

מגלת אסתר

וקיצוד שלחו ערוך דיני פורים
סימנים ק"מ-קמ"ב

This book contains verses from the Torah and according to Jewish law (*halachah*) needs to be disposed of properly. If you need assistance, please visit <http://www.shaimos.org> for collection services and additional information. Torahskills is not affiliated with shaimos.org and any reference to this particular resource is for informational purposes only.

Suggestions, comments, and feedback are welcome. Schools can also inquire about customized versions of this book. Please contact the author at tdaum@torahskills.org or by calling 973-327-3286. You can also contact the author by mail.

Tzvi Daum
47 Van Houten Avenue
Passaic, NJ 07055
U.S.

Copyright © 2014 by Torahskills
All rights reserved.

Note: Much effort has gone into the publication of this book. No portion of this book may be reproduced or transmitted in any form or by any means without the prior written permission of the author. This includes, but is not limited to, any reproduction for personal use, classroom use or any other reason. Any reproduction of the materials contained in this book, whether in whole or in part, whether for commercial or non-commercial purposes, is a violation of *halachah* and the law. If you find this book useful, you are asked to respect the efforts of those who produced this work by purchasing a copy. The rights of the author will be strictly enforced.

It was

א וַיְהִי

in the days of Achashveirosh,

בַּיָּמִי אַחַשְׁוֵירוֹשׁ

this is Achashveirosh

הוּא אַחַשְׁוֵירוֹשׁ

who ruled

הַמְּלָךְ

from Hodu to Cush,

מִחֻדוּ וְעַד-כּוּשׁ

one hundred and twenty seven
provinces.

שִׁבְעֵים וְעֶשְׂרִים וּמֵאָה מְדִינָה:

During those days

ב בַּיָּמִים הָהֵם

as King Achashveirosh was sitting

כְּשֶׁבֶת | הַמְּלָךְ אַחַשְׁוֵירוֹשׁ

on the throne of his kingdom

עַל כִּסֵּא מַלְכוּתוֹ

that was in Shushan the capital.

אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:

In the third year of his reign

ג בַּשָּׁנָה שְׁלוֹשׁ לְמַלְכוּתוֹ

he made a feast

עָשָׂה מִשְׁתֵּה

for all his officers and servants,

לְכָל-שָׂרָיו וְעַבְדָּיו

the army of Persian and Media

חיל | פָּרְס וּמְדִי

the nobles

הַפְּרָתְמִים

and the officers of the provinces

וְשָׂרֵי הַמְּדִינֹת

were before him.

לְפָנָיו:

When he showed

ד בְּהִרְאֹתוֹ

the wealth of his glorious kingdom

אֶת-עֹשֶׁר כְּבוֹד מַלְכוּתוֹ

and the splendor

וְאֶת-יָקָר

of his magnificent greatness

תְּפָאֶרֶת גְּדוּלָתוֹ

for many days -

יָמִים רַבִּים

one hundred and eighty days.

שְׁמוֹנֶה עָשָׂר יוֹם:

And when these days were completed

ה וּבְמִלּוּאת | הַיָּמִים הָאֵלֶּה

the king made

עָשָׂה הַמֶּלֶךְ

for the entire nation that was to be found

לְכָל-הָעַם הַנִּמְצָאִים

in Shushan the capital

בְּשׁוּשַׁן הַבִּירָה

from young to old

לְמִנְדְּרוֹל וְעַד־קָטָן

a feast

מִשְׁתֵּה

for seven days

שִׁבְעַת יָמִים

in the courtyard -

בְּחֲצֵר

at the garden of the orchard of the king.

גִּנַּת בֵּיתֵן הַמֶּלֶךְ:

(Sheets of) white, fine cotton and blue wool

וְתוֹר | כְּרִפָּס וּתְכֵלֶת

were held (bordered)

אֲחוּז

with threads of fine linen and purple wool,

בְּחִבְלֵי־בֹיץ וְאַרְגָּמָן

upon rods of silver

עַל־נְגְלֵי־כֶסֶף

and pillars of marble.

וְעַמּוּדֵי־שֹׁשׁ

Couches of gold and silver (were)

מִטּוֹת | זָהָב וְכֶסֶף

upon

עַל

a floor of green and white (precious stones),

רִצְפַת בַּהֲט־וְשֹׁשׁ

and shell and onyx marble.

וְרַר וְסַחֲרָת:

And the giving to drink

ז וְהַשְׁקוֹת

(was in) vessels of gold

בְּכֵלֵי זָהָב

and (in) different types of vessels

וְכֵלִים מִכְּלֵי שׁוּנָיִם

and the wine of the kingdom

וַיֵּין מַלְכוּת

was abundant

רַב

like the hand of the king.

כְּיַד הַמֶּלֶךְ:

And the drinking was according to the law

ח וְהַשְׁתִּיחַ כַּדָּת

there was nobody who forced (people to drink),

אֵין אִנָּס

for so did the king establish

כִּי־כֵן | יִסַּד הַמֶּלֶךְ

upon all the officers of his house

עַל כָּל־רַב בֵּיתוֹ

to do

לַעֲשׂוֹת

like the will of each person.

כְּרָצוֹן אִישׁ־וָאִישׁ:

Also Queen Vashti

ט גַּם וַשְׁתִּי הַמְּלִכָּה

made a feast for the women

עָשְׂתָה מִשְׁתֵּה נָשִׁים

(in) the royal house

בֵּית הַמְּלָכוֹת

that belonged to King Achashveirosh.

אֲשֶׁר לַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ:

On the seventh day

י בַּיּוֹם הַשְּׁבִיעִי

when the heart of the king was glad

כְּטוֹב לִב־הַמֶּלֶךְ

with wine (i.e. he was drunk),

בַּיַּיִן

he said

אָמַר

to Mehuman,

לְמֵהוּמָן

Bizatah, Charvonah

בִּזְטָא חַרְבוֹנָא

Bigtah and Avagtah,

בִּגְטָא וְאַבְגְּטָא

Zeitar and Charkas

זַיְתָר וְכַרְכָּס

the seven officers

שִׁבְעַת הַסָּרִיסִים

who would serve

הַמְּשָׁרְתִים

before King Achashveirosh.

אֶת־פְּנֵי הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ:

To bring

יָא לְהָבִיא

Queen Vashti

אֶת־וַשְׁתִּי הַמְּלָכָה

before the king

לִפְנֵי הַמֶּלֶךְ

in the royal crown

בְּכֵתֶר מַלְכוּת

to show

לְהַרְאוֹת

the people and the officers

הָעַמִּים וְהַשָּׂרִים

her beauty

אֶת־יְפֹתָהּ

for she was of good appearance.

כִּי־טוֹבַת מְרֹאֶה הִיא:

(However) Queen Vashti refused

יב וַתִּמְאֵן הַמְּלָכָה וַשְׁתִּי

to come

לְבוֹא

at the word of the king

בְּדַבַּר הַמֶּלֶךְ

that was (sent) by the hand of the officers,

אֲשֶׁר בְּיַד הַסָּרִיסִים

and the king got very angry

וַיִּקְצֹף הַמֶּלֶךְ מְאֹד

and his wrath

וַחֲמָתוֹ

burned within him.

בְּעָרְהָ בּוֹ:

The king said

יג וַיֹּאמֶר הַמֶּלֶךְ

to the wise men -

לְחַכְמַיִם

those who know the times,

יְדַעֵי הַעֲתָיִם

for such is the word of the king

כִּי־כֵן דְבַר הַמֶּלֶךְ

before

לִפְנֵי

all those who know

כָּל־יְדַעֵי

law and judgment.

דַּת וְדִין:

And the ones close to him (were)

יד וְהַקְּרִיב אֵלָיו

Karshanah, Sheitar,

כַּרְשָׁנָה שֵׁיטָר

Admatah, Tarshish

אַדְמָתָא תַרְשִׁישׁ

Meres, Marsinah

מֶרֶס מַרְסִינָה

(and) Memuchan,

מְמוּחָן

the seven officers of Persia and Media

שִׁבְעַת שָׂרֵי אֲפֻרָס וּמְדִי

those who see the face of the king

רְאִי פְנֵי הַמֶּלֶךְ

who sit first

הַיֹּשְׁבִים רִאשׁוֹנָה

amongst the royalty.

במלכות:

(To know) according to the law,

טו כרת

what to do

מה-לעשות

about Queen Vashti

במלכה ושתי

for that which she did not do

על | אשר לא-עשתה

the word of King Achashveirosh

את-מאמר המלך אחשורוש

(sent) through the hand of the officers?

ביד הסריסים:

Memuchan said

טז ויאמר ממוכן [מומכן]

before the king and the officers,

לפני המלך והשרים

“Not only against the king alone

לא על-המלך לבדו

has Queen Vashti sinned

עותה ושתי המלכה

but rather against all the officers

כי על-כל-השרים

and against all the people

ועל-כל-העמים

that are in all the provinces

אשר בכל-מדינות

of King Achashveirosh.

הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ:

For the matter of the queen shall go out

יִזְכָּר כִּי־יֵצֵא דְבַר־הַמֶּלֶכָּה

upon all the women

עַל־כָּל־הַנְּשִׁים

to disgrace their husbands

לְהַבְזוֹת בְּעֵינֵיהֶן

in their eyes,

בְּעֵינֵיהֶן

when they will say

בְּאָמְרָם

'King Achashveirosh

הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ

said

אָמַר

to bring Queen Vashti

לְהָבִיא אֶת־נִשְׁתֵּי הַמֶּלֶכָּה

before him

לְפָנָיו

and she did not come.'

וְלֹא־בָּאָה:

And on this day

יַחַד וְהַיּוֹם הַזֶּה

the princesses of Persia and Media
will say -

תֹּאמְרֵנָּה | שְׁרוֹת פָּרְס־וּמְדֵי

those who heard

אֲשֶׁר שָׁמְעוּ

the word of the queen,

אֶת־דְּבַר הַמַּלְכָּה

to all the officers of the king (i.e. the princess
will say similar words to their husbands),

לְכָל שָׂרֵי הַמְּלָךְ

and it (will bring) much disgrace and anger.

וְכָבֵדִי בְּזִיוֹן וְקִצְרִי:

(Therefore) if it is good upon the king

יֵט אִם־עַל־הַמֶּלֶךְ טוֹב

let a royal decree go out before him

יֵצֵא דְבַר־מַלְכוּת מִלְּפָנָיו

and it shall be written

וְיִכְתָּב

in the laws of Persia and Media

בְּדַתִּי פָּרַס־וּמְדֵי

and it shall not be taken back,

וְלֹא יֵעָבֹר

that Vashti shall no longer come

אֲשֶׁר לֹא־תָבוֹא וְשִׁתִּי

before King Achashveirosh,

לְפָנָי הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ

and her kingship (i.e. position as queen)

וּמַלְכוּתָהּ

the king shall give

יִתֵּן הַמֶּלֶךְ

to her friend

לְרֵעוּתָהּ

that is better than her.

הטובה ממנחה:

The saying of the king which he shall do will be heard

כ ונשמע פתגם המלך אשר יעשה

in his entire kingdom

בכל מלכותו

even though it is large,

כי רבה היא

and all the women

וכל הנשים

will give honor to their husbands

יתנו יקר לבעליהן

from old to young.”

למנודל ועד קטן:

The matter was good

כא ויטב הדבר

in the eyes of the king

בעיני המלך

and the officers

והשרים

and the king did

ויעש המלך

like the word of Memuchan.

כדבר ממוכן:

He sent documents

כב וַיִּשְׁלַח סְפָרִים

to all the provinces of the king

אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ

to each province

אֶל-מְדִינָה וּמְדִינָה

like its writing (i.e. in its script)

כְּכַתְּבָהּ

and to each nation

וְאֶל-עַם וְעַם

like its language,

כְּלִשְׁוֹנָהּ

that each man shall be

לְהִיְוֹת כָּל-אִישׁ

a ruler in his house

שָׂרָר בְּבֵיתוֹ

and he shall speak

וּמְדַבֵּר

like the language of his nation.

כְּלִשְׁוֹן עַמּוֹ:

1. The rule of Achashveirosh was spread out from _____ until _____. ('א)
2. How many countries did Achashveirosh rule over? ('א) _____
3. What was the name of the city in which the capital of the kingdom of Achashveirosh was located? ('ב) _____
4. In which year of his reign did Achashveirosh make a party for many of the officers and important people of his country? ('ג) _____
5. How long did this (first) party of Achashveirosh last for? ('ד) _____
6. At the conclusion of the party for all his servants, who else did King Achashveirosh make a party for? ('ה) _____

7. The beds (i.e. couches) are described as being of: ('ו) _____
8. What was given out in abundance at this party? ('ז) _____
9. True or false: Everyone was forced to drink at this party. ('ח) _____
10. Who did Vashti make a party for? ('ט) _____
11. On the seventh day of his second party, when Achashveirosh was "full of wine" he insisted that someone be brought to him. Who was to be brought? Why? ('י-י"א)

12. Why did Achashveirosh get angry at Vashti during this last day of the party? ('י"ב)

13. What question did Achashveirosh have for the “wise men” who sat before him?

(י"ג-ט"ו) _____

14. According to Memuchan, why was the sin of Vashti not only a sin against Achashveirosh but also against all the officers and all the people who were in the all the provinces of Achashveirosh? (ט"ז-י"ח)

15. What was to be written in the royal decree regarding Vashti and her position as queen? (י"ט)

16. What will all the women do when the word of the royal decree gets out? (כ')

17. What was written in the royal decree that was sent out to each nation? (כ"ב)

After these words

א אחר תדברים האלה

when the anger of King Achashveirosh
subsided

כשך חמת המלך אחשוורוש

he remembered Vashti

זכר את־נשתי

and that which she did

ואת אשר־עשתה

and that which was decreed upon her.

ואת אשר־נגזר עליה:

The young lads of the king said -

ב ויאמרו נערי־המלך

his attendants,

משרתיו

“Let them seek for the king

יבקשו למלך

young unmarried girls

נערות בתולות

who are of good appearance.

טובות מראה:

The king shall appoint officials

ג ויפקד המלך פקידים

in all the provinces of his kingdom

בכל־מדינות מלכותו

and they shall gather

ויקבצו

every young unmarried girl

אֶת־כָּל־נַעֲרָה־כְּתוּלָה

of good appearance

טוֹבֵת מְרָאָה

to Shushan the capital

אֶל־שׁוּשַׁן הַבְּיֵרָה

to the house of the women

אֶל־בַּיִת הַנְּשִׁים

to the care of Hegeh

אֶל־יַד הַגָּא

the chamberlain of the king,

סָרִיס הַמֶּלֶךְ

the one who guards the women,

שֹׁמֵר הַנְּשִׁים

and they shall be given their cosmetics.

וְנָתַן תְּמָרוֹתֵיהֶן:

And the young girl

ד וְהַנְּעָרָה

who will be good

אֲשֶׁר תִּיטֵב

in the eyes of the king

בְּעֵינֵי הַמֶּלֶךְ

will rule

תִּמְלֹךְ

instead of Vashti.”

תַּחַת וַשְׁתִּי

The matter was good

וַיִּיטֵב הַדָּבָר

in the eyes of the king

בְּעֵינֵי הַמֶּלֶךְ

and he did so.

וַיַּעַשׂ כֵּן:

There was a Jewish man

הָאִישׁ יְהוּדִי הָיָה

in Shushan the capital

בְּשׁוּשַׁן הַבְּיָרָה

and his name was Mordichai

וּשְׁמוֹ מֹרְדֳּכַי

the son of Yair

בֶּן יָאִיר

the son of Shimi

בֶּן-שִׁמְעִי

the son of Kish

בֶּן-קִישׁ

a man from the tribe of Binyomin.

אִישׁ יְמִינִי:

Who was exiled from Jerusalem

וְאִשֶּׁר הִגְלָה מִירוּשָׁלַיִם

with the exile

עִם-הַגְּלוּת

(of those) who were exiled

אִשֶּׁר הִגְלָתָהּ

with Yechanyah the king of Yehudah

עִם יְכָנְיָה מֶלֶךְ-יְהוּדָה

who Nevuchadnetzar the king of Bavel exiled. אֲשֶׁר הִגְלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל:

And he had raised

ז וַיְהִי אִמֵּן

Hadassah -

אֶת־הַדַּסָּה

she is Esther

הִיא אֶסְתֵּר

the daughter of his uncle (i.e. they were cousins)

בַּת־דָּדוֹ

for she did not have a mother or father.

כִּי אֵין לָהּ אִם וְאָב

The young woman was of beautiful appearance

וְהַנְּעֻמָּה יְפֵת־תֵּאֵר

and of good appearance

וְטוֹבַת מְרֵאָה

and with the death of her father and mother

וּבְמֹת אָבִיהָ וְאִמָּהּ

Mordichai took her

לְקַחְתָּהּ מֶרְדֵּכָי

for himself for a daughter (i.e. he adopted her).

