

באר היטב פארש"י בע' לשון. דברי תורה, שמחה וחיוזוק. Divrei Torah, Ba'er Heitev.

בס"ד פרשת כי תשא - פורים משולש תשפ"ה

PARSHAS KI SISOH - PURIM MESHULOSH 5785 Vol. 16 No. 21

פורים משולש

This year Purim has a uniqueness, it is a "Purim Meshulosh" - a threefold Purim. What is the meaning and depth of this? Firstly, in most of the world, cities which are not surrounded by a wall from the days of Yehoshuah Ben Nun, Purim is on Erev Shabbos [Friday]. But in Yerushalayim and cities that are surrounded by a wall from the days of Yehoshuah Ben Nun, as Purim is usually celebrated on the fifteenth of Adar, this year since the fifteenth of Adar - Shushan Purim falls on Shabbos it will be split over three days. To accommodate the fulfilment of the Mitzvas Hayom [Commandments of the Day], Mishloach Manos [portions to his friends], Seudas Purim [feast] and Matonos Lo'evyonim [donations to the poor]. This brings about a great recognition of utilization. We must not only internalize the great days of Purim, respectively. We must also realize as Purim is "Sharing the same days as Shabbos, it must raise us to greater heights of observance of Shabbos and Purim.

The Shem MiShmuel ZY"A says that the three days before Purim, the 11th, 12th, and 13th, The Yimei Haknessi'oh [days of coming in] for the townspeople to the city, are like the Shloshas Yimei Hagboloh [three days of preparation]. Since Purim is a Kabolas HaTorah Meirotzon [acceptance of the Torah willingly], the days before it are days of preparation. As for the Days of Purim themselves, Rav Tzodok HaKohen of Lublin ZY"A says as follows. Just as in every Mitzvoh there are three parts, "Machshovoh, Dibbur and Masoh - Thought, Speech and Action". So too, in the days of Purim, Tanis Esther - Purim and Shushan Purim, consist of these three possessions. On Tanis Esther we are Mispallel [Pray] - on Purim we read the Megilloh, and Shushan Purim is Masoh - we internalize what we have possessed up until now.

Surely, when Shushan Purim is on Shabbos, we celebrate a Purim Meshulosh, with a Shmiras Shabbos, to which we can add that the Mitzvas Hayom of Purim are withdrawn, as not to Chas Vesholom [G-D Forbid] desecrate the Holy Day of Shabbos. Therefore, this makes the Purim greater as it is spread out over three days!

When we celebrate a Purim Meshulosh even after its regular time, we are indeed celebrating the great gift that Hashem has given us - The Day of Shabbos!

Many communities, worldwide, wear Shabbos clothing on Sunday the 16th of Adar too, it is a stage of Shabbos & Purim!

קריאה לפורים - היש ה' בקרבנו

A Chossid of the Beis Aharon ZY"A would come to Karlin on a regular basis. On one instance he did not come for three years. Upon his arrival in Karlin he went into the Bais Aharon. The Bais Aharon asked him where has he been all this time? The Chossid said that he heard a "Vort" from the Bais Aharon that held him strong for three years. The Bais Aharon called his Koisev (writer) and asked the Chossid to say what he had heard three years ago. The Chossid said, "I heard the Rebbe say, וויא מען איז, וואס מען איז, אידען זענען מיר, "Where we are, what we are. Yidden we are".

כי תשא את ראש בני ישראל וגו': שמות פ"ל פ"ב

The Alshich Hakodosh ZY"A, quoted in Der Torah Kvall, says as follows. When you will appoint a head and leader over the Yidden, you should only appoint such who is ready to be Mosser Nefesh - sacrifice himself, for Klall Yisroel. Similarly, it is said in the name of the Rebbe Reb Elimelech of Lizhensk ZY"A "When there is no Rosh (head), the Baal Dover (Sutton) is the Rosh".

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לְעִשְׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: ספר שמות פרק ל"א ט"ז

The Children of Yisroel shall observe the Shabbos, to make the Shabbos an eternal covenant for their generations: Shemos 31:16

The Chidushei HaRim ZY"A said the explanation of Lidorosom is Dwelling. A person must dwell in the Shabbos. The Shabbos should encircle him, as one who lives in a dwelling.

- Sefer Siach Sarfei Kodesh

The Divrei Shmuel spoke of Horav Hakodosh Reb Yeive of Ostroh Z"L, who was in great poverty on the Day of Purim, and his house was empty of all necessities. A man came to make him happy; it was none other than Mordechai HaYehudi himself. Mordechai is the Baal Simcha (Host) of Purim, and he himself in his honor comes to make happy every Yid that just wants to be happy.

- Sefer Divrei Shmuel

כי בשמחה תצאו (ישעי' נ"ה י"ב)

For in joy you shall leave...

Tzaddikim said a Pshat (definition) to this Possuk, "With gladness a person can go out of all situations. Hashem is the source of all good and through happiness we are attached to Hashem".

Similarly, the Mishnoh in Taharos says טהר טהר, כל המחובר לטהר טהר - one who is connected to purity is pure. One who is attached to Hashem and Tzadikim can also attain a high level of purity.

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Ah Guttin Shabbos Koidesh - Rabbi Naftali H Ganzweig

Ah Freilichin Purim!