

There was an old woman, Who lived in a shoe,
She had so many children, She didn't know what to do;
She gave them some broth, Without any bread,
And spanked them all soundly, And put them to bed.

(1) First of all: Who were the early חכמי הפזמונים referring to when they were פזמון about an old woman? (2) What type of person would try to live in a shoe even without so many children? (3) How is an old lady blessed with so many children? (4) Where is her husband? (5) What makes this פזמון even more complex is how the engineering feat of the beds was resolved by “some broth without bread and a sound spanking”?

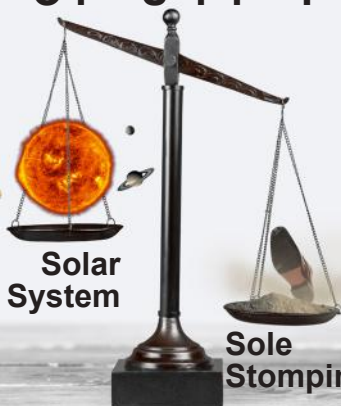
In his introduction, the אֱלֶסְטֶר שֵׁד explains that this פְּזֻמֹן is a quick summary of the downfall of הָמֶן. “The old woman”, הַיָּא הָאֵשָׁה, is a brilliant allusion to הַזְּקֵנָה אֶחָד, who outlived her husband and his רֹבֹב, many, children. Of course, הַזְּקֵנָה is 507 which is the same as הַיָּא הָאֵשָׁה הַזְּקֵנָה אֶחָד. We further learn in הַמִּגְלָה that מְרַדְכֵי by the foolish king, אַחֲשֵׁרוּשׁ. However

She gave them some broth, Without any bread alludes to the theme of **וְנֶהֱפָכוּ** which is the underlying message of the **מִגְלָה** ד'. *prepares the* **וְיִשְׁעָהּ**, *salvation*, before the punishment. Years before, **הָמֶן** wrote the following pledge on the sole of **מָרְדֳּכָי**'s shoe: *לְהֶמֶן the Agagite, have sold myself as a slave to מָרְדֳּכָי in consideration of bread.* The wicked **זֶרְשָׁה** had lived under the impression that she could never lose it all. She was after all the richest and most powerful woman. In one moment, she came to realize that all her wealth had really belonged to **מָרְדֳּכָי** all along.

And spanked them all soundly, And put them to bed — If you are חֲכָמֵי הַפְּזוּמוֹנִים carefully you will notice that the חֲכָמֵי הַפְּזוּמוֹנִים do not mention who spanked הַיָּמֶן's children so soundly. In fact, the אֶלְטֶר שֵׁף explains that these words refer to ד', the All Powerful. He punishes those רָשָׁעִים "soundly" i.e. He knows every minute level of their wickedness and He returns a soundly punishment in kind. When כָּלל יִשְׂרָאֵל does תְּשׁוּבָה, הַיָּמֶן's purpose is finished. ד' then puts the רָשָׁעִים to bed and they disappear from the annals of history!

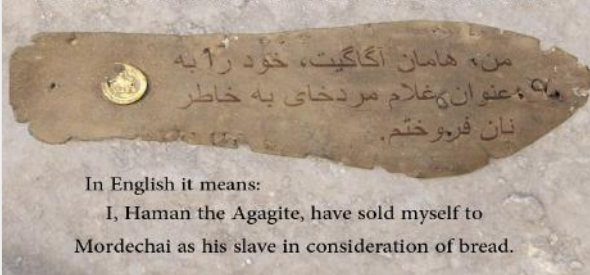
Adapted from: *Shoe Shine Serenades*, תרומות העֶשֶׂן, and more
(with kind permission from the Purim Rebbe שליט"א)

**When
they rise,
they rise
up to the
stars...**



**When they
fall, they fall
all the way
to dust.**

Recently excavated near the tomb of
Mordechai and Esther in Hamadam



In English it means:

I, Haman the Agagite, have sold myself to Mordechai as his slave in consideration of bread.

