman, this is your captain speaking. Please listen carefully. I regret to inform you that the hydraulic system has failed. That means that we have no way to stop the plane. We need you to follow our instructions for your own safety. Remove all sharp objects from your pockets and lean forward. Place your head between your legs and brace for a crash landing. Oh, and one more thing — please pray."

At first no one moved or spoke. Then suddenly everyone began to cry softly. R' Chaim could not believe this was happening. He followed the instructions and began to reflect on his own life. He thought about his life's accomplishments. Had he really done all he could? He was young, but he had learned what one should do during one's last moments on this world. And so, softly, tearfully, quietly, he began reciting יוודני Afterwards, he tried to remain calm and began saying those chapters of מְּהָלִים he knew by heart. The words came forth from his heart as he prepared to meet his Creator.

An hour after the first announcement had been issued, the plane began its final descent. But it did not descend the way a plane normally does. Instead it descended like a helicopter. And it touched the ground gently with just a slight bump.

Disbelievingly, the passengers sat up straight again and looked out the windows to convince themselves that they were indeed alive. Afterwards, when they saw the many emergency vehicles rushing toward the plane, they realized that indeed a miracle had taken place. In a brilliant move, the pilot had exhausted the fuel supply and the plane had been able to float to the ground safely. Cries of relief filled the cabin and cheers erupted from the thankful passengers.

R' Chaim glanced at his watch and realized that it was now less than an hour until Shabbos. He unfastened his seatbelt, opened the overhead bin, removed his attaché case and rushed toward the exit door. But just as he reached the door he was stopped by the steward and stewardess. "Rabbi, do you have a minute?"

R' Chaim looked up at them and wondered what they could possibly want from him after the harrowing flight they had been through. "We want you to know something. During the entire last hour of the flight when we thought we were going to die, the passengers looked to us for strength. And, Rabbi, we all looked to you!"

R' Chaim recounted this story a few months later when he spoke at a dinner. He felt that the entire ordeal had happened because הקב"ה wants us to realize that the world is watching us and looking at how we behave. We must not let them down.



Ald D'Lo Yada Moment: מְלִיצֶת יְשֶׁרִים — Riddles of the Smart!

Found in an early version of Midrash SmartScroll

Who was the first person in [un]recorded history to have a servant named Friday?

אָּכְתַּר **, When she was taken to the king's palace, אֶּכְתַּר** was given seven maidservants, and she did not want them to realize she did not work on שַׁבָּת. Therefore, she made arrangements for a different maid serve her on each day of the week and she named the maids

.ជុះក្មេក bibm



Focus on Lumdos אים (Based on the בַּאָה of R' Akiva Eiger, בַּאָה (28:)

Dear שׁוּשֵׁן פּוּרִים Rebbe זֵכֶר לְיָצִיאַת מִצְרַיִם,

R' Shmuel rhetorically answered the בְּחוּר, "My בְּקֹלְּמִיד הָּלְמִיד בְּקֹלְמִיד אָבָה, if you make an assumption of the fact [that יַם was blind, or that that is what the בְּשִׁבְּ״א said], then you can ask such a question!"

However, I was still bothered. I was surprised that או was blind. so I followed the example of R' Michoel Be'er Weissmandl מְּדָרֶשׁ and travelled to the British Library. I found an old print of the מַּדְרָשׁ (that was taken out by the censors) that answers this question.

This מֶּדְרָשׁ quotes the יונֵיֵא חֶם" פְּסוּק and asks, why is it that חָם was the one who saw, but, in fact, it was נְנַעון that was cursed, as the פְּסוּק says clearly "אָרוּר כְּנַעון"? The מָדְרָשׁ then offers an amazing explanation that is a lesson for all generations.

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

My בְּלֶּהְ מוֹנְהָ מִּרְנְּהְ בּיּבְהְ מִּרְנְּהָ מוֹנְהְ מִרְנְּהָ בּיִּבְה מִינְהְ מִּרְנְיִשׁ explains: 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 נַּיִּבְּה since he was blind — it was really built by his CHILDREN.

אַ פריילכן פּוּרִים!

בְּשִּׁמְחָה רַבָּה,

Your special תַּלְמִיד



Scholarly Shmoozings

One festive פּוּרִים, during the סָעוּדָה, the wise Rebbe observed a הָּסִיד eating a salami sandwich. Smiling at the opportunity to teach about honesty, the Rebbe asked the opportunity to teach about honesty, the Rebbe asked the ס׳ שְּׁיִנ וּאָס זִיי זאָגן?״, הָסִיד — Is it true what they say? — ס׳ — Baloney is still baloney. — ס׳ — וt does not make any difference how thin you slice it!"



*Halacha Corner: הלכות סעודת פורים ועוד



- When פּוּרִים is on Friday, most opinions hold that it is best to recite פּוּרִים before בְּרָכת הַמְזוֹן to avoid any issue of whether one may day על הַנְסִים and רַצֵּה in the same בְּרָכת הַמְזוֹן.
- שוֹאַלִים בְּהַלְכוֹת הַפְּסַח שְׁלוֹשִׁים יוֹם קּוֹדֶם הַפְּסַח
 We inquire [learn] about the laws of פַּסַח 30 days beforehand. This starts on פּּרָרִים.

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

חוֹפְפוֹת Questions of the Weekend:

1. אֶּסְתֵּר lived for 127 years and אֶסְתֵּר ruled over 127 provinces.

2.The גר"א points out that the פָּסוּק uses the word הגלה three times, alluding to the three times that מֶרְדְּכִי was exiled from אֶרֶץ יִשְׂרָאֵל and he returned. This showed his tremendous הַבִּיבוּת for אָרֶץ יִשְׂרָאֵל.

Answers

ot ឃីវាឃុំកម្ពុ? 3. How many of the 26 "mistakes" can you find in this week issue?

עוסא פון און אואס פּוְלְּצֵי שִׁם אָבְׁנֵי שִּׁם אָבְּנֵי שִּפּתְּטִוּן אָוּשׁפּתְעוּן אָוּשׁפּתְעוּן אָוּשׁפּתעים בּאָבְיּלְּגִּילָ אָבְאָבְיּלְּבָּלִי אָבְאָבְיּלְּבָּלִי אַבּא səmış kuem moh. ד Layout used with permission of AIA. Sponsor/comment call: 718 972 2188 fax: 718 506 9633.