לּוֹ לְבַת:

It was

ח וַיְהִי

when the matter of the king and his law was heard

בְּהִשְׁמָע דְּבַר־הַמֶּלֶךְ וְדָתוֹ

and when many young girls were gathered

וּבְהִקְבֹּץ נְעוּרוֹת רַבּוֹת

to Shushan the capital

אֶל־שׁוּשַׁן הַבְּיֻרָה

to the care of Heigai.

אֶל־יַד הַגִּי

Esther was taken

וַתִּלְקַח אֶסְתֵּר

to the house of the king

אֶל־בַּיִת תְּמֻלָּךְ

to the care of Heigai

אֶל־יַד הַגִּי

the one who guarded the women.

שֹׁמֵר הַנָּשִׁים:

The young girl was good in his
(Heigai's) eyes

ט וַתֵּיטֵב הַנְּעוּרָה בְּעֵינָיו

and she found kindness before him

וַתִּשָּׂא חַסֵּד לְפָנָיו

and he hurried (delivered quickly)

וַיְבַהֵל

her cosmetics

אֶת־תְּמֻרֵי־קִיָּה

and her portions (of food)

וְאֶת־מְנוּחָתָהּ

to give (them) to her

לְתַתּ לָהּ

and the seven young attendants

וְאֶת־שִׁבְעַת הַנְּעוּרוֹת

which were worthy of being given to her

הָרְאוּיֹת לְתֵת־לָהּ

from the house of the king.

מִבֵּית הַמֶּלֶךְ

And he changed her (food or room)

וַיִּשְׁנֶהָ

and (that of) her young maids

וְאֶת־נְעוּרוֹתֶיהָ

to be the best of the house of women.

לְטוֹב בַּיִת הַנְּשִׁים:

Esther did not say

י לֹא־הִגִּידָה אֶסְתֵּר

her nation

אֶת־עַמּוּתָהּ

and her family

וְאֶת־מוֹלְדוֹתָהּ

for Mordichai had commanded her

כִּי מֹרְדֵכַי צִוָּה עָלֶיהָ

that she should not say.

אֲשֶׁר לֹא־תִגִּיד:

And every day

יָא וּבְכָל־יּוֹם וַיּוֹם

Mordichai would go

מֹרְדֵכַי מִתְּהִלָּה

before

לְפָנָי

the courtyard of the house of women

חֲצַר בֵּית־הַנָּשִׁים

to know

לְדַעַת

the welfare of Esther

אֶת־שְׁלוֹם אֶסְתֵּר

and what will be done to her.

וּמַה־יַּעֲשֶׂה בָּהּ:

And when it came

יב וּבָהִיַע

the turn of every young girl

תֹּר נַעֲרָה וְנַעֲרָה

to come

לְבֹא |

to King Achashveirosh,

אֶל־הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ

after it was for her

מִקֵּץ הַיּוֹת לָהּ

like the custom of the women -

כְּרֵת הַנָּשִׁים

(of) twelve months (waiting),

שְׁנַיִם עָשָׂר חֹדֶשׁ

for so did it become complete

כִּי כֵן יִמְלֵא

the days of their cosmetics -

יְמֵי מְרוֹקֵיהֶן

six months

שֵׁשׁ חֳדָשִׁים

with myrrh oil

בְּשֶׁמֶן הַמֶּר

and six months

וְשֵׁשׁ חֳדָשִׁים

with perfumes

בְּבִשְׂמִים

and with the cosmetics of the women.

וּבַתְּמָרוֹנֵי הַנְּשִׂים:

And with this

יג וּבָזֶה

the young girl would come to the king.

הַנְּעִרָה בָּאָה אֶל־הַמֶּלֶךְ

All that she would say

אֵת כָּל־אֲשֶׁר תֹּאמַר

would be given to her

יִנָּתֵן לָהּ

to come with her

לְבֹוא עִמָּהּ

from the house of women

מִבֵּית הַנְּשִׂים

until the house of the king.

עַד־בֵּית הַמֶּלֶךְ:

In the evening she would come

יד בְּעֶרֶב | תִּיָּא בָּאָה

and in the morning she would return,

וּבִבְקֹר תִּיָּא שָׁבָה

to the second house of women,

אֶל־בֵּית הַנְּשִׁים שְׁנִי

to the care of Shashgaz

אֶל־יָד שַׁשְׁגַּז

the officer of the king

סָרִיס הַמֶּלֶךְ

the one who guards the concubines.

שֹׁמֵר הַפִּילִגְנָיִם

She would not come anymore

לֹא־תָבוֹא עוֹד

to the king

אֶל־הַמֶּלֶךְ

unless the king desired her

כִּי אִם־חָפֵץ בָּהּ הַמֶּלֶךְ

and she would be called by name.

וְנִקְרְאָה בְּשֵׁם:

And when the turn came for Esther

טו וּבִהְיֶינָהּ תֹר־אֶסְתֵּר

the daughter of Avichail

בַּת־אֲבִיחַיִל

the uncle of Mordichai (i.e. Avichail was the
uncle of Mordichai)

יָד מְרִדְכַי

who took (Esther) for himself as a daughter -

אֲשֶׁר לָקַח־לוֹ לְבַת

to come to the king,

לָבוֹא אֶל־הַמֶּלֶךְ

she did not request anything

לֹא בִקְשָׁה דָבָר

only that which Heigai would say

כִּי אָם אֶת־אֲשֶׁר יֹאמַר הַגִּי

the officer of the king

סְרִיס־הַמֶּלֶךְ

the one who guarded the women.

שֹׁמֵר הַנָּשִׁים

Esther found favor

וַתְּהִי אֶסְתֵּר נִשְׂאֵת חֵן

in the eyes of all those who saw her.

בְּעֵינֵי כָל־רְאִיָּהּ:

Esther was taken

טז וַתִּלְקַח אֶסְתֵּר

to King Achashveirosh

אֶל־הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ

to his royal house

אֶל־בַּיִת מַלְכוּתוֹ

in the tenth month

בַּחֹדֶשׁ הָעֲשִׂירִי

this is the month of Tevet,

הוּא־חֹדֶשׁ טֵבֵת

in the seventh year of his reign.

בְּשָׁנַת־שִׁבְעָה לְמַלְכוּתוֹ:

The king loved Esther

יז וַיֶּאֱהַב הַמֶּלֶךְ אֶת־אֶסְתֵּר

from all the women

מִכָּל־הַנָּשִׁים

she found favor and kindness before him

וַתִּשְׂאֵתֵן וַתְּחַסַּד לְפָנָיו

from all the unmarried women

מִכָּל-הַבְּתוּלוֹת

and he put a royal crown on her head

וַיִּשֶׂם כִּתְרוֹן-מַלְכוּת בְּרֹאשָׁהּ

and he made her queen

וַיַּמְלִיכָהּ

instead of Vashti.

תַּחַת וַשְׁתִּי:

The king made

יַח וַיַּעַשׂ הַמֶּלֶךְ

a great feast

מִשְׁתֵּה גָדוֹל

for all his officers and servants

לְכָל-שָׂרָיו וְעַבְדָּיו

the feast of Esther

אֶת מִשְׁתֵּה אֶסְתֵּר

and he gave a reduction (in taxes) to
the provinces (in her honor)

וַתִּנְחַח לַמְּדִינֹת עֲשָׂה

and he gave presents

וַיִּתֵּן מִשָּׂאת

like the hand of the king.

כַּיַּד הַמֶּלֶךְ:

And when the unmarried girls were gathered

יָט וּבִהַקְבִּץ בְּתוּלוֹת

a second time

שְׁנִית

and Mordichai

וּמָרְדֳּכָי

would sit by the gate of the king.

יֵשֵׁב בְּשַׁעַר-הַמֶּלֶךְ:

Esther would not tell (about) her
family

כּ אֵין אֶסְתֵּר מַגִּידַת מוֹלְדוֹתָהּ

and her nation

וְאֶת-עַמּוּהָ

like Mordichai had commanded her.

כַּאֲשֶׁר צִוָּה עָלֶיהָ מָרְדֳּכָי

And the word of Mordichai

וְאֶת-מֵאמְרֵי מָרְדֳּכָי

Esther would do

אֶסְתֵּר עָשָׂה

like she was (used to doing)

כַּאֲשֶׁר הָיְתָה

when she was raised by him.

בְּאֻמָּנָה אֶתּוֹ:

In those days -

כּא בַיָּמִים הָהֵם

and (as) Mordichai

וּמָרְדֳּכָי

was sitting by the gate of the king

יֵשֵׁב בְּשַׁעַר-הַמֶּלֶךְ

Bigtan and Teresh got angry -

קִצְפוּ בְּגֵתָן וְתֵרֶשׁ

(they were) two officers of the king

שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ

from those who guarded the threshold

מִשְׁמַרְי הַסֶּף

and they wished

וַיִּבְקְשׁוּ

to extend a hand

לְשַׁלַּח יָד

against King Achashveirosh.

בַּמֶּלֶךְ אַחַשְׁוֵירוֹשׁ:

The matter became known

כִּב וַיִּנְדַע הַדָּבָר

to Mordichai

לְמֹרְדֳכַי

and he told (it) to Queen Esther

וַיִּגַּד לְאַסְתֵּר הַמַּלְכָּה

and Esther said (it) to the king

וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ

in the name of Mordichai.

בְּשֵׁם מֹרְדֳכַי:

The matter was investigated

כִּג וַיִּבְקֶשׂ הַדָּבָר

and it was found (to be true).

וַיִּמָּצֵא

They were both hung

וַיִּתְּלוּ שְׁנֵיהֶם

on a gallows (made of wood).

עַל-עֵץ

It was written

וַיִּכְתֹּב

in the book of chronicles

בְּסֵפֶר הַדְּבָרִי הַיָּמִים

before the king.

לְפָנֵי הַמֶּלֶךְ:

שאלות על מגילת אסתר פרק ב'

1. When did Achashveirosh remember what was decreed upon Vashti? (א)

2. What did the servants suggest they would find for Achashveirosh? (ב)

3. According to the servants, who should be gathered to Shushan and why?
(ג-ד) _____
4. The posuk describes “a Jewish man”. What was his full name? Which tribe was he from? (ה)

5. According to the posuk, what was the name of the king who was responsible for driving the Jews out of Jerusalem and into exile? (ו) _____
6. True or false: Another name for Esther was Hadassah. (ז) _____
7. Who did Mordichai raise (i.e. adopt) as a daughter? Why? (ח) _____

8. How were Mordichai and Esther related? (ט) _____

9. True or false: Esther was not taken along with the other girls to the house of the king. (י) _____
10. According to the posuk, why didn't Esther reveal which nation she was from?
(יא) _____

11. Who would come every day to the palace to inquire as to how Esther was doing? (יא) _____
12. How long did the women spend preparing themselves to see Achashveirosh? (יב-יג) _____
13. What kind of cosmetics or perfume did Esther request should be given to her? (יד) _____
14. In which year of his reign was Esther brought before Achashveirosh? (טז) _____
15. What did Achashveirosh do in honor of his new queen Esther? (4) (יז-יח) _____
16. True or false: Even after they were married, Esther still did not tell Achashveirosh which nation she was from. (כ) _____
17. What were the names of the two offices of the king who wanted to harm Achashveirosh? (כא) _____
18. How did Achashveirosh find out about the plot of the two men who wanted to harm him? (כב) _____
19. How were these two men punished? (כג) _____
20. Despite the fact Mordichai had saved the king's life, nobody bothered writing down this event so it should be remembered by the king. (כד) _____

After these things,

א אַתֶּר | תִּדְבְּרִים הָאֵלֶּה

King Achashveirosh raised

גִּדְלֵ הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ

Haman the son of Hamdata

אֶת־הָמָן בֶּן־הַמְּדַתָּא

of Agag

הָאֲגָגִי

and he elevated him.

וַיִּשְׂאֵהוּ

He placed his seat

וַיָּשֶׂם אֶת־כִּסְאוֹ

over all the officers

מֵעַל כָּל־הַשָּׂרִים

who were with him.

אֲשֶׁר אִתּוֹ:

And all the servants of the king

ב וְכָל־עַבְדֵי הַמֶּלֶךְ

who were at the gate of the king

אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ

would bow and prostrate to Haman

כָּרְעִים וּמִשְׁתַּחֲוִים לְהָמָן

for so

כִּי־כֵן

had the king commanded (about) him,

צִוָּה־לּוֹ הַמֶּלֶךְ

and Mordichai would not bow

וּמָרְדֳּכַי לֹא יִכְרַע

and would not prostrate himself.

וְלֹא יִשְׁתַּחֲוֶה:

The servants of the king said,

ג וַיֹּאמְרוּ עֲבָדֵי הַמֶּלֶךְ

those who were at the gate of the king

אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ

to Mordichai -

לְמֹרְדֵכַי

“Why do you transgress

מִדְּוַע אֶתְּהָ עֹבֵר

the commandment of the king?”

אֵת מִצְוַת הַמֶּלֶךְ:

It was

ד וַיְהִי

when they said to him

כְּאֹמְרָם [כְּאֹמְרָם] אֵלָיו

every day (like this),

יוֹם וָיוֹם

and he did not listen to them.

וְלֹא שָׁמַע אֲלֵיהֶם

They told Haman (that Mordichai was not bowing)

וַיִּגִּידוּ לְהָמָן

to see

לְרֹאוֹת

if the words of Mordichai will stand,

תִּיעַמְדוּ דְּבַרֵי מֹרְדֵכַי

for he had told them

כִּי־תִגִּיד לָהֶם

that he was Jewish.

אֲשֶׁר־הוּא יְהוּדִי:

Haman saw

ה וַיֵּרָא הָמָן

that Mordichai would not

כִּי־אֵין מֵרְדֵּכָי

bow and prostrate

כָּרַע וּמִשְׁתַּחֲוֶה

to him

לּוֹ

and Haman became full of anger.

וַיִּמְלֵא הָמָן חֲמָה:

It was disgraceful in his eyes

ו וַיִּבֹז בְּעֵינָיו

to extend his hand

לְשַׁלַּח יָדֹ

against Mordichai alone,

בְּמֵרְדֵּכָי לְבַדּוֹ

for they told him

כִּי־הִגִּידוּ לּוֹ

(who) the nation of Mordichai (was).

אֶת־עַם מֵרְדֵּכָי

Haman wanted

וַיִּבְקֶשׁ הָמָן

to destroy all the Jews

לְהַשְׁמִיד אֶת־כָּל־הַיְהוּדִים

that were

אֲשֶׁר

in the entire kingdom of Achashveirosh,

בְּכָל־מַלְכוּת אַחַשְׁוֵירוֹשׁ

the (entire) nation of Mordichai.

עם מְרִדְכָי:

In the first month,

ז בַּחֹדֶשׁ הָרִאשׁוֹן

that is the month of Nissan

הוּא־חֹדֶשׁ נִיסָן

in the twelfth year

בְּשָׁנַת שְׁתַּיִם עָשְׂרֵה

of King Achashveirosh

לְמֶלֶךְ אַחַשְׁוֵירוֹשׁ

he cast lots,

הִפִּיל פּוּר

this was the lottery

הוּא הַגּוּרָל

before Haman

לְפָנֵי הָמָן

from day to day

מֵיוֹם | לְיוֹם

and from month to month

וּמִחֹדֶשׁ לְחֹדֶשׁ

(to the) twelfth (month),

שְׁנַיִם־עָשָׂר

this is the month of Adar.

הוּא־חֹדֶשׁ אָדָר:

Haman said

ח וַיֹּאמֶר הָמָן

to King Achashveirosh,

לְמֶלֶךְ אַחַשְׁוֵירוֹשׁ

“There is one nation

ישנו עם אחד

which is spread out and divided

מפוזר ומפוזר

amongst the nations

בין העמים

in all the provinces of your kingdom

בכל מדינות מלכותך

and their laws

ודתיהם

are different than every nation

שנות מכל-עם

and the laws of the king

ואת-דתי המלך

they do not do,

אינם עשים

and to the king it is not worth

ולמלך אין-שנה

to leave them (alive).

להניחם:

If it is good to the king

ט אם-על-המלך טוב

let it be written (a decree) to destroy them,

יכתב לאבדם

and ten thousand

ועשרת אלפים

talents of silver

ככר-כסף

I will weigh

אשקול

by those who do the work

על־יְדֵי עֹשֵׂי הַמְּלָאכָה

to bring

לְהָבִיא

to the vaults of the king.”

אֶל־גִּנְזֵי הַמֶּלֶךְ:

The king removed

י וַיִּסֶר הַמֶּלֶךְ

his ring

אֶת־טַבַּעְתּוֹ

from upon his hand

מֵעַל יָדוֹ

and he gave it

וַיִּתְּנָהּ

to Haman the son of Hamdata

לְהַמָּן בֶּן־הַמְּדַתָּא

of Agag

הָאֲגָגִי

the tormentor of the Jews.

