



THE LIVING TORAH FROM SHUSHAN HABIRAH HIGH SCHOOL

לעלוי נשמת ר' אליהו רחמים בן מאיר דוד ע"ה ואחיו ר' עבדאללה פרג בן מאיר דוד ע"ה
No. 350 Purim 5767 פורים תשס"ז מק' כלרק

אלו דברים פרק רשאו חשמונים ב.

Five days · As the Rashi explains, it is talking about the days of school, of which there are six. However this seems incorrect. Five days · it is talking about the days of school. However we see that there are actually six days, since Sunday is also a day:

There is a dispute among the poskim, but most agree that the Fri"t is actually the Friday time-table

Here, the Sifop"א refers to the Sixth Form Pupils Association and the Sifo"א are the Sixth Form Activists. According to tradition, the Linyaari have two horns on each side of their head. Rather there are actually 4 1/2 days, according to the reckoning of the Fri"t. Nevertheless, nowadays everyone agrees that there are actually only five days since there is no uniform on the Sunday, and we don't follow the Fri"t* because it is only applicable for the winter: New · There is a debate as to whether re-carpeting is really refurbishing. This also applies with regard to the sixth form common room, where the sifop"א* rules that boarding up holes in the wall does not count as a new room. The sifo"א* requires that one organises picketing to get a genuinely new room. In addition if it will be sited in the food technology room, the one responsible for this decision is praiseworthy. Trainers on his hands · But the text is corrupted, for I hold that it reads: "Trainers on his heads". If you ask "why plural", because of the Linyaari* questions

These are the things that one may wear five days, and these are the things one may not wear for five days. Mar McClusky says one may not wear trainers, whether leather or whether they are not leather one may not wear them. Rav (Churney)* says one may wear anything, but the halocho follows Mar McClusky. What would be considered new? Anything that looks like new. Rabbi Beddall says nothing is new, since everything was originally something else. It happened that they were once reclining in a classroom, The Rebbe came in and everyone escaped. The Rebbe chased after them. From this we learn that a pupil must chase after their teachers. They asked Rabbi Rowe "What is the halocho regarding one who wears trainers on his hands." He said "Please don't talk to me now"

[Some say 'Serber'it]

Trainers · This applies only to trainers that look like trainers. Those that look like regular shoes, however are not called trainers: New · This is where buildings are involved. The original argument here was really discussing the common room as is explained (see pg 6a): Everyone escaped · From the expression "escape" we can infer that it must have been against the will of the teacher, for example through a hole in the floor, or break in the wall. A pupil must chase after their teachers · This is corrupted. The correct text reads "a teacher must chase after their pupils": Trainers on his hands · As they used to do in the lessons: "Please don't talk to me now" · They were accustomed to cause disturbances with questions (Sefer Answers 1:10)

הלל: Open or Hidden

The not say הלל in גמרא asks why do we not say הלל on פורים? The answer given is that reading the מגילה itself is called הלל, so we don't need both. The מאירי holds the הלכה is that if you don't have a מגילה, you should say הלל instead. However, we don't follow the מאירי.

For a hidden miracle we praise Hashem in a hidden way, to show he surrounds the whole of creation in making it do his will, but for an open miracle we must praise Hashem in an open way, to show he triumphs over nature.

Why don't we go like the מאירי? It's logical! The only reason we don't say הלל is that we have the מגילה! Surely if we can't read the מגילה we should say הלל! One can even ask further: why did חז"ל institute reading the מגילה instead of הלל? What's wrong with הלל? We manage fine with הלל on Chanukah!

This is why most authorities disagree with the מאירי - when the מגילה says we read the מגילה instead of הלל, it means that the מגילה as the right kind of הלל for פורים. No other kind will do. The exact language of the גמרא shows this, because it doesn't say the מגילה is instead of הלל, but it says "קרייתא זו" - הלל is מגילה. So when you don't have a מגילה, you can't say הלל, because the ordinary הלל is not appropriate for פורים. We can't say the open הלל on a hidden miracle.

To answer this, we need a better understanding of the background to הלל.

The whole point about פורים is that it was hidden miracles rather than open ones. So the appropriate הלל changes. On an open miracle we say an "open" הלל, but on a hidden miracle we say a "hidden" הלל - the מגילה - which doesn't even have Hashem's name in it. When Hashem does an open miracle he shows he is more powerful than nature, but when he does a hidden miracle he shows he is the controller of nature.

May it be Hashem's will that we should learn from פורים to discern and search for the hand of Hashem not just when it performs things outside nature, but even when it performs hidden works within nature, because in our everyday actions, we can see Hashem's ordinarily hidden hand.

