



Moor Lane More Torah

A Monthly Publication From The Manchester Montefiore Community Kollel

Sponsored Leilu Nishmat Yehudah Ben Shmuel HaCohen Breslauer



Order of Events in the Megillah *by Rabbi Moshe Stamler*

Put these twenty-four events from the megillah into the correct order in the right-hand column. [When you have done that, you will also have the date when that event took place - for some of the events - by looking at the extreme right-hand columns.]

EVENT	ANSWERS HERE	DAY	MONTH	YEAR [OF ACHASHVEROSH'S RULE]
A. Zeresh predicts Haman's downfall				1
B. Zeresh advises Haman to hang Mordechai				3
C. Vashti is killed				
D. Second feast of Esther				
E. Search for new queen			Tevet	7
F. Plot of Bigtan and Teresh				
G. Mordechai will not bow				
H. Mordechai paraded on a horse				
I. Letters sent out for Jews to defend themselves		13	Nissan	12
J. King cannot sleep		13	Nissan	12
K. Jews had light, happiness, joy and honour		15	Nissan	12
L. Haman's sons' death		15	Nissan	12
M. Haman's death		15	Nissan	12
N. Haman made great		16	Nissan	12
O. Decree to wipe out Jews		16	Nissan	12
P. General battle		16	Nissan	12
Q. First feast of Esther		16	Nissan	12
R. Festival of Purim made		16	Nissan	12
S. Esther becomes queen		23	Sivan	12
T. Esther enters before king uninvited				12
U. Battle only in Shushan		13	Adar	12
V. Achashverosh makes a feast		13	Adar	12
W. Achashverosh becomes king		14	Adar	12
X. Three day fast starts				

Answers: A16, B13, C3, D17, E4, F6, G8, H15, I19, J14, K20, L22, M18, N7, O9, P21, Q12, R24, S5, T11, U23, V2, W1, X10

מגילת אסתר - Questions and Riddles

1. Where do the following numbers occur in the מגילה? 10,000, 180, 127, 50, 30, 23, 15, 14, 13, 10, 7, 3, [and the 1 Who does not get a direct mention].
2. Four cases of gold things in the מגילה.
3. Which aspect of the סעודת אחשורוש is part of הליל הסדר? [though with a different meaning]
4. Which 3 kings are mentioned in the מגילה [one Jewish, two not Jewish]? [2 are in a פסוק which give information about someone's background.]
5. Which word occurs in the תורה as the name of a precious stone, in נביאים (יונה) as the name of a place, and in כתובים (מגילת) as the name of a person?
6. Where does it say אמן in the middle of a פסוק in the מגילה? [Clue: not pronounced the way you would first assume]
7. What is the most common "קרי כתיב" [a word written one way and pronounced another way] in the מגילה?
8. Although the name of ה' does not appear in the מגילה, we do find the name י-ק-י spelt out once at the beginning of 4 consecutive words, and once at the end of 4 consecutive words. Where?
9. When המן came out of being invited to אסתר's סעודה and saw מרדכי, he was angry but held back. וַיִּתְאַפֵּק הָמָן. The word וַיִּתְאַפֵּק only occurs in one other place in תנ"ך. Where? And is there a connection?
10. Where do we find 11 lines in a row in the מגילה all finishing with the letter ת'?
11. [Not so serious!] Who was the best at sunbathing in the megillah?

Answers:

1. 10,000 silver ככר which המן offered אחשורוש; 180 days of the feast; 127 מדינות of the empire; 50 אמות of the gallows; 30 days אסתר not called to the king; 23rd of סיון, second letters sent out; 15th of אדר day of פורים in walled cities; 14th of

- אדר, second day of battle in שושן and day of פורים in non-walled cities; 13th of אדר day of battle; 13th of אדר, [also 13th of letters of המן sent out, 14th, 15th, 16th 3 days of fasting]; 10 sons of המן, 7 servants and 7 advisors and 7 days of the feast for שושן, 3 days of fasting before אסתר entered to the king, ['One is Hashem' who is hinted to with the word המלך but not mentioned].
2. Gold couches and gold goblets at the feast of אחשורוש. The gold sceptre of אחשורוש. The gold crown which מרדכי wore.
3. כרפס [Here it means silk cushions]
4. אחשורוש יכניה נבוכדנצר
5. תרשיש [one of the 7 advisors]
6. וַיְהִי אֵלָּן אֶת־הַדֶּשֶׁה הַיּא אֶסְתֵּר
7. יהודים changed to יהודיים
8. כִּי־כָלְתָה אֵלָיו הָרָצָה and יָבֹא הַמֶּלֶךְ וְהָמָן הַיּוֹם
9. About יוסף. See the following quotes for the connection: בראשית רבתי רבנן אמרי סימן: לבניו, כשם שנתאפק יוסף על בנימין כך נתאפק המן על מרדכי שהיה מבנימין שנאמר ויתאפק המן (אסתר ה' י'). וכשם שנתישבה דעתו בשימת לחם, כך נתישבה דעת מרדכי בשימת לחם שמתוך משתה נטרד המן באותו יום בעל הטורים. מה הכא תחילתו צער וסופו שמחה כשהודיעם שהוא יוסף, אף התם תחילתו צער וסופו שמחה וששון ליהודים
10. The ten sons of המן and the word עשרת.
11. Bigtan



A Different Type of Mask – Megillah in Isolation

Sadly, it is likely that some people will be spending a lonely Purim this year - anyone in forced or self-imposed isolation due to the Coronavirus will be grappling with the issues of fulfilling the mitzvot of Purim from behind closed doors. Here are some of the halachic issues, with suggested answers for these particular circumstances. This is not intended as a definitive guide, rather than to promote discussion on the issues raised, especially where no clear source is quoted. For final rulings ask a [sober] Rabbi.