צַרְרֵר הַיְהוּדִים:

The king said to Haman,

יֵא וַיֹּאמֶר הַמֶּלֶךְ לְהַמָּן

“The silver is given to you

הַכֶּסֶף נְתוּן לָךְ

and the nation

וְהָעָם

to do with it

לַעֲשׂוֹת בּוֹ

like what is good in your eyes.”

כטוב בעיניך:

The scribes of the king were called

יב ויקראו ספרי המלך

in the first month

בחודש הראשון

on the thirteenth day of it

בשלושה עשר יום בו

and it was written

ויכתב

like all which Haman had commanded

ככל אשר צוה המן

to the rulers of the king

אל אחשׁוׁוֹרֵשׁ מלך

and to the governors

ואל הפחות

who were in charge of each province

אשר | על מדינה ומדינה

and to the officers of each nation,

ואל שרי עם ועם

each province according to its script

מדינה ומדינה ככתבה

and each nation according to its language

ועם ועם כלשונו

in the name of King Achashveirosh

בשם המלך אחשׁוׁוֹרֵשׁ

it was written

נכתב

and sealed

ונחתם

with the ring of the king.

בְּטַבַּעַת הַמֶּלֶךְ:

And letters were sent

יָג וְנִשְׁלַחַח סְפָרִים

via the runners

בְּיַד הַרְצָיִם

to all the provinces of the king

אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ

to wipe out,

לְהַשְׁמִיד

to kill and to destroy

לְהַרְגוֹ וּלְאַבְדוֹ

all the Jews

אֶת-כָּל-הַיְהוּדִים

from young to old

מִנְעֹר וְעַד-זָקֵן

children and women

טַף וְנָשִׁים

on one day

בְּיוֹם אֶחָד

on the thirteenth

בַּשְּׁלוֹשָׁה עָשָׂר

of the twelfth month

לְחֹדֶשׁ שְׁנַיִם-עָשָׂר

this is the month of Adar

הוּא-חֹדֶשׁ אָדָר

and to plunder (i.e. steal) their possessions.

וּשְׁלָלָם לְבוֹז:

The contents of the writing (were),

יד פתשגון הכתב

to make a law

להנתן דת

in every province,

בכל-מדינה ומדינה

(publicly) revealed to all the people,

גלוי לכל-העמים

to be ready

להיות עתדים

for this day.

ליום תנה:

The runners

טו הרצים

went out being rushed,

יצאו דחופים

with the word of the king

בדבר המלך

and the law was given

והדת נתנה

in Shushan the capital.

בשושן הבירה

And the king and Haman

והמלך והמן

sat to drink

ישבו לשותות

and the city of Shushan (i.e. the Jews in the city)

והעיר שושן

was confused.

נבוכה:

מגילת אסתר פרק ג'

שאלות על מגילת אסתר פרק ג'

1. According to the posuk, who was elevated to a position of greatness in the kingdom of Achashveirosh? (א) _____
2. Which nation was Haman from? (א) _____
3. What would all the servants of the king do before Haman? (ב') _____
4. Who didn't do this? (ב') _____
5. What questions did the servants of the king ask Mordichai? (ג) _____

6. What did the servants of the king tell Haman? (ד') _____

7. How did Haman respond when he realized Mordichai was not bowing before him? (ה') _____
8. Instead of taking revenge against Mordichai, what did Haman prefer to do instead? (ו') _____

9. In which **year** in the reign of Achashveirosh and in which **month** did Haman cast lots (to decide when to destroy the Jews)? (ז') _____

10. Which words in the posuk mean Haman "he cast lots"? (ח') _____

11. Haman told Achashveirosh four things about the Jewish people, what were they? (ד') _____

12. What did Haman want Achashveirosh to do regarding the Jews? (ט) _____

13. What did Haman offer to the king if he would carry out Haman's plan? (ט) _____

14. What did Achashveirosh give to Haman that enabled Haman to carry out his plan? (י) _____
15. What phrase is used in "פסוק י" to describe Haman? (Copy and translate two words). _____

16. What did Achashveirosh tell Haman in "פסוק י"א? _____

17. In which month and on which day did the letters of Haman begin to go out? (י"ב) _____

18. According to posuk, how was the letter written to make sure that each place understood the letter when they got it? (י"ב) _____

19. True or false: The letters were written by the command of the king but did NOT contain his seal. _____

20. What was written in the letters that were sent out? Who should be killed?

When? (י"ג) _____

21. According to the letters, what should happen with all the property of the Jews after they were killed? (י"ד) _____

22. How much time was there from when the first letters went out until the day of killing the Jews was supposed to take place? (Hint: Use פסוק י"ב and פסוק י"ג to help you determine the answer.)

23. According to the posuk, how did the people of Shushan feel after the decree was made and Haman and the king sat down to drink?

And Mordichai knew

א ומרדכי ידע

all that was done,

את-כל-אשר נעשה

and Mordichai tore

ויקרע מרדכי

his clothing,

את-בגדיו

and he wore a sackcloth

וילבש שק

and ashes,

ואפר

and he went out amongst the city

ויצא בתוך העיר

and he cried out

ויזעק

a great and bitter cry.

זעקה גדלה ומרה:

He came

ב ויבוא

until before the gate of the king,

עד לפני שער-המלך

for one was not to come

כי אין לבוא

to the gate of the king

אל-שער המלך

dressed in a sackcloth.

בלבוש שק:

And in every province -

ג וּבְכָל־מְדִינָה וּמְדִינָה

any place

מְקוֹם

that the word of the king

אֲשֶׁר דִּבְרַתְהֶמֶלֶךְ

and his law

וְדָתוֹ

reached,

מִזַּיַּע

there was great sadness for the Jews

אֲבָל גְּדוֹלָ לַיהוּדִים

and crying and fasting,

וְצוֹם וּבְכִי

and wailing,

וּמְסֻפָּד

sackcloths and ashes

שֵׁק וְאַפָּר

were sat on by many.

יָצַע לְרַבִּים:

The maidservants of Esther
came

ד וַתְּבוֹאֲנָה [וַתְּבוֹאִינָה] נְעֻרוֹת אֶסְתֵּר

and her officers

וּסְרִיִּסְיָהּ

and they told her,

וַיַּגִּידוּ לָהּ

and the queen was very frightened

וַתִּתְחַלְחַל הַמַּלְכָּה מְאֹד

and she sent clothing

וַתִּשְׁלַח בְּגָדִים

to dress Mordichai

לְהַלְבִּישׁ אֶת־מָרְדֳּכָי

and to remove his sackcloth

וּלְהָסִיר שַׁקּוֹ

from upon him,

מֵעָלָיו

but he did not accept (the clothing).

וְלֹא קִבֵּל:

Esther called Hathach

הַ וַתִּקְרָא אֶסְתֵּר לְהַתָּךְ

one of the officers of the king

מִסָּרִיסֵי הַמֶּלֶךְ

that he (Achashveirosh) had placed before her

אֲשֶׁר הֵעֵמִיד לְפָנֶיהָ

and she commanded him about Mordichai

וַתְּצַוֵּהוּ עַל־מָרְדֳּכָי

to know (i.e. find out)

לָדַעַת

what is this

מִה־זֶה

and what is this all about?

וְעַל־מִה־זֶה:

Hathach went out

וַיֵּצֵא הַתָּךְ

to Mordichai

אֶל־מָרְדֳּכָי

to the city square

אֶל־רֶחֱוֹב הָעִיר

which was before

אֲשֶׁר לִפְנֵי

the gate of the king.

שַׁעַר־הַמֶּלֶךְ:

Mordichai told him

ז וַיִּגְדֵּל־לוֹ מֶרְדֵּכַי

all that had happened to him

אֵת כָּל־אֲשֶׁר קָרָהוּ

and about the explicit (promise of) the money

וְאֵת | פְּרֻשַׁת הַכֶּסֶף

that Haman had said to weigh

אֲשֶׁר אָמַר הָמָן לְשָׂקוֹל

(and add) to the vaults of the king,

עַל־גִּנְזֵי הַמֶּלֶךְ

for the sake of destroying the Jews.

בִּיהוּדִים [בִּיהוּדִיִּים] לְאַבְדָּם:

And the contents of the written law

ח וְאֵת־פַּתְשָׁנָן כְּתַב־הַדָּת

which was given in Shushan

אֲשֶׁר־נָתַן בְּשׁוּשָׁן

to wipe them out

לְהַשְׁמִידָם

he gave to him

נָתַן לוֹ

to show to Esther

לְהַרְאוֹת אֶת־אֶסְתֵּר

and to tell her

וּלְהַגִּיד לָהּ

and to command her

וּלְצַוּוֹת עָלֶיהָ

to come to the king

לְבוֹא אֶל-הַמֶּלֶךְ

to plead to him

לְהִתְחַנֵּן-לוֹ

and to plead before him

וּלְבַקֵּשׁ מִלְפָּנָיו

for (the sake of) her nation.

עַל-עַמּוּהָ:

Hathach came

ט וַיָּבֹא הַתֶּחָדִי

and he told Esther

וַיִּגֵּד לְאֶסְתֵּר

the words of Mordichai.

אֶת דְּבַרֵי מֹרְדֳכָי:

Esther said to Hathach

י וַתֹּאמֶר אֶסְתֵּר לְהַתֶּחָדִי

and she commanded him (to say)

וּתְצַוּוֹתוֹ

to Mordichai.

אֶל-מֹרְדֳכָי:

“All the servants of the king

יא כָּל-עַבְדֵי הַמֶּלֶךְ

and the people of the king's provinces

וְעַם־מְדִינֹת הַמֶּלֶךְ

know,

יּוֹדְעִים

that every man and woman

אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה

who shall come to the king

אֲשֶׁר יָבֹא־אֶל־הַמֶּלֶךְ

to the inner courtyard

אֶל־הַחֲצֵר הַפְּנִימִית

who shall not be called,

אֲשֶׁר לֹא־יִקְרָא

he decree is one

אֶחָת דָּתוֹ

to be killed,

לְהַמִּית

except

לְבַד

for the one who the king shall extend
to him

מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ

the golden scepter (stick)

אֶת־שֵׁרֶבֶט הַזָּהָב

and he shall live.

וַחַיָּה

And I have not been called

וְאֲנִי לֹא נִקְרָאתִי

to come to the king,

לְבֹא־אֶל־הַמֶּלֶךְ

for these (past) thirty days.”

זֶה שְׁלוֹשִׁים יָוָם:

They told Mordichai
the words of Esther.

יב וַיִּגִּידוּ לְמָרְדֳּכָי
אֶת דְּבַרֵי אֶסְתֵּר:

Mordichai said
to reply to Esther,
“Do not think to yourself
to be saved
(in the) house of the king
(aside) from all the other Jews.

יג וַיֹּאמֶר מָרְדֳּכָי
לְהָשִׁיב אֶל-אֶסְתֵּר
אֶל-תִּדְמֵי בְּנַפְשְׁךָ
לְהַמָּלֵךְ
בֵּית-הַמֶּלֶךְ
מִכָּל-הַיְהוּדִים:

For if you shall keep quiet
at this time,
relief and rescue
will be established for the Jews
from another place,

יד כִּי אִם-תִּחְרַשׁ תִּחְרִישׁ
בְּעֵת הַזֹּאת
רַחֵם וְהַצֵּלָה
יִעֲמֹד לַיהוּדִים
מִמָּקוֹם אֲחֵר

but you and the house of your father

וְאַתָּה וּבֵית-אָבִיךָ

shall be destroyed.

תֵּאבְדוּ

And who knows

וּמִי יוֹדֵעַ

if (it is not) for a time like this

אִם-לְעֵת כְּזֹאת

you have reached

הַגֵּעַתָּה

(a position of) royalty?"

לְמַלְכוּת:

Esther said

טו וַתֹּאמֶר אֶסְתֵּר

to reply to Mordichai.

לְהַשִּׁיב אֶל-מָרְדֳּכָי:

“Go

טז לך

gather all the Jews

כָּבוֹס אֶת-כָּל-תְּיִהוּדִים

who are to be found in Shushan

הַנִּמְצְאִים בְּשׁוּשָׁן

and fast for me,

וְצוּמוּ עָלַי

and do not eat

וְאַל-תֹּאכְלוּ

and do not drink

וְאַל-תִּשְׁתּוּ

for three days

שְׁלֹשֶׁת יָמִים

by night and by day,

לַיְלָה וְלַיּוֹם

also I and my maidservants

גַּם־אֲנִי וְנַעֲרֹתַי

will fast like this,

אֲצֻּוּם כְּנִי

and so shall I come

וּבֹכֵן אָבוֹא

to the king

אֶל־הַמֶּלֶךְ

which it is not like the law (requires),

אֲשֶׁר לֹא־כְתוּב

and if I get destroyed,

וְכִאֲשֶׁר אֲבִדְתִּי

I will be destroyed.”

אֲבִדְתִּי:

Mordichai left

יָזַן וַיֵּעָבֶר מִרְדֳּכָי

and he did

וַיַּעַשׂ

like all

כְּכֹל

that Esther had commanded him.

אֲשֶׁר־צִוְתָהּ עָלָיו אֶסְתֵּר:

שאלות על מגילת אסתר פרק ד'

1. According to the posuk, how did Mordichai act after he found out about all that happened (i.e. the decree against the Jews)?

2. According to the posuk, why did Mordichai go up to the gate of the palace but not enter? (ב') _____

3. What are some of the signs of sadness the Jews displayed when they discovered about the decree? (ג) _____

4. What did Esther send to Mordichai which he refused to accept? (ד) _____

5. Why did Esther call Hatach? (ה) _____

6. What was the first thing Mordichai told Hatach about what had happened? (ו) _____

7. Which document did Mordichai give to Hatach? (ז) _____

8. What request did Mordichai have for Esther that he communicated through Hatach? (ח) _____

9. How did Esther explain why she couldn't fulfill Mordichai's request to speak to the king and plead with him to something on their behalf? (י"א)

10. According to Esther, how long had it been since the king last called her? (י"ב)

11. How did Mordichai say to Esther in order to encourage her to go speak to the king despite the danger? (י"ג-י"ד)

12. In פסוק י"ד, what question did Mordichai ask Esther? (י"ד)

13. What did Esther request be done before she went to the king without permission? (ט"ו-ט"ז)

14. Did Mordichai agree to Esther's request? (י"ז)

It was on the third day
and Esther dressed in royalty
and she stood
in the inner courtyard of the king
opposite the house of the king,
and the king was sitting
on his royal throne
in the royal house (palace)
opposite the entrance of the house.

א וַיְהִי אֶבְיָוִם הַשְּׁלִישִׁי
וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת
וַתַּעֲמֵד
בְּחֶצֶר בֵּית-הַמֶּלֶךְ הַפְּנִימִית
נֹכַח בֵּית הַמֶּלֶךְ
וְהַמֶּלֶךְ יוֹשֵׁב
עַל-כִּסֵּא מַלְכוּתוֹ
בְּבַיִת הַמַּלְכוּת
נֹכַח פֶּתַח הַבַּיִת:

It was when the king saw
Queen Esther
standing in the courtyard,
she found favor in his eyes
and the king extended to Esther
the golden scepter (stick)

ב וַיְהִי כִּרְאוֹת הַמֶּלֶךְ
אֶת-אֶסְתֵּר הַמַּלְכָּה
עֹמֶדֶת בְּחֶצֶר
נִשְׂאָה חֵן בְּעֵינָיו
וַיִּזְשֹׁט הַמֶּלֶךְ לְאֶסְתֵּר
אֶת-שֵׁרְבִיט הַזָּהָב

that was in his hand,

אֲשֶׁר בְּיָדוֹ

and Esther came forth

וַתִּקְרַב אֶסְתֵּר

and she touched

וַתִּגַּע

the top of the stick.

בְּרֹאשׁ הַשֵּׁבִיט:

The king said to her,

ג וַיֹּאמֶר לָהּ הַמֶּלֶךְ

“What concerns you Queen Esther

מִה־לְךָ אֶסְתֵּר הַמַּלְכָּה

and what is your request?

וּמִה־בִקְשֶׁתְּךָ

Up until half of the kingdom (you can ask for)

עַד־חֲצֵי הַמַּלְכוּת

and it will be given to you.”

וַיִּנְתֵּן לָהּ:

Esther said,

ד וַתֹּאמֶר אֶסְתֵּר

“If it is good for the king

אם־עַל־הַמֶּלֶךְ טוֹב

the king and Haman shall come today

יָבוֹא הַמֶּלֶךְ וְהָמָן הַיּוֹם

to the feast

אֶל־הַמִּשְׁתֶּה

that I have prepared for him.”

אֲשֶׁר־עָשִׂיתִי לוֹ:

The king said,

ה וַיֹּאמֶר הַמֶּלֶךְ

“Hurry Haman

מְהֵרָה אֶת־הָמָן

to do

לַעֲשׂוֹת

the word of Esther.”