By Rabbi Y Hartman

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You can pick up your copy of the Living Torah in school. Do not expect to pick it up in any other way - you're not so lazy you can't come in once a year. You can also pick up some potassium from Mr Emrith, but don't tell anyone.

Editorial Team: Currently on strike. They have not yet presented a list of their demands, but in the meanwhile they have decided not to produce any serious Living Torah until this is resolved. Negotiations are currently taking place...
Contributors:
Reviewer:
Directed by:

קיצור הלכות פורים

The reader of the מגילה must be able to speak Zulu and be so drunk to the extent that he can no longer differentiate between his ליב and אתרוג.

The מגילה itself should be written in turquoise or red felt tip, as the Ramallah Talmud paskens. R' Abdullah explains that these were אסתר's favourite colours, while R' Achmed is of the opinion that she was colour blind. Alternatively, they were the colours of Haman's flashy Nokia 6210.

The parchment on which the מגילה is written must originate from 613 goldfishes or 49 ice-cream wrappers. חמץ מצה א בדיעבד will suffice. The Kabbalistic significance of using these sheets is indescribably great.

Before פורים it is advisable to consult your local circus in order to familiarise yourself with the art of balancing graggers in as many places as possible. Some say one is also obligated to teach his son the art of collecting the most sweets from the age of three, others say as

soon as he opens his eyes. Most authorities rule strictly on this matter.

One should take care to give no more than three breadcrumbs and to the fund for the rebuilding of the Beis HaHasmo Science Block. This is the עיקר of פורים, where we celebrate barely surviving the vicious plans of the science teachers in 1953, who tried to blow up the school before being imprisoned for conspiring to terrorist activities. The poor should be careful not to shame the rich by giving too many crumbs or old train tickets.

One who has been misleading people in a certain way, should retract any false statements, since previously concealed matters are revealed on פורים. If one lost items such as his מחזור פסח or קרבו פסח, he should pray for it to be revealed in the merit of חנוכה. However if one lost ones mind, self-respect or soberness attempting to recovering it is futile*.

*Except if one sends a cash filled envelope to THE LIVING TORAH off-shore tax-free account in the Bahamas.

For Sale

A marvellous 18th century converted manor, spacious gardens, complete with thatched roof and fireplaces. Rustic and a combination of both natural wildlife features and modern influences, all offers considered.

Glossary of terms:

Marvellous: the chance that it hasn't been sold yet is marvellous
Spacious gardens: if you climb over the fence
Rustic: should read rusty
Thatched roof: with real authentic leaks
Fireplaces: no central heating
Natural wildlife: rat infested
Modern: has electricity downstairs
All offers considered: we're desperate to get rid of it

מי שנכנס בסלו מרבים בנרות

How many people does it take to change a light bulb?

It takes two: one to hold the ladder, one to change the bulb.

How many Rabbonim does it take to change a light bulb?

Answer not yet clear. They're still looking up the Maharal on "light bulbs."

How many Sem girls does it take to change a light bulb?

It takes 100: 1 to change the bulb and 99 to say תהלים.

How many civil servants does it take to change a light bulb?

It needs 22: ten to form a committee, five to form a sub-committee, three to form a working party, two to hold the ladder, one to change the bulb and one to write the report.

How many psychiatrists does it take to change a light bulb?

Aha, it depends if the light bulb *wants* to change.

How many lawyers does it take to change a light bulb?

Whereas the party of the first part, also known as "The Lawyers", and the party of the

second part, also known as "The Light Bulb", do hereby and forthwith agree to a transaction wherein the party of the second part (Light Bulb) shall be removed from the current position as a result of failure to perform previously agreed upon duties, i.e., the lighting, elucidation, and otherwise illumination of the area ranging from the front (north) door, through the entry way, terminating at an area just inside the primary living area, demarcated by the beginning of the carpet, any spill-over illumination being at the option of the party of the second part (Light Bulb) and not required by the aforementioned agreement between the parties. The aforementioned removal transaction shall include, but not be limited to, the following steps...

How many teenagers does it take to change a lightbulb?

Plz txt me 2 hear. spk l8r gtg 4 now, c u m8.

By T. Edison

"I wonder what the view is like from up there" - Haman
"The terrorists never stop thinking of ways to harm the American people, and neither do we" - President George W Bush

Thoughts on the מגילה by Achashverosh

آقای احمدی نژاد در مدت اقامت خود در اندونزی علاوه بر شرکت در آكه در جزیره "بالی" - اجلاس سران کشورهای عضو گروه دي کشورهای ازربنگلادش ، سال ۲۰۰۱در مصر، سال ۲۰۰۲ در ایران زار
This is the original Persian text. Unfortunately over time we have lost the translation.