לעיון ר' יעקב ר' אברהם ז"ל

לע"נ ה'ב' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

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Living with the Megillah

... הוא אֶחָשׁוּרוֹשׁ הַמֶּלֶךְ מֵהַדּוֹר וְעַד כּוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאַחַד מִדִּינָה... (מְגִלַּת אֶסְתֵּר א: א)

... the **אַחְשֵׁרוּשׁ** who reigned from Hodu to Kush over 127 provinces...

provinces... The **מְדַרְשׁ רַבָּה** (נח: ג) explains that **ר' עקיבא** was once giving a complicated **שעור** and some of the **תלמידים** were falling asleep. In an attempt to awaken the **תלמידים** and get their attention, he changed the topic of the **שעור** and asked them, "Why was it seen fit that **אֶסְתֵּר** should rule over 127 provinces? Because thus said **ד'**. Let the daughter of **שָׁרָה** 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? ר' עקיבא wanted to impress upon his תלמידים the importance of time and the importance of using it. It was because שנה's 127 years were perfect and completely sin-free that her granddaughter אסתר 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 שנה idled away her time, אסתר's kingdom would have been diminished.

Time is too precious to waste. **שְׁרָה**'s time well spent was rewarded during **אֶסְתֵּר**'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 מגילה after you have reached ...עַד לְאֵלָּא וְעַד, we found an abridged version and the עֲשֶׂר הַלָּקָה of פּוּרִים with an allusion to some of the 127 provinces.

King **אַחֲזֵירוֹשׁ** was Finnish with his disobedient wife, Queen **וִּשְׁתִּי**. "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

om: **Memory Aids for the Intoxicated** (with kind permission from Purim Gabbai)

Di Lo Yodah

ספר ח"ח הלכות לשון הרע כלל 'ז' סעיף *
אַחֲשֵׁרוּשׁ, stood near the palace gates, conspiring to assassinate the king. **מֶרְדֳּכַי**, a member, was standing nearby. Unaware that **מֶרְדֳּכַי** was fluent in all of the 70 languages, **תִּרְשֵׁת** and **בִּגְתָּן** spoke freely in their native tongue. As a loyal servant of the king, **מֶרְדֳּכַי** reported the information he overheard to **אֶסְתֵּר** who, in turn, reported the matter to the king in **מֶרְדֳּכַי**'s name. Upon verification of the report, **תִּרְשֵׁת** and **בִּגְתָּן** were hanged.

Why was מֶרְדֳּכַי required to tell אֶסְתֵּר about the plot?

Why was תרגש and בנתן required to tell אסתר about the plot of בנתן and תרגש?
 *Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

Answer: We have a rule: $\neg p \rightarrow q$ and $\neg q \rightarrow p$. This is because the added $\neg p$ of the second $\neg p \rightarrow q$ would take away from the first $\neg p \rightarrow q$. If $\neg p$ is allowed, $\neg p$ would be being killed and would have been compromised.

Questions of the weekend תוספות

1. אֶרֶץ lived for 127 years and אֶסְתֵּר ruled over 127 provinces.
2. The גֵּרִיָּא points out that the פָּסוּק uses the word הַגּוֹלָה 3 times, alluding to the 3 times that מְרֹדֶכִי was exiled from יִשְׂרָאֵל and he (מְגִילַת) אֶרֶץ יִשְׂרָאֵל for חֲבִיבוֹת returned. This showed his tremendous (אֶסְתֵּר ב:ו:).

1. How many times was יִצְחָק exiled from and to the powerful kingdom of אֲשׁוּר?
2. What is the connection between אֲשׁוּר and the powerful kingdom of אֲשׁוּר?
3. How many of the 26 "mistakes" can you find in this week issue?

Halacha Corner

- Before the סעודה, one should learn תורה for a little while.
- שואלים בהלכות הפסח שלושים יום קודם הפסח – We should inquire [begin to learn] about the laws of פסח thirty days beforehand. This starts on פורים.

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

הַלְכוֹת סְעוּדַת פּוּרִים
וְעוּד

Focus on שמד

Dear רבני,

I recently read a seemingly inspirational poem [חכמת הגויים]:

Today was a good day
And you'll never in a million
years hear me say that
It's all beyond my control
My attitude,
Creates
The reality
I'm sure you can agree that
It's not true that good exists
Only if one's surroundings are
good,
True happiness can be
attained
Because
It's all in the mind and heart
And it's not true that
Satisfaction and happiness
don't last,
Some goodness does shine
through once in a while
Even if
This world is a pretty evil
place,

Because, when you take a
closer look,
There's something good in
every day
And don't try to convince me
that
Today was the absolute worst
day ever

רבני, they teach to
read the same poem - ונהפכו
- starting from the bottom
line beginning with the line,
Today was the absolute worst
day ever... and reading up.
They want to teach a lesson
in perspective. However, R'
Avigdor Miller נצ"ל said many
times, "This is Apikorsus!
Even the גויים's good
perspective is full of שקר!"
The lessons of וקבלו,
gives us beauty to our entire
world and every moment of
our lives!