אֶת־דְּבַר אֶסְתֵּר

The king and Haman came

וַיָּבֹא הַמֶּלֶךְ וְהָמָן

to the feast

אֶל־הַמִּשְׁתֶּה

that Esther had prepared.

אֲשֶׁר־עֲשָׂתָה אֶסְתֵּר:

The king said to Esther

ו וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר

at the feast of wine,

בַּמִּשְׁתֶּה הַיַּיִן

“What is your petition?

מִה־שְׂאֵלָתְךָ

And it shall be given to you.

וַיִּנָּתֶן לָךְ

And what is your request?

וּמִה־בִּקְשָׁתְךָ

Up until half of the kingdom (you may request)

עַד־חֲצֵי הַמְּלָכוֹת

and it shall be done.”

וַתַּעַשׂ:

Esther answered

ז וַתַּעַן אֶסְתֵּר

and she said,

וַתֹּאמֶר

“My petition and my request....(is).

שְׂאֵלָתִי וּבִקְשָׁתִי:

If I have found favor

ח אִם־מָצָאתִי חֵן

in the eyes of the king

בְּעֵינֵי הַמֶּלֶךְ

and if it is good for the king

וְאִם־עַל־הַמֶּלֶךְ טוֹב

to grant my petition

לְתֵת אֶת־שְׂאֵלָתִי

and to do my request,

וְלַעֲשׂוֹת אֶת־בִּקְשָׁתִי

the king and Haman shall come

יבֹוא הַמֶּלֶךְ וְהַמֵּן

to the feast

אֶל־הַמִּשְׁתֶּה

that I shall prepare for them,

אֲשֶׁר אֶעֱשֶׂה לָהֶם

and tomorrow I shall do

וּמָחָר אֶעֱשֶׂה

like the word of the king.”

כְּדְבַר הַמֶּלֶךְ:

Haman went out on that day

ט וַיֵּצֵא הַמֶּן בַּיּוֹם הַהוּא

happy

שְׂמֵחַ

and with a glad heart.

וְטוֹב לֵב

And when Haman saw Mordichai

וַכִּרְאוֹת הַמֶּן אֶת-מָרְדֳּכָי

at the gate of the king

בְּשַׁעַר הַמֶּלֶךְ

and he (Mordichai) did not stand

וְלֹא-קָם

and he did not move because of him

וְלֹא-זָע מִמֶּנּוּ

Haman became filled with rage
against Mordichai.

וַיִּמְלֵא הַמֶּן עַל-מָרְדֳּכָי חֲמָה:

Haman held himself back

י וַיִּתְאַפֵּק הַמֶּן

and he came to his house

וַיָּבֹא אֶל-בֵּיתוֹ

and he sent (messengers)

וַיִּשְׁלַח

and he brought his friends

וַיָּבֵא אֶת-אֲהָבָיו

and Zeresh his wife.

וְאֶת-זֶרֶשׁ אִשְׁתּוֹ:

Haman told them

יֵא וַיִּסְפֹּר לָהֶם הַמֶּנּוּן

about the glory of his wealth

אֶת־כְּבוֹד עֲשָׂרוֹ

and his many sons

וְרַב בָּנָיו

and all about how the king raised him

וְאֵת כָּל־אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ

and how he elevated him

וְאֵת אֲשֶׁר נִשְׂאוֹ

over the officers

עַל־הַשָּׂרִים

and the servants of the king.

וְעַבְדֵי הַמֶּלֶךְ:

Haman said,

יב וַיֹּאמֶר הַמֶּנּוּן

“Also Queen Esther did not bring

אֵף לֹא־הִבִּיאה אֶסְתֵּר הַמַּלְכָּה

(to be) with the king

עִם־הַמֶּלֶךְ

at the feast that she made

אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה

but me

כִּי אִם־אוֹתִי

and also tomorrow

וְגַם־לְמָחָר

I am invited by her

אֲנִי קָרוּאָה־לָּהּ

(to be) with the king.

עִם־הַמֶּלֶךְ:

And all of this
is not worth (anything) to me
every time
that I see
Mordichai the Jew
sitting at the gate of the king.”

יג וְכָל־זֶה

אֵינְנִי שׂוּהָ לִי

בְּכָל־עֵת

אֲשֶׁר אֲנִי רֹאֶה

אֶת־מָרְדֳּכָי הַיְהוּדִי

יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:

Zeresh his wife said to him
and all his friends,
“Let them make a gallows (of wood)
fifty cubits tall
and in the morning
say to the king
and they shall hang Mordichai on it.
And (as such) come with the king

יד וַתֹּאמֶר לּוֹ זֶרֶשׁ אִשְׁתּוֹ

וְכָל־אֶהָבָיו

יַעֲשׂוּ־עֵץ

נְבִיחַ חֲמִשִּׁים אַמָּה

וּבבֹקֶר |

אָמַר לַמֶּלֶךְ

וַיִּתְּלוּ אֶת־מָרְדֳּכָי עָלָיו

וּבֹא־עִם־הַמֶּלֶךְ

to the feast

אֶל־הַמִּשְׁתֶּה

happy.”

שְׂמֵחַ

The matter was good

וַיֵּטֵב הַדָּבָר

before Haman

לְפָנֵי הָמָן

and he made the gallows.

וַיַּעַשׂ הָעֵץ:

1. According to the posuk, what did Esther wear before going to see King Achashveirosh? (א')

2. Where did Esther stand? (א') _____

3. What did פרק ד' פסוק י"א say would happen to someone who stood in this area without being invited?

4. Where was King Achashveirosh at this time? (א') _____

5. What did King Achashveirosh do when he saw Esther? (ב')

6. What did King Achashveirosh say to Queen Esther? (ג')

7. According to פסוק ד', what did Esther request of King Achashveirosh? (ד')

8. Who was made to hurry in פסוק ה' and why? _____

9. How did Esther respond when Achashveirosh asked her at the party what her request was? (ח')

10. In פסוק ט', why was Haman happy? Why was he angry?

11. What was the name of Haman's wife? (י') _____

12. According to Haman, what were some of the things that made him special? (יא-י"ב) _____

13. According to Haman, why was all of that not worth anything to him? (י"ג)

14. What did Haman's wife suggest he do in order to take care of the problem Haman had just mentioned? (י"ד)

On that night

א בַּלַּיְלָה הַהוּא

the sleep of the king was disturbed

וַדָּרְהָה שְׁנַת הַמֶּלֶךְ

and he said

וַיֹּאמֶר

to bring

לְהָבִיא

the book of records

אֶת־סֵפֶר הַזְּכוֹרֹנוֹת

the chronicles of days,

דְּבָרֵי הַיָּמִים

and they should be read

וַיְהִיו נִקְרָאִים

before the king.

לְפָנֵי הַמֶּלֶךְ:

It was found written

ב וַיִּמָּצֵא כָּתוּב

that Mordichai had told

אֲשֶׁר הַגִּיד מְרִדְכָי

about Bigtan and Teresh

עַל־בְּנֵתְנָא וְתֶרֶשׁ

two officers of the king

שְׁנֵי סָרִיסֵי הַמֶּלֶךְ

from those who guarded the threshold

מִשְׁמַרְי הַסֶּף

who wished to extend a hand

אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד

against King Achashveirosh.

בַּמֶּלֶךְ אַחַשְׁוֵירוֹשׁ:

The king said,

ג וַיֹּאמֶר הַמֶּלֶךְ

“What honor and greatness was done

מִהַ־נַּעֲשָׂה יָקָר וְגִדּוּלָה

to Mordichai

לְמֹרְדֵכַי

because of this?”

עַל־זֶה

The lads of the king who attended to
him said,

וַיֹּאמְרוּ נְעָרֵי הַמֶּלֶךְ מִשְׁרָתָיו

“Nothing was done to him.”

לֹא־נַעֲשָׂה עִמּוֹ דָבָר:

The king said,

ד וַיֹּאמֶר הַמֶּלֶךְ

“Who is in the courtyard?”

מִי בַחֲצַר

And Haman had come

וְהָמָן בָּא

to the outer courtyard of the king

לְחֲצַר בַּיִת־הַמֶּלֶךְ הַחַיצוֹנָה

to say to the king

לֵאמֹר לְמֶלֶךְ

to hang Mordichai

לְתַלּוֹת אֶת־מֹרְדֵכַי

on the gallows

עַל־הָעֵץ

that he had prepared for him.

אֲשֶׁר־הֵכִין לוֹ:

The lads of the king said to him,

הֵן וַיֹּאמְרוּ נְעָרֵי הַמֶּלֶךְ אֵלָיו

“Behold Haman

הִנֵּה הָמָן

is standing in the courtyard.”

עֹמֵד בְּחִצְרָא

The king said,

וַיֹּאמֶר הַמֶּלֶךְ

“Let him come.”

יָבוֹא:

Haman came

וַיָּבֹא הָמָן

and the king said to him,

וַיֹּאמֶר לוֹ הַמֶּלֶךְ

“What should be done to the man

מִה־לַעֲשׂוֹת בְּאִישׁ

that the king

אֲשֶׁר הַמֶּלֶךְ

wishes him to be honored?”

חָפֵץ בִּיקָרוֹ

Haman said in his heart,

וַיֹּאמֶר הָמָן בְּלִבּוֹ

“To whom would the king wish

לְמִי יַחְפֵּץ הַמֶּלֶךְ

to accord honor

לַעֲשׂוֹת יָקָר

more than me?"

יותר ממני:

Haman said to the king,

ז ויאמר המן אל-המלך

"The man

איש

that the king

אשר המלך

wishes him to be honored...

חפץ ביקרו:

They should bring (to him) royal clothing

ח יביאו לביוש מלכות

that the king has worn them

אשר לבש-בו המלך

and a horse

וסוס

that the king has ridden on,

אשר רכב עליו המלך

and a royal crown shall be placed

ואשר נתן פתך מלכות

on his head.

בראשו:

And give the clothing

ט ונתון הלבוש

and the horse

והסוס

to the hand of a man

על־יַד־אִישׁ

from the officers of the king

מִשָּׂרֵי הַמֶּלֶךְ

(one of) the noblemen,

הַפְּרָתָמִים

and they shall dress the man

וְהִלְבִּישׁוּ אֶת־הָאִישׁ

that the king

אֲשֶׁר הַמֶּלֶךְ

wishes to see him honored.

חָפֵץ בְּיָקָרוֹ

They should saddle him on the horse

וְהִרְכִּיבֵהוּ עַל־הַסּוּס

in the square of the city

בְּרֶחֱבֵי הָעִיר

and they shall call before him,

וְקָרְאוּ לְפָנָיו

‘So shall be done to the man

כַּכֵּה יַעֲשֶׂה לְאִישׁ

that the king

אֲשֶׁר הַמֶּלֶךְ

wishes him to be honored.’”

חָפֵץ בְּיָקָרוֹ:

The king said to Haman,

י וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן

“Hurry,

מְהֵרָה

take the clothing

קַח אֶת־הַלְּבוּשׁ

and the horse

וְאֶת־הַסּוּס

as you have spoken

כְּאֲשֶׁר דִּבַּרְתָּ

and do so

וַעֲשֵׂה־כֵן

to Mordichai the Jew

לְמֹרְדֵכַי הַיְהוּדִי

who sits at the gate of the king,

הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ

do not leave anything out

אֶל־תִּפְּל דְבָר

from all that which you have spoken!”

מִכָּל אֲשֶׁר דִּבַּרְתָּ:

Haman took

יָא וַיִּקַּח הָמָן

the clothing and the horse

אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס

and he dressed Mordichai

וַיִּלְבַּשׁ אֶת־מֹרְדֵכַי

and he saddled him

וַיַּרְכִּיבֵהוּ

in the city square

בְּרִחּוּב הָעִיר

and he called before him,

וַיִּקְרָא לְפָנָיו

“So shall be done to the man

כַּכָּה יַעֲשֶׂה לְאִישׁ

that the king

אֲשֶׁר הַמֶּלֶךְ

wishes him to be honored!”

חֲפִיץ בִּיקְרוֹ:

Mordichai returned

יב וַיָּשָׁב מִרְדֵּכָי

to the gate of the king,

אֶל-שַׁעַר הַמֶּלֶךְ

and Haman rushed to his house

וְהָמָן נָדַחַף אֶל-בֵּיתוֹ

mourning (i.e. sad)

אָבֵל

and with a covered head.

וְחִפּוּי רֹאשׁ:

Haman told

יג וַיְסַפֵּר הָמָן

to Zeresh his wife

לְזֶרֶשׁ אִשְׁתּוֹ

and to all his friends

וּלְכָל-אֶהָבָיו

all that had happened to him,

אֵת כָּל-אֲשֶׁר קָרָהוּ

and his wise men said to him

וַיֹּאמְרוּ לוֹ חֲכָמָיו

and Zeresh his wife,

וְזֶרֶשׁ אִשְׁתּוֹ

“If Mordichai is from the offspring of
the Jews,

אם מִזֶּרַע הַיְהוּדִים מְרִדְכָי

that you have begun to fall before him,

אֲשֶׁר תַּחֲלוֹת לִנְפֹל לְפָנָיו

you will not be able to (harm) him

לֹא-תוּכַל לוֹ

for you shall (surely) fall before him.”

כִּי-נִפֹל תִּפֹּל לְפָנָיו:

They were still speaking to him

יָד עוֹדָם מְדַבְּרִים עִמּוֹ

and the officers of the king

וְסָרִיסֵי הַמֶּלֶךְ

arrived

הִגִּיעוּ

and they hurried

וַיִּבְהָלוּ

to bring Haman

לְהַבִּיא אֶת-הָמָן

to the feast

אֶל-הַמִּשְׁתֶּה

that Esther had prepared.

אֲשֶׁר-עָשְׂתָה אֶסְתֵּר:

1. What did the king ask be done when he couldn't sleep one night? (א) _____

2. What did they find written in the Book of Chronicles (the king's diary)? (ב) _____

3. What question did the king ask about what was read to him? (ג) _____

4. What did the servants of the king answer him? (ד) _____

5. Who was in the courtyard at that time? Why had that person come? (ה) _____

6. What question did the king ask Haman at that time? (ו) _____

7. Who did Haman think the king was talking about? (ו')

8. What three things did Haman suggest be brought to the person the king wishes to honor? (ח')

9. What should be done with these items? (ט') _____

10. What should be announced before the person being honored? (י') _____

11. After Haman made his suggestion to the king, what did the king instruct Haman to do? (יא')

12. Did Haman do as the king had instructed? (יב'') _____

13. What is the description given of Haman as he went

home? (י"ב) _____

14. After Haman told his wife Zeresh and his friends about all that had happened to him, what did they tell him? (י"ג)

15. What happened as Haman was talking to his wife Zeresh and his friends about what had happened? (י"ד)

The king and Haman came
to drink
with Esther the queen.

א וַיָּבֹאוּ הַמֶּלֶךְ וְהָמָן
לְשִׁתּוֹת
עִם־אֶסְתֵּר הַמַּלְכָּה:

The king said to Esther
also on the second day
at the feast of wine,

ב וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר
גַּם בַּיּוֹם הַשֵּׁנִי
בְּמִשְׁתֵּה הַיַּיִן

“What is your petition Queen Esther?
And it shall be given to you.

מִה־שְׂאֵלֶתְךָ אֶסְתֵּר הַמַּלְכָּה
וְתִנָּתֵן לְךָ

And what is your request?

וּמִה־בְּקִשְׁתְּךָ

Up until half of the kingdom (you can ask for)
and it shall be done.”

עַד־חֲצֵי הַמַּלְכוּת
וְתַעֲשׂ:

Queen Esther answered
and she said,

ג וַתַּעַן אֶסְתֵּר הַמַּלְכָּה
וַתֹּאמֶר

“If I have found favor in your eyes O king,

אם־מצאתי תן בעיניך המלך

and if it is good upon the king,

ואם־על־המלך טוב

let it be given to me -

תנתן־לי

my life as my petition

נפשי בשאלתי

and my people as my request.

ועמי בבקשתי:

For me and my people have been sold

ד כי נמכרנו אני ועמי

to be wiped out, killed and destroyed.

להשמיד להרוג ולאבד

And if we would have been sold
to be slaves and maids

ואלו לעבדים ולשפחות נמכרנו

I would have kept quiet -

החלשתי

but the tormentor has no concern

כי אין הצר שוה

about damage to the king.”

בגזק המלך:

King Achashveirosh said

ה ויאמר המלך אחשוורוש

and he said to Queen Esther,

ויאמר לאסתר המלכה

“Who is this?

מִי הוּא זֶה

And which is he

וְאִי־זֶה הוּא

whose heart has filled him

אֲשֶׁר־מָלְאוּ לְבוֹ

to do so?”

לַעֲשׂוֹת כֵּן:

Esther said,

וַתֹּאמֶר אֶסְתֵּר

“A man

אִישׁ

a tormentor and enemy -

צָר וְאוֹיֵב

this evil Haman!”