Q. Can I fulfil hearing the megillah without a minyan?

A. Yes. Although we have to hear it with a minyan [and in the Bet Haknesset], where this is not possible, we still fulfil the mitzvah without a minyan. [690.18]

Q. Is there any difference how it is read when there is no minyan?

A. The person reading it is allowed to sit [whereas with a minyan, he is required to stand]. [690.1] The beracha recited afterwards 'Ha(kel ha)rav et rivenu' is only said with a minyan. [692.1 Rema, Yalkut Yosef]

Q. Someone can come to read it for me, but they are not allowed in the room. Is that OK?

A. Yes, as long as you can hear it, even through a closed door.

Q. I have a kosher megillah and can say the words correctly but do not know the 'tune', and cannot say the ten sons of Haman in one breath. Is that in order?

A. Yes [691 M.B. 25, 690 15 Rema]

Q. Can I fulfil hearing the megillah by reading it from a printed megillah?

A. No. However, if you are not allowed out and no-one can come to read it for you, you should try if possible to read it from a printed megillah [even if you do not know the 'tune'] without the berachot, but this is only a reminder. [691.10 MB 27]

Q. I have a kosher megillah and can

read it correctly phrase by phrase by looking at a printed megillah and then reading it from the kosher megillah. Is that in order?

A. Yes, but be sure you are reading it from the kosher megillah and not just from memory.

Q. Can I fulfil the mitzvah by hearing it over the phone or by a link-up?

A. No. You have to hear the person's actual voice and not an electronically reproduced sound. [Yalkut Yosef 689.11] [Regarding hearing aids and megaphones, ask a shalal.]

Q. I have a kosher megillah and can say the words correctly by reading along with a live broadcast or recording. Is that in order?

A. Yes. (Two reasons: A) Regarding the megillah reading, we say that two voices can be heard simultaneously. [690.2] B) You fulfil your obligation as long as you are reading it from a kosher megillah and are actually saying the words, even if you cannot hear yourself. [Shevet Halevi 9.145])

Q. I was stuck in isolation on Purim and was unable to hear the megillah but was allowed out on Shushan Purim. What do I do?

A. It would seem that you should read it [or have it read for you] on the 15th without a beracha. [See 688.8 which talks about someone on a journey on the 14th reading it on the 15th.]

Q. Can I fulfil Mishloach Manot by issuing an instruction for Mishloach Manot to be delivered on Purim?

A. Yes. Regarding whether the instruction has to be issued on Purim, and whether one needs to be sure it was received, is beyond the scope of this brief article.

Q. Can I fulfil Matanot Laevyonim by an electronic transfer of money on Purim?

A. Yes. This would seem in order if the recipient is aware of the money coming in and would be able to spend it on Purim.



A Matter of Position *by Rabbi David Schlama*

"Esther [She] stood in front of the king". The Vilna Gaon explains the latter as meaning the absolute King, i.e. Hashem. So in the light of our Sages' commentary, any success Esther had in her schemes came only through her Tefilla to Hashem.

The Alei Shur writes in the name of Rav C. Soloveitchik that Rambam taught us that there are two distinct aspects to the requirement of Kavana-[intention] in the central Tefilla of Shmoneh Esre:

- The widely known one is to think about the words of the Tefilla and their meaning.
- The less known one is to produce a situation of Tefilla: standing in front of The King. The Navi says "Prepare yourself before meeting Your G-d, O Israel". It's about learning the art of approaching the Almighty with a suitable mindset, positioning ourselves vis a vis the Creator, with intermingled awe, joy, hope, etc.

A very significant Halacha in this vein is that someone who is so drunk that he is not capable of "standing and speaking in front of the king" may not recite the Shmoneh Esreh. Worth knowing before Purim... It is certainly meaningful that this part of Tefilla is called by the Poskim "Amida -Standing"¹.

1. It is worth mentioning another connection between 'standing before the King' and Esther's audience with the king: Avudraham writes that we start the long addition to the Rosh Hashanah and Yom Kippur Amida with the word 'Uvechen [and so]' to hint to the words of Esther to Mordechai 'Uvechen and so I will enter before the king unlawfully'. This alludes to Esther's uninvited and hence unlawful entry to the king, the comparison being that we enter before the King of Kings to praise him 'unlawfully' due to our lack of preparation and qualities.

~~Do not drink and drive!~~ [Yo] You

~~can tell you are drunk~~

~~if you are seeing~~

~~double.]~~