בגידות,
תלמיד

Based on the הנהגות of R' Akiva Eiger, פאה 29:

Understanding דאבנינג

An edited selection of יוצרות לפקדנות זכור
Part I

Remember אשו, who caused אברהם to die early before אשו murdered, stole and committed adultery. אשו frightened אברהם and stole 5 years from אברהם's life.

Remember the one who laughed at אברהם for being kind to his bereaved father, יצחק, who hated his brother for showing the last kindness to אברהם, his grandfather. אשו acted like someone who cannot allow a kindness to be performed between friends.

Remember the one whose ear does not like to hear anything about אשו, who threw away the birthright for a cup that is drunk by mourners. אשו openly threw away the yoke of די, and he tried to hide the fact that he ever had a ברית.

This Week in History

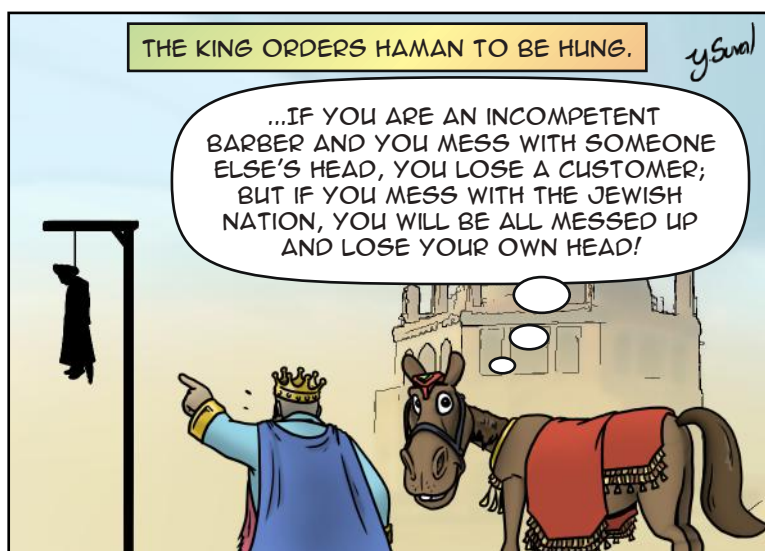
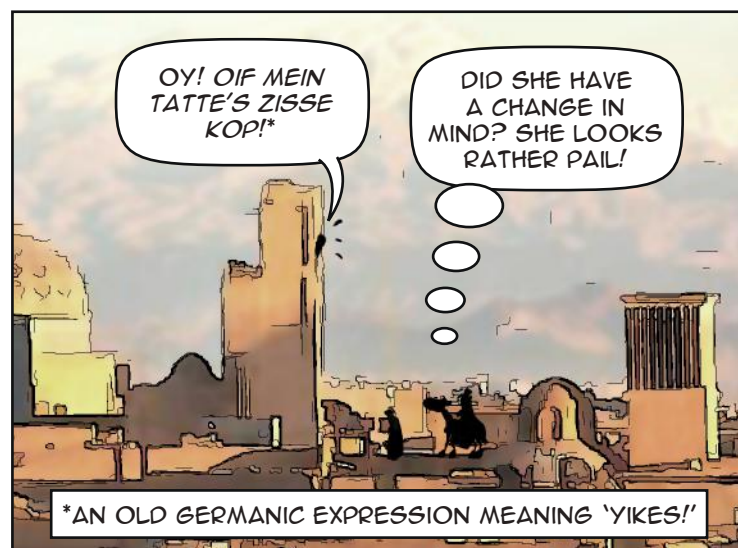
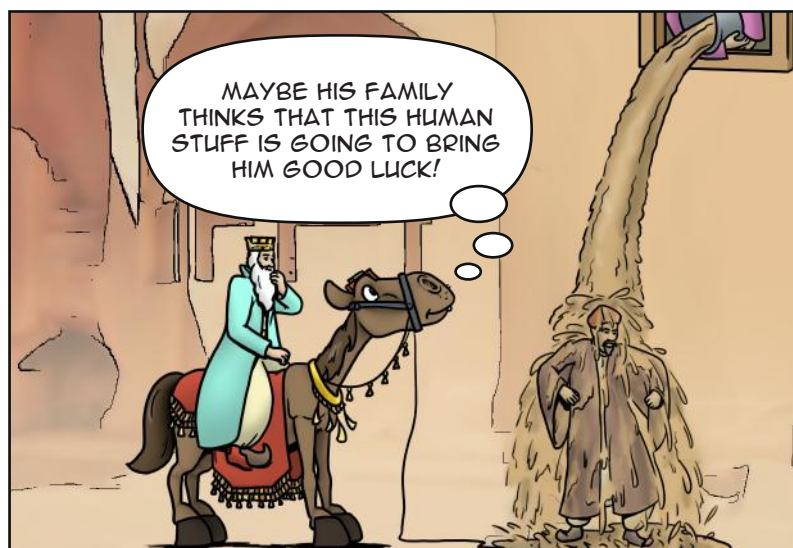
- 3392 — אשורוש ascends the Persian throne
- 3395 — אשורוש's party lasting 180 days
- 3399 — אשורוש taken to אסתר's palace
- 3404 — ניסון casts lots
- 3404 — ניסון 1st decrees dispatched by הקון (13th)
- 3404 — ניסון 3 days fast ordered by אסתר (14th-16th)
- 3404 — ניסון's execution by hanging (16th)
- 3404 — סיון 2nd decree reversing the 1st (23rd)
- 3405 — אדר הקון's tens sons executed (13th)
- 3405 — אדר: Jews successfully fight back (13th)
- 3405 — אדר: Per אסתר's request, שושן has a repeat hanging / fighting. Relief / celebration everywhere (14th)
- 3405 — אדר: Relief / celebration in שושן (15th)
- 3406 — The מגלה is recorded; פורים is established forever, including the משתים after זמן