הָמָן הָרָע הַזֶּה

And Haman was frightened

וְהָמָן נִבְעַת

from before the king

מִלְפָּנֵי הַמֶּלֶךְ

and the queen.

וְהַמַּלְכָּה:

And the king

ז וַתִּפְּלֹךְ

got up in his anger

קָם בְּחֵמָתוֹ

from the feast of wine

מִמִּשְׁתֵּה תַּיִן

(and went) to the garden of the orchard.

אֶל-גִּנַּת הַבַּיִתָּן

And Haman stood

וְהָמָן עָמַד

to plead for his life

לְבַקֵּשׁ עַל-נַפְשׁוֹ

from Queen Esther

מֵאֵסְתֵּר הַמַּלְכָּה

for he saw

כִּי רָאָה

that evil was determined against him

כִּי-כָלְתָה אֵלָיו הַרְעָה

from the king.

מֵאֵת הַמֶּלֶךְ:

And the king

ח וְהַמֶּלֶךְ

returned from the garden of the orchard

שָׁב מִגִּנַּת הַבַּיִתָּן

to the house of the feast of wine

אֶל-בַּיִת ׀ מִשְׁתֵּה הַיַּיִן

and Haman

וְהָמָן

had fallen on the bed (i.e. couch)

נָפַל עַל-הַמִּטָּה

that Esther was upon it.

אֲשֶׁר אֵסְתֵּר עָלֶיהָ

The king said,

וַיֹּאמֶר הַמֶּלֶךְ

“Are you also going to attack the queen

הַיָּגֵם לְכַבּוֹשׁ אֶת-הַמַּלְכָּה

while I am in the house?"

עמי בבית

The word

הדבר

went out from the mouth of the king,

יצא מפי המלך

and the face of Haman

ופני המן

was covered (by the servants of the king).

חפוי:

Charvonah said -

ט ויאמר חרבונה

one of the officers

אחד מן הסריסים

before the king,

לפני המלך

“Also, here are the gallows

גם הנה העץ

that Haman made

אשר עשה המן

for Mordichai

למרדכי

who spoke well about the king,

אשר דבר טוב על המלך

it is standing

עמד

in the house of Haman,

בבית המן

it is fifty cubits tall!”

גבה חמשים אמה

The king said,

וַיֹּאמֶר הַמֶּלֶךְ

“Hang him on it.”

תִּלְהוּ עָלָיו:

They hung Haman

י נִיתְלוּ אֶת-הַמָּן

on the gallows

עַל-הָעֵץ

that he had prepared for Mordichai,

אֲשֶׁר-הֵכִין לְמָרְדֳּכָי

and the anger of the king

וְחַמַּת הַמֶּלֶךְ

subsided.

שָׁכְבָה:

1. What question did the king ask Esther at the second feast?

(ב') _____

2. What did Esther want from the king? (ג') _____

3. True or false: According to Esther, if the Jews had been sold for slaves or maids she would not have bothered bringing up her case before the king. (ד') _____

4. What question did Achashveirosh ask Esther in פסוק ה'?

5. How did Esther respond? (ו') _____

6. How did Haman react? (ז') _____

7. After hearing the accusation against Haman, where did the

king go? (ח') _____

8. What did Haman do while the king was gone? (ז')

9. What did the king see when he came back from the garden?

(ח') _____

10. What question did the king ask when he saw what

Haman was doing? (ח') _____

11. What did Charvonah point out to the king? (ט')

12. What did the king say after hearing what Charvonah

had to say? (ט') _____

13. When did the king's anger subside (go down) against

Haman? (י') _____

On that day

א בַּיּוֹם הַהוּא

King Achashveirosh gave

נָתַן הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ

to Queen Esther

לְאֶסְתֵּר הַמְּלִכָּה

the house of Haman

אֶת־בַּיִת הַמָּוֶן

the tormentor of the Jews.

צָבַר הַיְהוּדִים [תְּיַהוּדִים]

And Mordichai came

וּמָרְדֳּכַי בָּא

before the king

לְפָנֵי הַמֶּלֶךְ

because Esther had said (to him)

כִּי־הִגִּידָה אֶסְתֵּר

what he was to her (i.e. how they were related).

מָה הוּא־לָהּ:

The king removed

ב וַיִּסַּר הַמֶּלֶךְ

his ring

אֶת־טַבַּעְתּוֹ

that he removed from Haman

אֲשֶׁר הֶעֱבִיר מִהָמוֹן

and he gave it to Mordichai.

וַיִּתְּנָהּ לְמָרְדֳּכַי

And Esther placed Mordichai

וַתָּשֶׂם אֶסְתֵּר אֶת־מָרְדֳּכַי

over the house of Haman.

עַל־בַּיִת הַמָּוֶן:

Esther continued

ג וַתּוֹסֶף אֶסְתֵּר

and she spoke before the king

וַתְּדַבֵּר לְפָנֵי הַמֶּלֶךְ

and she fell before his feet

וַתִּפֹּל לְפָנֵי רַגְלָיו

and she cried

וַתִּבְכֶּה

and she pleaded to him

וַתִּתְחַנֵּן-לוֹ

to remove

לְהַעֲבִיר

the evil of Haman of Agag

אֶת-רָעַת הָמָן הָאֲגָגִי

and his plan

וְאֵת מַחְשְׁבֹתָיו

that he planned against the Jews.

אֲשֶׁר חָשַׁב עַל-הַיְהוּדִים:

The king extended to Esther

ד וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר

the golden scepter (stick)

אֵת שֵׁרֶבֶט הַזָּהָב

and Esther got up

וַתִּקַּם אֶסְתֵּר

and she stood before the king.

וַתַּעֲמֹד לְפָנֵי הַמֶּלֶךְ:

And she said,

הַנְּתַאמֵּר

“If it is good upon the king

אִם-עַל-הַמֶּלֶךְ טוֹב

and if I have found favor before him

וְאִם-מָצָאתִי חֵן לְפָנָיו

and the matter is proper

וְכָשֶׁר הַדָּבָר

before the king

לְפָנֵי הַמֶּלֶךְ

and I am good in his eyes,

וְטוֹבָה אֲנִי בְעֵינָיו

let it be written

יִכָּתֵב

to return the documents -

לְהָשִׁיב אֶת-הַסְּפָרִים

(which contain) the plan of Haman
the son of Hamdata of Agag

מִחֲשֵׁבֶת הָמָן בֶּן-הַמְּדֵתָא הָאֲגָגִי

that he wrote

אֲשֶׁר כָּתַב

to destroy the Jews

לְאַבֵּד אֶת-הַיְהוּדִים

who are in all the provinces of the king.

אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ:

For how will I be able,

וּכִי אֵיכָכָה אוּכַל

and I shall see

וְרָאִיתִי

the evil

בְּרָעָה

that will befall my nation?

אֲשֶׁר־יִמָּצֵא אֶת־עַמִּי

And how will I be able

וְאֵיכָכָה אוּכַל־

and I will see

וְרָאִיתִי

the death of my family?”

בְּאָבְדֵן מוֹלְדֹתַי:

King Achashveirosh said

ז וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ

to Queen Esther

לְאֶסְתֵּר הַמַּלְכָּה

and to Mordichai the Jew,

וְלְמֹרְדֵכַי הַיְהוּדִי

“Behold the house of Haman

הַבַּיִת בֵּית־הָמָן

I have given to Esther,

נָתַתִּי לְאֶסְתֵּר

and he was hung

וְאֵתוֹ תָּלוּ

on the gallows

עַל־הָעֵץ

because he extended his hand

עַל אֲשֶׁר־שָׁלַח יָדוֹ

against the Jews.

בְּיַהוּדִים [בְּיַהוּדִיִּים]:

And you

ח וְאַתֶּם

write about the Jews

כְּתֹבוּ עַל־הַיְהוּדִים

like that which is good in your eyes

כְּטוֹב בְּעֵינֵיכֶם

in the name of the king

בְּשֵׁם הַמֶּלֶךְ

and seal (it)

וַחֲתֹמוּ

with the ring of the king,

בְּטַבַּעַת הַמֶּלֶךְ

for writing

כִּי־כָתָב

which was written in the name of the king

אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ

and sealed

וּנְחַתְּמוּ

with the ring of the king

בְּטַבַּעַת הַמֶּלֶךְ

cannot be revoked.”

אֵין לְהָשִׁיב:

The scribes of the king were called

ט וַיִּקְרְאוּ סֹפְרֵי־הַמֶּלֶךְ

at that time

בְּעַת־הַהִיא

in the third month

בַּחֹדֶשׁ הַשְּׁלִישִׁי

that is the month of Sivan

הוא־חֹדֶשׁ סִיּוֹן

on the twenty third day of it

בְּשִׁלּוֹשָׁה יְעָשְׂרִים בּוֹ

and it was written

וַיִּכְתָּב

like all that Mordichai had commanded

כְּכֹל־אֲשֶׁר־צִוָּה מְרִדְכָי

to the Jews

אֶל־תִּיהוּדִים

and to the rulers and the governors,

וְאֶל־הָאֲחַשְׁדָּרְפָּנִים־וְהַפְּחוֹתֹ

and the officers of the provinces

וְשָׂרֵי־הַמְּדִינֹת

that were from Hodu to Cush

אֲשֶׁר | מִהֹדוּ וְעַד־כּוּשׁ

one hundred and twenty seven
provinces,

שִׁבְעַ וְעָשְׂרִים וּמֵאָה מְדִינָה

each nation like its writing,

מְדִינָה וּמְדִינָה כְּכַתְּבָהּ

and each nation like its language,

וְעַם וְעַם כְּלָשׁוֹנוֹ

and to the Jews

וְאֶל־תִּיהוּדִים

like their writing

כְּכַתְּבָם

and like their language.

וְכָל־שׁוֹנָם:

And he wrote

י וַיִּכְתֹּב

in the name of King Achashveirosh

בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ

and it was sealed

וַיִּחְתָּם

with the ring of the king.

בְּטַבַּעַת הַמֶּלֶךְ

And he sent documents

וַיִּשְׁלַח סְפָרִים

via the runners

בְּיַד הָרָצִים

with the horses,

בַּסּוּסִים

those who ride on horseback (using)

רֹכְבֵי הָרֶכֶשׁ

quick horses bred from mules.

הָאֲחַשְׁתָּרְנִים בְּנֵי הָרִמְקִים:

That the king had given

יֵא אֲשֶׁר נָתַן הַמֶּלֶךְ

to the Jews

לְיְהוּדִים |

who were in every city

אֲשֶׁר בְּכָל־עִיר־וָעִיר

(permission) to gather

לְהִקְהֵל

and to stand up for themselves,

וּלְעֲמֹד עַל־נַפְשָׁם

to wipe out

לְהַשְׁמִיד

and to kill and to destroy

וְלַהֲרֹג וְלֵאבֹד

every army (i.e. force)

אֶת-כָּל-חַיִּל

of every people and province

עַם וּמְדִינָה

who tormented them,

הַצָּרִים אֲתֶם

(including) women and children

טַף וְנָשִׁים

and to plunder (i.e. steal) their possessions.

וּשְׁלָלָם לְבוֹז:

On one day

יב בְּיוֹם אֶחָד

in all the provinces of King
Ahashveirosh

בְּכָל-מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ

on the thirteenth

בַּשְּׁלוֹשָׁה עָשָׂר

of the twelfth month

לְחֹדֶשׁ שְׁנַיִם-עָשָׂר

this is the month of Adar.

הוּא-חֹדֶשׁ אָדָר:

The contents of the writing (were),

יג פִּתְשָׁנָן הַכְּתָב

to make a law

לְהַנְתִּין דָּת

in every province

בְּכָל־מְדִינָה וּמְדִינָה

revealed (publicly) to all the people

וְלֹאִי לְכָל־הָעַמִּים

and that the Jews should be

וְלִהְיוֹת תְּיִהוּדִים [תְּיִהוּדִיִּים]

ready for this day

עֲתִידִים [עֲתוּדִים] לַיּוֹם הַזֶּה

to take revenge from their enemies.

לְהִנָּקֵם מֵאֹיְבֵיהֶם:

The runners

יַד הַרְצָיִם

those who rode on horseback (with)

רֹכְבֵי הָרֶכֶשׁ

the quick horses,

הָאֲחֻשְׁתָּרָנִים

went out hurried and rushed

יֵצְאוּ מְבֹהָלִים וְדַחוּפִים

with the word of the king,

בְּדַבַּר הַמֶּלֶךְ

and the law was given

וְחֻקַּת נִתְּנָה

in Shushan the capital.

בְּשׁוּשַׁן הַבִּירָה:

And Mordichai went out

טו וּמֹרְדֳכַי יָצָא

from before the king

מִלִּפְנֵי הַמֶּלֶךְ

in royal clothing,

בְּלְבוּשׁ מַלְכוּת

blue wool and white

תְּכֵלֶת וְחֹר

and a big golden crown.

וְעֹטֶרֶת זָהָב גְּדוֹלָה

and a fine linen robe

וְתַכְרִיךְ בָּוִץ

and purple wool

וְאַרְנָמָן

and the city of Shushan

וְהָעִיר שׁוּשָׁן

shouted and was happy.

צָהָלָה וְשִׂמְחָה:

For the Jews

טַז לְיִהוּדִים

there was light

הִיטָה אוֹרָה

and happiness

וְשִׂמְחָה

and delight

וְשֵׁשׁ

and honor.

וְיָקָר:

And in every province

יַז וּבְכָל-מְדִינָה וּמְדִינָה

and in every city

וּבְכָל-עִיר וְעִיר

a place

מקום

that the word of the king and his
law would reach

אשר דבר-המלך ודתו מגיע

there was happiness and delight for the
Jews,

שמחה וששון ליהודים

feasting

משתה

and a holiday,

וינום טוב

and many

ורבים

of the people of the land

מעמי הארץ

were becoming Jewish (i.e. they converted),

מתיהדים

for the fear of the Jews fell

כי-נפל פחד-תיהודים

upon them.

עליהם:

1. After Haman was killed, what did the king give to Esther? (א')

2. Why was Mordichai introduced to the king? (א') _____

3. What did the king give to Mordichai? (ב') _____

4. What did Esther give to Mordichai? (ב') _____

5. Why did Esther fall before the king crying? What did she want from him? (ג-ד')

6. According to the words of Esther, what couldn't she stand to see?

(ד') _____

7. How did the king respond to Esther's request? (ה') _____

8. One which date was the new letters sent out? (ט') _____

9. What did it say in these letters? (י"א-י"ג) _____

10. What was Mordichai wearing as he went out from before the king? (ט"ד) _____

11. What was the reaction of the (Jews in the) city of Shushan when they found out the decree was cancelled and they had permission to take revenge from their enemies? (ט"ו)

12. Copy and translate פסוק ט"ז. _____

13. What did many of the non-Jews do when they heard the decree against the Jews was cancelled and the Jews had permission to take revenge from their enemies? (י"ז)

And in the twelfth month -

א ובשנים עשר חֹדֶשׁ

that is the month of Adar,

הוא חֹדֶשׁ אָדָר

on the thirteenth day of it

בשלושה עשר יום בו

that the word of the king and his law
was coming to be done,

אשר הִגִּיעַ דְּבַר-הַמֶּלֶךְ וְדָתוֹ
לְהַעֲשׂוֹת

on the day

בְּיוֹם

that the enemies of the Jews thought

אשר שָׁבְרוּ אִיבֵי הַיְהוּדִים

to rule over them,

לְשַׁלֹּט בָּהֶם

and it was turned over -

וּנְקַבְּוֹךְ הוּא

that the Jews shall rule -

אשר יִשְׁלֹטוּ הַיְהוּדִים

them over their enemies.

הָמָּה בְּשִׁנְאֵיהֶם:

The Jews gathered

ב נִקְהָלוּ הַיְהוּדִים

in their cities

בְּעָרֵיהֶם

in all the provinces

בְּכָל-מְדִינֹת

of King Achashveirosh

הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ

to extend their hand

לְשַׁלַּח יָדָם

against those who wanted their harm,

בְּמִבְקֵשֵׁי רַעְתָּם

and no man stood before them

וְאִישׁ לֹא־עָמַד לְפָנֵיהֶם

for their fear had fallen

כִּי־נָפַל פַּחַדָּם

upon all the nations.

עַל־כָּל־הָעַמִּים:

And all the officers of the provinces

ג וְכָל־שָׂרֵי הַמְּדִינֹת

and the rulers and the governors

וְהָאֲחַשְׁדָּרְפָּנִים וְהַפָּחוֹת

and those who do the work

וְעֹשֵׂי הַמְּלָאכָה

that the king had,

אֲשֶׁר לְמֶלֶךְ

were elevating the Jews –

מִנְשָׂאִים אֶת־הַיְהוּדִים

for the fear of Mordichai had fallen

כִּי־נָפַל פַּחַד־מֶרְדֳּכָי

upon them.

עֲלֵיהֶם:

For Mordichai was great

ד כִּי־גָדוֹל מֶרְדֳּכָי

in the house of the king,

בְּבַיִת הַמֶּלֶךְ

and his fame

וּשְׁמֵעוֹ

was spreading in all the provinces.

הוֹלֵךְ בְּכָל-הַמְּדִינֹת

For the man Mordichai

כִּי-הָאִישׁ מֹרְדֵכַי

was going and becoming greater.

הוֹלֵךְ וְגָדוֹל:

The Jews hit

ה וַיִּכּוּ הַיְהוּדִים

against all their enemies

בְּכָל-אֹיְבֵיהֶם

a strike by the sword and of death

מִכַּת-חֶרֶב וְהָרֶג

and destruction.

וְאַבְדָּן

They did to their enemies

וַיַּעֲשׂוּ בְּשֹׂנְאֵיהֶם

as they willed.

כְּרָצוֹנָם:

And in Shushan the capital

וּבְשׁוּשַׁן הַבְּיֹרָה

the Jews killed

הָרָגוּ הַיְהוּדִים

and destroyed

וְאַבְדָּד

five hundred men.

חֲמֵשׁ מֵאוֹת אִישׁ:

And Parshandatah

ז וְאֵת | פֶּרְשַׁנְדָּתָא

and Dalfon

וְאֵת | דַּלְפֹּן

and Aspatah.

וְאֵת | אֲסַפְתָּא:

And Poratah

ח וְאֵת | פּוֹרְתָא

and Adalyah

וְאֵת | אַדְלָיָא

and Aridatah.

וְאֵת | אַרִידָתָא:

And Parmashtah

ט וְאֵת | פַּרְמָשְׁתָּא

and Arisai

וְאֵת | אַרִיסַי

and Aridai

וְאֵת | אַרְדַּי

and Veizatah.

וְאֵת | וַיְזָתָא:

The ten

י עֲשָׂרֵת

sons of Haman

בְּנֵי הָמָן

the son of Hamdata

בֶּן־הַמְּדַתָּא

the tormentor of the Jews

צַרְרֵי הַיְהוּדִים

they killed,

הָרְגוּ

and on the spoil

וּבְבָזָה

they did not extend their hand.

לֹא שָׁלְחוּ אֶת־יָדָם:

On that day

יָא בְּיוֹם הַהוּא

the amount of those killed in
Shushan the capital came

בָּא מִסְפַּר הַהַרְוֵגִים בְּשׁוּשַׁן הַבִּירָה

before the king.

לְפָנֵי הַמֶּלֶךְ:

The king said

יב וַיֹּאמֶר הַמֶּלֶךְ

to Queen Esther,

לְאֶסְתֵּר הַמַּלְכָּה

“In Shushan the capital

בְּשׁוּשַׁן הַבִּירָה

the Jews killed and destroyed

הָרְגוּ הַיְהוּדִים וְאַבְדוּ

five hundred men

חֲמֵשׁ מֵאוֹת אִישׁ

and the ten sons of Haman,

וְאֵת עֲשָׂרַת בְּנֵי-הָמָן

in the other provinces of the king

בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ

what did they do?

מִה עָשׂוּ

And what is your request -

וּמַה-שְּׂאֵלָתְךָ

and it shall be given to you.

וְיִתְּנֶנּוּ לְךָ

And what do you further petition -

וּמַה-בְּקָשְׁתְּךָ עוֹד

and it shall be done!”

וְתַעֲשֶׂה:

Esther said,

יָג וַתֹּאמֶר אֶסְתֵּר

“If it is good upon the king

אִם-עַל-הַמֶּלֶךְ טוֹב

let it also be given tomorrow

יִתְּנֶנּוּ גַם-מָחָר

to the Jews that are in Shushan

לְיְהוּדִים אֲשֶׁר בְּשׁוּשָׁן

to do

לַעֲשׂוֹת

like the law of the day,

כְּכַת הַיּוֹם

and the ten sons of Haman

וְאֵת עֲשָׂרַת בְּנֵי-הָמָן

they shall hang on the gallows.”

יִתְּלוּ עַל-הָעֵץ:

The king said to do so

יָד וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן

and a law was given

וַתִּתֶּן דָּת

in Shushan

בְּשׁוּשָׁן

and the ten sons of Haman

וְאֵת עֲשָׂרַת בְּנֵי־הָמָן

they hung.

תָּלוּ:

The Jews that were in Shushan
gathered

טו וַיִּקְהָלוּ הַיְהוּדִים
[הַיְהוּדִיִּים] אֲשֶׁר־בְּשׁוּשָׁן

also on the fourteenth day

גַּם בְּיוֹם אַרְבָּעָה עָשָׂר

of the month of Adar

לְחֹדֶשׁ אָדָר

and they killed in Shushan

וַיַּהַרְגוּ בְּשׁוּשָׁן

three hundred men,

שְׁלֹשׁ מֵאוֹת אִישׁ

and on the spoil

וּבְבָזָה

they did not extend their hand.

לֹא שָׁלְחוּ אֶת־יָדָם:

And the other Jews

טז וּשְׂאֵר הַיְהוּדִים

that were in the provinces of the king

אֲשֶׁר בְּמַדִּינֹת הַמֶּלֶךְ

gathered

נִקְהָלוּ |

and stood up for themselves

וַעֲמָדוּ עַל-נַפְשָׁם

and rested from their enemies

וַנִּנְחַח מֵאֹיְבֵיהֶם

and killed amongst those who hated them,

וַהֲרֹגוּ בְּשֹׂאֵי־הֶם

seventy five thousand (people)

חֲמִשָּׁה וְשִׁבְעִים אֶלֶף

and on the spoil

וּבְבַיְתָהּ

they did not extend their hand.

לֹא שָׁלְחוּ אֶת-יָדָם:

On the thirteenth day

יג בְּיוֹם-שְׁלֹשָׁה עָשָׂר

of the month of Adar,

לְחֹדֶשׁ אָדָר

and they rested

וַנִּנְחַח

on the fourteenth of it,

בְּאַרְבָּעָה עָשָׂר בּוֹ

and they made it

וַעֲשֶׂה אֹתוֹ

a day

יוֹם

of feasting and happiness.

מִשְׂתֵּה וְשִׂמְחָה:

And the Jews

יח וְתִיהוּנְיִים [וְתִיהוּנְיִים]

who were in Shushan

אֲשֶׁר-בְּשׁוּשָׁן

gathered

נִקְתְּלוּ

on the thirteenth day of it

בַּשְּׁלֹשָׁה עָשָׂר בּוֹ

and on the fourteenth day of it,

וּבָאֲרְבָּעָה עָשָׂר בּוֹ

and they rested

וְנָח

on the fifteenth day of it,

בַּחֲמִשָּׁה עָשָׂר בּוֹ

and they made it

וַעֲשֶׂה אֹתוֹ

a day

יּוֹם

of feasting and happiness.

מִשְׂתֵּה וְשִׂמְחָה:

Therefore

יט עַל-כֵּן

the Jews of the open (cities)

תִּיהוּנְיִים תְּפֻרִים [תְּפֻרִים]

who sit

הַיֹּשְׁבִים

in the open cities

בְּעָרֵי הַפְּרוּזוֹת

they do (i.e. celebrate)

עֲשִׂים

the fourteenth day

אֶת יוֹם אַרְבָּעָה עָשָׂר

of the month of Adar

לְחֹדֶשׁ אָדָר

(as a day of) happiness and feasting

שְׂמֵחָה וּמְשֻׁתָּה

and a holiday,

וַיּוֹם טוֹב

and of sending portions (of food)

וּמְשָׁלוּחַ מִנּוֹת

a man to his friend.

אִישׁ לְרֵעֵהוּ:

Mordichai wrote

כ ויכתב מרדכי

these words

את־הדברים האלה

and he sent documents

וישלח ספרים

to all the Jews

אל־כל־היהודים

who were in all the provinces
of King Achashveirosh -

אשר בכל־מדינות המלך אחשׁוֹרוֹשׁ

those who were close

הקרובים

and those who were far.

והרחוקים:

To establish for themselves

כא לקים עליהם

to do

להיות עשים

the fourteenth day

את יום ארבעה עשר

of the month of Adar

לתרדש אדר

and the fifteenth day of it

ואת יום־חמשה עשר בו

in each and every year.

בכל־שנה ושנה:

Like the days

כב כִּיָּמִים

that the Jews rested on them

אֲשֶׁר־נָחֲוּ בָהֶם הַיְהוּדִים

from their enemies,

מֵאֹיְבֵיהֶם

and the month

וְהַחֹדֶשׁ

which was turned over for them

אֲשֶׁר נִהְפָּךְ לָהֶם

from worrying

מִיָּגוֹן

to happiness,

לְשִׂמְחָה

and from mourning (i.e. sadness)

וּמֵאֵבֶל

to a holiday,

לְיוֹם טוֹב

to make them

לַעֲשׂוֹת אוֹתָם

days of feasting and happiness

יְמֵי מִשְׂתֵּה וְשִׂמְחָה

and sending portions (of food)

וּמִשְׁלֹחַ מְנוּחַת

a man to his friend,

אִישׁ לְרֵעֵהוּ

and gifts to the poor.

וּמִתְּנוּחַת לְאֲבִיוֹנִים:

And the Jews accepted

כג וְקִבְּלוּ הַיְהוּדִים

that which they began to do

את אשר החלו לעשות

and that which Mordichai wrote
to them.

ואת אשר כתב מרדכי אליהם:

For Haman the son of Hamdata

כר כי המן בן-המדתא

of Agag

האגגי

the tormentor of all the Jews

צירר כל-תיהודים

thought to destroy the Jews,

חשב על-תיהודים לאבדם

and he cast lots,

והפיל פור

this was the lottery

הוא הגורל

to terrify them

להפחם

and to destroy them.

ולאבדם:

And (yet) when she (Esther) came

כה ובבאה

before the king

לפני המלך

he (Achashveirosh then) said through a letter,

אמר עם-הספר

his (Haman's) evil plan should be turned back

יָשׁוּב מִחֲשָׁבֹתָיו הָרָעָה

that he planned against the Jews

אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים

onto his head,

עַל־רֹאשׁוֹ

and they shall hang him

וְתָלוּ אֹתוֹ

and his sons

וְאֶת־בָּנָיו

on the gallows.

עַל־הָעֵץ:

Therefore,

כּוֹ עַל־כֵּן

they called these days “Purim”

קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים

because of the (word) “Pur” (lots).

עַל־שֵׁם הַפּוּר

Therefore,

עַל־כֵּן

because of all the words of this letter

עַל־כָּל־דְּבָרֵי הָאֲגֻדָּת הַזֹּאת

and what they had seen concerning this matter

וּמָה־רָאוּ עַל־כָּכָה

and that which had come to them:

וּמָה הִגִּיעַ אֲלֵיהֶם:

The Jews established and accepted ^א כִּי קִיְמוּ וְקִבְּלוּ [וְקִבְּלוּ] הַיְהוּדִים
upon themselves and upon their children ^א עֲלֵיהֶם וְעַל-זְרָעָם
and upon all those who join them ^א וְעַל כָּל-הַנִּלְוִים עֲלֵיהֶם
and that it shall not be transgressed, ^א וְלֹא יַעֲבֹר
to do ^א לַהֲיֹת עֲשִׂים
these two days, ^א אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה
like their writings ^א כְּכַתְּבָם
and at their proper time ^א וּכְזִמְנָם
in each and every year. ^א בְּכָל-שָׁנָה וְשָׁנָה:

And these days ^א כַּח וְהַיָּמִים הָאֵלֶּה
are to be remembered and done ^א נִזְכָּרִים וְנַעֲשִׂים
in every generation ^א בְּכָל-דֹּר וְדֹר
(in) every family ^א מִשְׁפָּחָה וּמִשְׁפָּחָה
(in) every province ^א מְדִינָה וּמְדִינָה
and (in) every city, ^א וְעִיר וְעִיר

and the days of this Purim

וַיָּמֵי הַפּוּרִים הָאֵלֶּה

will not pass

לֹא יַעֲבֹרוּ

from amongst the Jews

מִתּוֹךְ הַיְהוּדִים

and their memory

וְזִכְרָם

will not be cease from their children.

לֹא-יִסּוּף מִזֵּרְעָם:

Queen Esther the daughter of Avichail
wrote

כֹּת וְתָכַתֵּב אֶסְתֵּר הַמַּלְכָּה
בֵּת-אָבִיחַיִל

and Mordichai the Jew,

וּמָרְדֳּכַי הַיְהוּדִי

all the acts of power (i.e. miracles)

אֶת-כָּל-תְּקֻף

to establish

לְקַיֵּם

this second letter of Purim.

אֵת אֲגֻדַּת הַפּוּרִים הַזֹּאת הַשֵּׁנִית:

He sent documents

לְ וַיִּשְׁלַח סְפָרִים

to all the Jews

אֶל-כָּל-הַיְהוּדִים

to one hundred and twenty seven
provinces

אֶל-שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה

of the kingdom of Achashveirosh,

מְלְכוּת אַחַשְׁוֵירוֹשׁ

words of peace and truth.

דְּבַרֵי שְׁלוֹם וְאֱמֶת:

To establish

לֹא לְקַיֵּם

the days of this Purim

אֶת־יְמֵי הַפְּרִים הָאֵלֶּה

in their times

בְּזְמַנֵּיהֶם

like Mordichai the Jew and Queen
Esther established for them

כְּאֲשֶׁר קָיָם עֲלֵיהֶם מֶרְדֳּכָי
הַיְהוּדִי וְאֶסְתֵּר הַמַּלְכָּה

and as they established upon themselves

וְכַאֲשֶׁר קִיְמוּ עַל־נַפְשָׁם

and upon their children

וְעַל־זְרַעָם

the matters of the fasting

דְּבַרֵי הַצְּמוֹת

and their cries.

וְזַעֲקָתָם:

And the words of Esther

לֵב וּמְאָמַר אֶסְתֵּר

confirmed the matters of this “Purim”

קָיָם דְּבַרֵי הַפְּרִים הָאֵלֶּה

and it was written down in a document.

וְנִכְתָּב בְּסֵפֶר:

1. How was the thirteenth of Adar “turned over”? (א'-ב')

2. Why didn't anybody stand up against the Jews? (ב')

3. What did the fear of Mordichai cause amongst the officers, governors and rulers of the provinces? (ג'-ד')

4. How many people did the Jews kill in Shushan? (ה')

5. How many sons did Haman have that were killed? (ו'-ז')

6. True or false: The Jews took the spoils (possessions) of their enemies. (ח')

7. After the events of that day, what additional requests (2) did Esther have for the king? What did she want? (י"ג')

8. How many people did the Jews kill in Shushan on the fourteenth of Adar? (ט"ו) _____
9. How many people were killed in all the other provinces of the king? (ט"ז) _____
10. Did the Jews take the spoils (possessions) of the people they killed? (ט"ח) _____
11. On which day of Adar did the people in all the provinces rest from their enemies and celebrate with feasting? (י"א) _____
12. On which day of Adar did the people in Shushan rest from their enemies and celebrate with feasting? (י"ב) _____
13. Why do the people in open cities celebrate on the fourteenth of Adar? (י"ג) _____

14. In addition to being happy and drinking, what else are people supposed to do on this day of celebrating? (י"ט)

What did Mordichai write in the letters he sent to all of the Jews? What did he want them to do? (כ'-כ"ב)

15. Why is the holiday called Purim? (כ"ו)

16. Did the Jews in the times of Mordichai only accept upon themselves to celebrate Purim or did they also agree it should be celebrated by their children and all Jews in all future years? (כ"ז-כ"ח)

17. True or false: In addition to telling the Jews to celebrate the holiday of Purim, Mordichai and Esther also wrote in a letter the events which caused them to establish this holiday of Purim. (כ"ט)

18. What is the "אגרת הפורים"? Do Jews read it today?

Explain. (כ"ט)

King Achashveirosh placed a tax on the land and the islands of the sea.

א וַיִּשֶׂם הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ | [אַחַשׁ רֵשׁ] |
מִס
עַל-הָאָרֶץ
וְאֵי תַיִם:

And all his acts of power and his strength and a full account of the greatness of Mordichai that the king elevated him, are they not written in the book of chronicles of the kings of Media and Persia?

ב וְכָל-מַעֲשֵׂה תְקוּפוֹ
וְגִבּוֹרָתוֹ
וּפְרָשֵׁת גְּדֻלַּת מֶרְדֳּכָי
אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ
הֲלוֹא-הֵם כְּתוּבִים
עַל-סֵפֶר דְּבָרֵי הַיָּמִים
לְמַלְכֵי מֵדִי וּפָרְס:

For Mordichai the Jew was second to King Achashveirosh

ג כִּי | מֶרְדֳּכָי הַיְהוּדִי
מִשְׁנֵה לַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ

and great amongst the Jews

וְגֵדוֹל לְיְהוּדִים

and accepted by most of his brothers,

וְרָצוּי לְרַב אֶתְיוֹ

he demanded good for his nation

דָּרַשׁ טוֹב לְעַמּוֹ

and he spoke (words of) peace

וְדִבֶּר שְׁלוֹם

for all his children.