Scholarly שמוזזיס

The רב began his דרשה by asking, "Der velt asks, 'Vos iz der חלוק between the words completed and finished?' " He smiled and explained, "Dos iz der חלוק between מרדכי's marriage to אסתר and אשורוש's marriage to ושת." The חסידים were initially bewildered, but their respect grew with admiration and awe as the Rebbe continued, "אסתר was the type of wife to make מרדכי's marriage complete; ושת was from the type of wife to make אשורוש's marriage finished!"

Sauce: Stretched by a Story - Names withheld to protect the guilty (without permission from SmartScroll)

Shmoozies



KEEVA SEUSS [כִּי-בָּהּ סוּס — AFFECTIONATELY KNOWN BY CHILDREN AS DR. SEUSS] WAS BORN AND STABLED IN סוּסן. THE סוּס FAMILY WAS CHOSEN TO MAKE A FOAL OF הָמָן DUE TO THE MESSAGE IN THE LETTERS OF סוּס. הַגֵּלָה, REVEALED LETTER, AND הַסֵּתֶר, HIDDEN LETTERS, OF סוּס ARE THE SAME. THE FIRST AND LAST LETTER 'ס' IS SPELLED LETTER, סמך (ס=60, ך+מ=40+ס=60). THE MIDDLE 'י' IS SPELLED וו, (ו=6). DR. KEEVA WAS ALSO THE LAST RUMINANT HORSE WHO COULD TRACE HIS LINEAGE TO THE WELL-KNOWN נֶאֱחָה AND SEUSS THAT ARE פוּרִים-NANTLY AND נֶאֱחָה-NANTLY HIGHLIGHTED IN THE שְׁמִירָה שִׁירָה. THIS ALLUDES TO: הַיָּרֵךְ הַמִּקְדָּשׁ, THE FEAR THE MIGHTY NATIONS HAVE OF יִשְׂרָאֵל AND כָּלֵל הַמִּתֵּים AND הַנֶּשִׁים. הַנֶּשִׁים הַנֶּשִׁים ARE THE FIRST RECORDED MESSAGE OF 'T'S OPEN נֶשִׁים TO THE NEW JEWISH NATION. וְנֶאֱחָה, IN CONVERSE, THE פוּרִים הַנֶּשִׁים ARE THE LAST RECORDED OF 'T'S HIDDEN נֶשִׁים. BOTH TYPES OF POWERFUL נֶשִׁים TEACH US THE SAME LESSON OF 'T'S CLOSENES AND THE EVERLASTING LOVE OF 'T TO HIS HOLY NATION. THIS ALSO EXPLAINS WHY SOME CELEBRATE פוּרִים WITH A DR. SEUSS AND יוֹי אֵלֶּיךָ גִּמְטְרִיָּה OF 126 AS THE WORD סוּס. סוּס AND יוֹי אֵלֶּיךָ גִּמְטְרִיָּה OF 126 AS THE WORD סוּס.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval

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