לְכָל-זְרַעוֹ:

1. What did Achashveirosh do to the people of the land and the islands of the sea? (א) _____

2. According to the Megillah, where can one find more information about the greatness of Achashveirosh and about how Mordichai was elevated by the king? (ב) _____

3. How high was Mordichai's rank when compared to Achashveirosh? (ג) _____

4. According to the posuk, were all the Jews accepting of Mordichai and his new position or only most of them? (ד) _____

5. What did Mordichai spend his time trying to accomplish in his new position? (ה) _____

קיצור שלחן ערוך סימן ק"מ

סימן ק"מ סדר ארבע פרשיות ובו ג' סעיפים.

The Order of the Four (Special) Parshiot

סעיף א'.

The *Shabbat*

שבת

which is before (the) *Rosh Chodesh Adar*

שלפני ראש-החדש אדר

that is closest to *Nissan* -

הסמוך לניסן,

it is *Shabbat Parshat Shekalim*.

היא שבת פרשת שקלים.

1. In a leap year, is *Shabbat Shekalim* the *Shabbat* before the first *Adar* or the second *Adar*? _____

And if *Rosh Chodesh* falls out on *Shabbat*

ואם חל ראש-החדש בשבת,

then it is *Shabbat Shekalim*.

אזי היא שבת שקלים.

2. If *Rosh Chodesh Adar* falls out on *Shabbat*, is that *Shabbat Shekalim* or is it the previous *Shabbat*? _____

3. In the two examples below, make an X on the *Shabbat* that is *Shabbat Shekalim*.

Sun	Mon	Tues	Wed	Th	Fri	Shabbat
						כ"ו
כ"ז	כ"ח	כ"ט	<i>Rosh Chodesh Adar</i>	<i>Rosh Chodesh Adar</i>	ב'	ג'

Sun	Mon	Tues	Wed	Th	Fri	Shabbat
						כ"ד
כ"ה	כ"ו	כ"ז	כ"ח	כ"ט	<i>Rosh Chodesh Adar</i>	<i>Rosh Chodesh Adar</i>

קיצור שלחן ערוך סימן ק"מ

And we take out three Torahs (from the <i>aron kodesh</i>),	ומוציאין שלשה ספרי תורה,
in the first one	בראשון
we call six (people)	קורין לשה
(and read) the weekly <i>parsha</i> .	בפרשת השבוע.
In the second one,	בשני,
we call the seventh (person to the <i>Torah</i> to read)	קורין לשביעי
about <i>Rosh Chodesh</i> ,	בשל ראש-החדש,
and we begin (with the words)	ומתחילין
וביום השבת,	וביום השבת,
and we say half <i>kaddish</i> .	ואומרים חצי קדיש
(See earlier סימן ע"ח סעיף א'	ענין לעיל סימן ע"ח סעיף א'
and סימן ע"ט סעיף א')	וסימן ע"ט סעיף א').
And in the third (<i>Torah</i>)	ובשלישי,
we read <i>maftir</i>	קורין מפטיר
in <i>Parshat Shekalim</i> ,	בפרשת שקלים,
and conclude (with)	ומפטירין
the <i>haftorah</i> of (<i>Parshat</i>) <i>Shekalim</i> .	הפטרת שקלים.

4. Challenge: You are the *gabbai* of the *shul*, how many ספרי תורה are you going to have people take out on *Shabbat Shekalim* that is NOT *Rosh Chodesh*? _____

5. Clarify what portions of the Torah the בעל קורא will need to read from each one.

6. How many ספרי תורה are you going to have taken out on *Shabbat Shekalim* that that IS *Rosh Chodesh*? _____

7. Clarify **how many** people will be called to read from each תורה ספר and **what portion** of the Torah will the בעל קורא read from each one.

If they made a mistake	אם טעו
and they first began to read	והתחילו לקרות תחלה
<i>Parshat Shekalim</i> (before reading about <i>Rosh Chodesh</i>)	בפרשת שקלים,
they complete it	גומרים,
and the <i>maftir</i>	והמפטיר
reads <i>Rosh Chodesh</i>	קורא בפסוק ראש-החדש,
and he also concludes	ומפטיר גם כן
(with) the <i>haftorah</i> of <i>Shabbat</i> and <i>Rosh Chodesh</i> .	הפטרת שבת וראש-החדש.

8. The בעל קורא made a mistake and on *Shabbat Rosh Chodesh Parshat Shekalim* he read *Parshat Shekalim* from the second תורה ספר instead of the third one, what should he now read from the third תורה ספר? _____

9. Which *haftorah* should be read in such a situation, the usual *haftorah* of *Shabbat Parshat Shekalim* or the *haftorah* of *Shabbat Rosh Chodesh*? _____

סעיף ב'.

The *Shabbat* before *Purim*

שבת שלפני פורים

is *Shabbat Parshat Zachor*.

הוא שבת פרשת זכור.

10. When is *Parshat Zachor*? _____

And the *Shabbat* before *Rosh Chodesh Nissan*

והשבת שלפני ראש-החדש ניסן,

is *Shabbat Parshat Hachodesh*.

היא שבת פרשת החדש.

And if *Rosh Chodesh* fell on *Shabbat*

ואם חל ראש-החדש בשבת,

then it is *Parshat Hachodesh*,

אז היא פרשת החדש,

and its law is

ודינה

like *Rosh Chodesh Adar*

כמו ראש-החדש אדר

that falls out on *Shabbat*.

שחל בשבת.

11. In the two examples below, make an X on the *Shabbat* that is *Shabbat Parshat Hachodesh*.

Sun	Mon	Tues	Wed	Th	Fri	Shabbat
						כ"ה
כ"ו	כ"ז	כ"ח	כ"ט	Rosh Chodesh Nissan	ב'	ג'

Sun	Mon	Tues	Wed	Th	Fri	Shabbat
						כ"ג
כ"ד	כ"ה	כ"ו	כ"ז	כ"ח	כ"ט	Rosh Chodesh Nissan

12. What should the בעל קורא do if on *Shabbat Rosh Chodesh Parshat Hachodesh* he read *Parshat Hachodesh* out of the second ספר תורה and not the third? (What should he read out of the third ספר תורה?) _____

13. In that situation, which *haftorah* would be read?

And the *Shabbat*

והשבת

which is before *Parshat Hachodesh*

שלפני פרשת החודש,

is *Parshat Parah*.

היא שבת פרשת פרה.

14. When is *Parshat Parah*? _____

15. On the calendar below mark off the four *parshiot* of *Parshat Shekalim*, *Parshat*

קיצור שלחן ערוך סימן ק"מ

Zachor, Parshat Parah and Parshat Hachodesh.

Sun	Mon	Tues	Wed	Th	Fri	Shabbat
						כ"ט
<i>Rosh Chodesh Adar</i>	<i>Rosh Chodesh Adar</i>	ב'	ג'	ד'	ה'	ו'
ז'	ח'	ט'	י'	<i>Ta'anit Esther</i>	י"ב	י"ג
<i>Purim</i>	<i>Shushan Purim</i>	ט"ז	י"ז	י"ח	י"ט	כ'
כ"א	כ"ב	כ"ג	כ"ד	כ"ה	כ"ו	כ"ז
כ"ח	כ"ט	<i>Rosh Chodesh Nissan</i>	ב'	ג'	ד'	ה'

סעיף ג'.

Some say,

יש אומרים,

that *Parshat Zachor*

כי פרשת זכור

and *Parshat Parah*

ופרשת פרה,

one is obligated to read them

חובבים לקרותן

according to the *Torah*,

מדאורייתא,

and (therefore) we don't call during them

ואין קורין בהם

a young child (under *bar-mitzvah*)

קטן

for *maftir*.

למפטיר.

16. Normally, children under *bar-mitzvah* may be called for *maftir* (e.g. a boy the week before their actual *bar-mitzvah* day). Why should this not be done for *maftir* on *Parshiot Zachor* or *Parah*? _____

קיצור שלחן ערוך סימן ק"מ

And the people of the settlements	ובני הישובים
that don't have a <i>minyan</i>	שאין להם מנין,
they need to come to a place	צריכין שיבואו למקום
that has a <i>minyan</i> .	שיש בו מנין.
And if it is impossible for them,	ואם אי אפשר להם,
than at least they should read them	לכל-הפחות יקראו אותן
with the <i>trop</i> (טעמים or cantillation marks)	בנגינות
as is appropriate.	כראוי.

17. What should people who live in places without a *minyan* do on *Parshiot Zachor* and *Parah*? _____

Additional notes:

18. What portion of the Torah is read on *Parashat Shekalim*? What does it discuss?

19. Why is this portion read at the start of *Adar*? _____

20. What portion of the Torah is read on *Parashat Zachor*? What does it discuss?

21. Why is this portion read every year the week before *Purim*? _____

22. What portion of the Torah is read on *Parashat Parah*? What does it discuss?

23. Why is this portion read at this time of the year? _____

24. What portion of the Torah is read on *Parashat Hachodesh*? What does it discuss? _____

25. Why is this portion read at this time of the year? _____

קיצור שלחן ערוך סימן קמ"א

סימן קמ"א הלכות מגילה ובו כ"ג סעיפים.

The Laws of *Megillah*

סעיף א'.

When *Adar* enters

משנכנס אדר,

we increase (our) happiness.

מרבים בשמחה.

And a Jew

וישראל

who has a disagreement

שיש לו דין ודברים

with a non-Jew

עם גוי,

should go to judgment with him in this month.

ישפט עמו בחודש זה.

1. Moshe needs to go to court due to a disagreement with a non-Jew, which month should he try to schedule his court case for? _____

סעיף ב'.

In the days of Mordechai and Esther

בימי מרדכי ואסתר,

the Jews gathered

נקתלו היהודים

on the thirteenth of the month of *Adar*

בשלישה עשר לחודש אדר

to stand up for their lives

לעמד על נפשם

and to take revenge from their enemies,

ולהנקם מאויביהם,

and they needed to request mercy

וקיו צרכין לבקש רחמים

from Hashem may His Name be blessed,

מאת ה' יתברך שמו,

that He should help them.	שִׁיעֲזָרָם.
And we find	וּמְצִינוּ
that when Jews were at war	שִׁכְפָּאֲשָׁר הָיוּ יִשְׂרָאֵל בַּמִּלְחָמָה,
they fasted	הִתְעַנּוּ
that Hashem should help them.	שִׁיעֲזָרָם ה'.
And also Moshe Rabbeinu, peace onto him -	וְגַם מֹשֶׁה רַבֵּנוּ עָלָיו הַשְּׁלוֹם,
on the day he fought with Amalek	בְּיוֹם שֶׁנִּלְחַם עִם עַמְלֵק,
he fasted.	הִתְעַנָּה.
And if so,	וְאִם כֵּן,
probably	מִסְתָּמָא
also then in the days of Mordechai and Esther	גַּם אַז בְּיָמֵי מָרְדֳּכַי וְאֶסְתֵּר,
they fasted	הִתְעַנּוּ
on the thirteenth day of <i>Adar</i> .	בְּיוֹם שְׁלֹשָׁה עָשָׂר בְּאַדָּר.
And therefore all the Jews accepted upon themselves	וְלָכֵן קִבְּלוּ עַלֵיהֶם כָּל יִשְׂרָאֵל
this day	יוֹם זֶה
as a public fast day.	לְתַעֲנִית צָבוּר.
And it is called "Ta'anit Esther" (the fast of Esther),	וְנִקְרָא תַעֲנִית אֶסְתֵּר,
in order to remember	כְּדֵי לִזְכֹּר
that the Creator may His Name be blessed,	שֶׁהַבּוֹרָא יִתְבָּרַךְ שְׁמוֹ,
sees and hears	רוֹאֶה וְשׁוֹמֵעַ
the prayer of every man	תְּפִלַּת כָּל אִישׁ
at the time of his trouble,	בְּעֵת צָרָתוֹ,

when he will fast	כְּאִשֶּׁר יִתְעַנֶּה
and return to Hashem	וְיָשׁוּב אֵל ה'
with all his heart	בְּכָל לִבּוֹ,
like He did for our ancestors	כְּמוֹ שֶׁעָשָׂה לְאֲבוֹתֵינוּ
in those days.	בְּיָמֵי הַהֵם.

2. What happened on the thirteenth day of Adar in the times of Mordechai and Esther?

How did the Jews most likely prepare for that event? _____

3. What is the reason for fasting on the thirteenth day of Adar (Ta'anit Esther)?

However,	וּמִכָּל מְקוֹם
this fast is not such a great obligation	אֵין תַּעֲנִית זוֹ חוֹבָה כָּל כָּף
like the four fasts	כְּמוֹ אַרְבַּע הַתַּעֲנִיּוֹת
which are written in the writings (of the prophets)	שֶׁכְּתוּבוֹת בַּמִּקְרָא
(see earlier קכ"א).	(עֵינֵינוּ לְעֵיל סִימָן קכ"א).

4. Why is this fast less strict than other fasts (e.g. 17th of Tammuz or 9th of Av)?

And therefore	ולכו
one can be lenient on it	יש להקל בה
at the time of need,	בצעת הצרף,
like	כגון
pregnant women	מעברות
and nursing women	ומיניקות
or even someone who is a little sick	או אפלו חולה קצת
with their eyes hurting (i.e. they have a headache),	בכאב עינים,
that if they are in a lot of pain	שאם מצטערים הרבה,
they should not fast.	לא יתענו.
And also a woman who has given birth,	וכן יולדת
all thirty days (after the birth),	כל שלשים יום,
and also a groom	וכן חתן
during his שבוע ברכות,	בתוך שבועת ימי המשמה שלו,
don't need to fast,	אינו צריך להתענות,
(however) they should "repay" the fast	ויפרעו את התענית
afterwards.	אחר כך.

5. List five examples of people who can be lenient regarding the Fast of Esther if need be. _____

6. According to the קיצור שולחן ערוך, should these people “repay” the fast at another time? _____

However, others who are well	אבל שאר הבריאים,
should not separate themselves	לא יפרשו (את) עצמם
from the public (by not fasting).	מן הצבור.
And even	ואפלו
someone who is traveling on the way	מי שהולך בדרך
and it is difficult for him to fast,	וקשה עליו המענית,
in any event	מכל מקום
has to fast.	צריך להתענות.

7. If somebody is travelling and finds fasting difficult, do they still need to fast on Ta’anit Esther? _____

	סעיה ג'.
On the fourteenth day of the month of <i>Adar</i>	ביום ארבעה עשר לחודש אדר,
it is Purim.	הוא פורים.
And if Purim falls out on Sunday	ואם חל פורים ביום ראשון,
we fast earlier	מקדימין להתענות
on Thursday.	ביום הקמישי.

8. If Purim falls out on a Sunday, when is Ta’anit Esther? _____

9. Challenge: If the fast of the Ninth of Av falls on *Shabbat* we don't fast earlier, but rather later (on Sunday). If so why is Ta'anit Esther different in that the fast is made to be earlier? _____

And if there is a *bris milah* (circumcision)

ואם יש אז ברית מילה,

they should make the meal at night.

יעשו את הסעודה בלילה.

But the *sandak* and the father of the child

אבל הסנדק ואבי-הבן,

are allowed to eat by day,

מתרין לאכל ביום,

and they don't need to fast

ואין צריכין להתענות

on Friday.

ביום הששי.

But another person

אבל אדם אחר

who forgot (there was a fast)

ששכח

and ate on Thursday

ואכל ביום החמישי,

should fast on Friday.

תענה ביום הששי.

10. One year Purim fell on a Sunday and Ta'anit Esther was moved to Thursday.

Somebody woke up that Thursday and did not realize it was Tan'nit Esther and ate.

When should they make up the fast? _____

סעיף ד'.

In honor of the <i>megillah</i>	לכבוד המגלה,
one should wear	יש ללבוש
<i>Shabbat</i> clothing	בגדי שבת
in the evening (of the fourteenth).	מבערב.
And when he comes from <i>shul</i>	וכשא מביית-הכנסת,
he should find in his house	ימצא בביתו
lit candles	נרות דולקים
and a set table	ושלחן ערוך
and a made bed.	ומטה מצעת.

11. Preferably, what kind of clothing should one wear to the *megillah* reading on the night of Purim? _____

During <i>ma'ariv</i> ,	ערבית,
after <i>Shmoneh Esrei</i>	לאחר שמונה-עשרה,
we say the complete <i>kaddish</i>	אומרים קדיש שלם
with תתקבל,	עם תתקבל,
and we read the <i>megillah</i> .	וקורין את המגלה.
Afterwards we say	אחר כך אומרים
ואתה קדוש etc.,	ואתה קדוש וגו',
(which is in the in the Psalm	(שהוא במזמור

לְמַנְצַחַת עַל אֵילַת הַשַּׁחַר,	לְמַנְצַחַת עַל אֵילַת הַשַּׁחַר,
which was said about Esther,	שְׁנֵאמַר עַל אֶסְתֵּר,
and there it says,	וְשֵׁם נֶאֱמַר,
“My G-d I will call etc.”,	אֱלֹהֵי אֶקְרָא וְגו’,
which was said on the reading of the <i>megillah</i> .	דְּנֵאמַר עַל מִקְרָא מְגִלָּה,
Because Rabbi Yehoshuah the son of Levi said,	דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי,
“A person is obligated	חַיֵּב אָדָם
to read the <i>megillah</i>	לְקִרְוֹת אֶת הַמְּגִלָּה
on night	בַּלַּיְלָה
and to repeat it by day	וְלִשְׁנוֹתָהּ בַּיּוֹם,
like it says,	שְׁנֵאמַר,
‘My G-d	אֱלֹהֵי
I call by day	אֶקְרָא יוֹמָם
and You do not answer	וְלֹא תַעֲנֶנּוּ
and at night	וְלַיְלָה
and I am not silent.”	וְלֹא דוֹמְיָה לִי,
And next to it (it says in the Psalm),	וְסָמִיד לָהּ,
וְאַתָּה קְדוֹשׁ etc.)	וְאַתָּה קְדוֹשׁ וְגו’).
And afterwards (we say)	וְאַחַר כֵּן
complete <i>kaddish</i>	קַדִּישׁ שְׁלֵם
without תְּתַקַּבֵּל.	בְּלֹא תְתַקַּבֵּל.
And on מוֹצָאֵי שַׁבָּת (we say)	וּבְמוֹצָאֵי שַׁבָּת,

ויהי נעם,	ויהי נעם,
ואתה קדוש,	ואתה קדוש,
and complete <i>kaddish</i> without תתקבל,	וקדיש שלם בלא תתקבל,
וייתן לה,	וייתן-לה,
and we do <i>havdalah</i> on a cup of wine,	ומבדילין על הכוס,
(followed by) עלינו.	עלנו.

סעיה ה'.

It is customary to give before Purim	נוהגין לתן קדם פורים
half of a coin	מחצית מן המטבע
which is standard in that place	הקבוע באותו מקום
and at that time,	ובאותו זמן,
as a remembrance of the half <i>shekel</i>	זכר למחצית השקל
that they would give in the month of <i>Adar</i>	שהיו נוהגים באדר
for the sake (of purchasing) the public sacrifices.	לצורך קרבנות הצבור.

12. Why is there a custom to give a coin that is “half” of the local currency (e.g. half a dollar) before Purim? _____

And the custom is to give	ומנהג לתן
three half (coins),	שלוש מחציות,

because in *Parshat Ki Tisa*

משום דבפרשת כי תשא

it is written three times

כתיב שלש פעמים

(the word) תרומה (tithing or donation).

.תרומה.

13. Why is there a custom to give specifically three half coins? _____

And we give it in the evening

ונתניו בערב

before the reading of the *megillah*,

לפני קריאת המגילה,

and we distribute it to the poor people.

ומחלקין אותם לעניים.

14. When is the preferred time for giving these coins to charity? _____

A small child (under the age of *bar-mitzvah*)

קטן,

is exempt.

פטור.

And if his father gave for him one time

ואם אביו נתן בשבילו פעם אחת,

he is always obligated (to give on his behalf).

חייב לעולם.

Someone who is thirteen years old -

בן שלש-עשרה שנה,

some say

יש אומרים

that he is obligated (to give three half *sheckels*),

דחייב,

and some say

ויש אומרים

his is exempt

דפטור,

until he is twenty.

עד שיהא בן עשרים.

15. Is a fourteen year old boy obligated to give *השקל*? _____

סעיף ו'.

On Purim, *בפורים*,
by *ma'ariv, shachrit and mincha*, *ערבית שחרית ומנחה*,
we say *על הנסים*, *אומרים על הנסים*,
and if he forgot, *ואם שכח*,
the law is like on Chanukah *דינו כמו בהנקה*
(see earlier *סימן קל"ט סעיף כ"א*¹). *(עין לעיל סימן קל"ט סעיף כ"א)*.

16. What special prayer is added to *שמונה עשרה* on Purim? _____

17. **Challenge:** If somebody completely forgot to say *על הנסים* on Purim during *שמונה עשרה*, do they need to repeat *שמונה עשרה*? _____

סעיף ז'.

Every person is obligated, *חייב כל אדם*,
both a man and a woman, *בין איש בין אשה*,
to hear the reading of the *megillah*, *לשמע קריאת המגלה*
by night and by day. *בלילה וביום*.

¹ כא. כל שמונת מי הנקה, אומרים בשמונה-עשרה, על הנסים. ואם שכח ולא אמרו, אם נזכר קודם שאמר את השם מן ברפת הטוב שמך וכו', חוזר ומתחיל על הנסים. אבל אם לא נזכר עד לאחר שאמר את השם, גומר את הברכה ואינו חוזר. (ובברפת המזון, עין לעיל סימן מד, סעיף ט"ז).

18. When is there an obligation to hear the *megillah* on Purim? _____

a) only by day b) only by night c) both by day and by night

19. Is the obligation to hear the *megillah* being read by day and by night only on men or also on women? _____

And therefore, וְלָכוּ

also the young unmarried women, גַּם הַבְּתוּלוֹת,

they should go to the *shul*. יֵשׁ לָהֶן לָלֶכֶת לְבֵית-הַכְּנֶסֶת.

And if they don't go וְאִם אֵינֶן הוֹלְכוֹת,

one needs to read before them at home. צָרִיכִין לְקֵרוֹת לְפָנֵיהֶן בְּבֵית.

And also the young children - וְגַם אֶת הַקְּטָנִים

one is obligated to educate them חֻבֵּים לְחַנּוּךְ אוֹתָם

that they should hear the reading of the *megillah*. שְׂיִשְׁמְעוּ קְרִיאַת הַמְּגִלָּה.

In any event, וּמִכָּל מְקוֹם

they should not bring to *shul* לֹא יָבִיאוּ לְבֵית-הַכְּנֶסֶת

very young children קְטָנִים בְּיֹתֵר,

who disturb שְׂמַבְלְבְּלִים

the concentration of those who are listening. דַּעַת הַשּׁוֹמְעִים.

20. Which children should NOT be brought to *shul* to hear the reading of the *megillah*?

סעיף ח'.

The *megillah* (reading) of night

מגילה של לילה,

is forbidden to be read

אסור לקרות

before the stars come out (i.e. three medium stars),

קדם צאת הכוכבים,

even though

אף-על-פי

he is very much in pain

שמצטער הרבה

due to the fast.

מחמת התענית.

However, he can taste a little bit

אף יכול לטעם קצת

before the reading of the *megillah*,

קדם המגילה,

like coffee etc.,

כגון קפה וכדומה,

in order to strengthen himself a little

כדי להתחזק מעט

from the weakness of the fast.

מחלשת התענית.

21. If somebody fasted all of Ta'anit Esther may they eat something before the reading of the *megillah*? _____

22. When is the earliest time the *megillah* can be read? _____

סעיף ט'.

It is the best way of doing the <i>mitzvah</i> ,	מצוה מן המבחר
to hear the <i>megillah</i>	לשמוע את המגלה
in <i>shul</i>	בבית-הכנסת
in a place where there are many people,	במקום שיש רב אנשים,
because	משום
“With many people	דכרכ-עם
it is glorious for the king”.	הזרת-מלך.
And at the very least	ולכל-הפחות
he should try to hear it	ישתדל לשמע אותה
in a <i>minyan</i> of (at least) ten people.	במנין עשרה.
And if it is impossible to read it with a <i>minyan</i>	ואם אי אפשר לקרותה במנין,
every individual should read it	יקרא אותה כל יחיד
from a kosher <i>megillah</i>	מתוך מגלה כשרה
with the blessings that come before it.	עם הברכות שלפניה.

23. Is it preferable to go hear the *megillah* in a big *shul* with many people or in a smaller *shul* with less people? Why? _____

And if one knows how to read it
and the rest
don't know,
then the one who knows should read,
and they should listen
and they fulfill their obligation
even though they are not ten (men).

וְאִם אֶחָד יוֹדֵעַ לְקִרְוֹתָהּ
וְהַשָּׂאָר
אֵינָם יוֹדְעִים,
יִקְרָא זֶה וְהַשְּׂוֹדֵעַ,
וְהֵם יִשְׁמְעוּ
וְיִוָּצְאוּ,
אֲף-עַל-פִּי שְׂאִינָם עֲשֶׂרָה.

24. Does one fulfill their obligation to hear the *megillah* if they hear someone else read it in a place that does not have a *minyan*? _____

However,
the blessing that (are said) after it,
we do not say
only with ten (men).

אָבֵל
בְּרָכָה שְׁלֵאַחֲרֶיהָ,
אֵין אֹמְרִים
רַק בְּעֲשֶׂרָה.

However,
without (saying) Hashem's Name
or (mentioning) His Kingship (i.e. הַעוֹלָם),
an individual can also say it.

וְאֵד
בְּלֹא שֵׁם
וּמְלִכוּת,
יְכוּל גַּם יְחִיד לְאָמְרָהּ.

25. Challenge: Can one recite the blessings made BEFORE reading the *megillah* even without a *minyan*? _____

26. Can one recite the blessings made AFTER reading the *megillah* even without a *minyan*? _____

סעיף י'.

It is a custom among all of Yisroel	מנהג בכל ישראל,
that the reader	שהקורא
does not read	אינו קורא
from a rolled <i>megillah</i> ,	מתוך מגלה כרוכה,
but rather he spreads it out	אלא פושט אותה
and he folds it over	וכפלה
one page on top of another page	דף על דף
like a letter,	כמו אגרת,
because it (the <i>megillah</i>) is called	מפני שנקראת
“The letter of Purim”.	אגרת הפורים,
However, those who listen (to the קורא <i>read</i>)	אבל השומעים,
don't need to spread it (their own <i>megillah</i>) out.	אינם צריכים לפשטה.

27. Why is there a custom for the קורא to read from a *megillah* that is folded over a few times like a letter? _____

סעיף י"א.

One who reads the <i>megillah</i>	הקורא את המגלה,
either by day or by night,	בין ביום בין בלילה,
makes three blessings before (reading) it -	מברך לפניה שלש ברכות,

על מקרא מגילה,	על מקרא מגילה,
ושעשה נסים,	ושעשה נסים,
and ושהחינו.	ושהחינו.
And after its reading	ולאחר קריאתה,
he rolls it all up	כורכה כלה
and he places it before him	ומניחה לפניו,
and we bless	ומברכין
the blessing of ואת רבנו etc.	ברפת הרב את רבנו וכו'.

28. Which three blessings are made before reciting the *megillah*?

- a) _____
- b) _____
- c) _____

29. Which blessings is made after reciting the *megillah*? _____

If a mourner reads the <i>megillah</i>	אם אבל קורא את המגילה,
someone else should make the blessings,	יברך אחר את הברכות,
because of the blessing of ושהחינו.	משום ברפת ושהחינו.

30. Challenge: Why should a mourner not make blessing of ושהחינו? _____

סעיף י"ב.

During the blessing of שְׁהֵינּוּ (which is said) by day,	בְּבִרְכַת שְׁהֵינּוּ שֶׁל יוֹם,
they should have in mind (when saying it)	לְכוּנוּ
also on the <i>mitzvah</i> of מְשֻׁלוּחַ מְנוֹת	גַּם עַל מִצְוַת מְשֻׁלוּחַ מְנוֹת
and מְתַנּוֹת לְאַבְיוֹנִים	וּמְתַנּוֹת לְאַבְיוֹנִים
and the Purim meal.	וְסַעֲוֹדַת פּוּרִים.

31. When the blessing of שְׁהֵינּוּ is recited by day, what should one have in mind?

And so too the <i>chazzan</i> (i.e. קוֹרֵא) (בְּעַל קוֹרֵא)	וְכֹן שְׁלִיחַ-הַצְּבוּר,
should have in mind	צָרִיד שֶׁיִּכּוֹן
to be יוֹצֵא the public	לְהוֹצִיא אֶת הַצְּבוּר
for these <i>mitzvot</i> .	עַל מִצְוֹת אֵלוֹ.

סעיף י"ג.

One who reads the <i>megillah</i>	הַקּוֹרֵא אֶת הַמְּגִלָּה,
has to have in mind	צָרִיד לְכוּן
to be יוֹצֵא all those who are listening.	לְהוֹצִיא אֶת כָּל הַשּׁוֹמְעִים.
And also the one who is listening	וְגַם הַשּׁוֹמֵעַ
has to have in mind	צָרִיד לְכוּן
to fulfill his obligation	לְצִאת

and to hear each and every word, וְלִשְׁמַע כָּל תְּבִיחָה וְתִבְיָה,
for even if he did not hear one word וְשָׁאֵפְלוּ אִם רַק תְּבִיחָה אַחַת לֹא שָׁמַע,
he has not fulfilled his obligation. אֵינוּ יוֹצֵא.

32. True or false: If a person did not hear one word of the *megillah* they have not fulfilled the *mitzvah*. _____

And therefore, וְלָכֵן
the reader has to be very careful צָרִיךְ הַקּוֹרֵא לְהִשְׁגִּיחַ מְאֹד,
that at the time שְׁבִשְׁעָה
that they make noise and cause confusion שְׁמַרְעִישִׁין וּמְבַלְבְּלִין
when clapping (at the recital of) Haman('s name), בְּהַפְּאֵת הַמָּו, יִשְׁתַּק
he should be quiet
until the noise completely subsides. עַד יַעֲבֹר הַרְעֵשׁ לְגַמְרֵי.

33. When Haman's name is mentioned, why is it important for the *קורא* to wait until everyone has stopped banging before continuing to read? _____

However, וּמְכַל מְקוֹם
it is appropriate and correct רְאוּי וְנִכּוֹן
that there should be for each individual שְׂיִהְיֶה לְכָל אִחָד

a kosher <i>megillah</i>	מגלה כשרה,
in order that he should say by himself	כדי שיאמר בעצמו
each word quietly	מלה במלה בלחש,
(for) perhaps he will not hear one word	כן לא ישמע תבה אחת
from the reader.	מן הקורא.

34. If possible, what is the best thing to do in order to avoid missing hearing one word when the *megillah* is read? _____

So too every wise woman	וכן כל אישה חכמת לב
that stands in the women's section,	שעומדת בעזרת נשים,
if it is possible	אם אפשר,
how good would it be if she would have	מה טוב להיות לה
a kosher <i>megillah</i>	מגלה כשרה
to read from it,	לקרות מתוכה,
for there it is difficult to hear,	כי שם קשה לשמע,
and women are obligated (to hear the <i>megillah</i>)	והנשים חייבות
(just) like men.	כמו האנשים.

35. Is it preferable for a woman to have her own *megillah* in *shul*? Why or why not?

(If they did not sanctify (i.e. recite the blessing on)	אם לא קדשו
the new moon	את הלבנה
and it is seen during the reading of the <i>megillah</i> ,	ונראתה בשעת קריאת המגלה,
see earlier the end of צ"ז (סימן צ"ז).	ענין לעיל סוף סימן צ"ז.)

סעיף י"ז.

One who reads	הקורא
needs to say	צריך שיאמר
the (names of) the ten sons of Haman	את עשרת בני המן
and also the word עשרה	וגם תבת עשרת,
all in one breath,	הכל בנשמה אחת,
to let it be known	להודיע
that they were all killed and hung	שכלם נהרגו ונתלו
like one.	כאחד.

36. Why is it customary to read the names of all ten sons of Haman in one breath?

And the custom is ideally to say	ונוהגין לכתחלה לומר
from (the words) חמש מאות איש	מן חמש מאות איש,
all in one breath.	הכל בנשימה אחת.
And after the fact (i.e. if one did not do so),	ובדיעבד,

even if he interrupted אפלו הפסיק
between (saying) the names of the ten sons of Haman בין עשרת בני המן,
he has fulfilled his obligation. יצא.

37. A certain קורא בעל קורא was unable to read the names of the ten sons of Haman in one breath, has the congregation fulfilled the *mitzvah* of hearing the *megillah*? _____

And what the custom is ומה שנהגין
in a few places בקצת מקומות
that the entire congregation says שכל הקהל אומרים
the (names of the) ten sons of Haman עשרת בני המן,
is not a proper custom, אינו מנהג נכון,
but rather the reader alone should say them, אלא הקורא לבד יאמרם,
and the congregation should listen והקהל ישמעו
like (during) the entire *megillah* (reading). כמו כל המגלה.

38. According to the author of the *שולחן ערוך*, should everyone also say the names of the ten sons of Haman out loud? _____

When the reader says (the words) כשאומר הקורא
etc., בלילה ההוא נדדה וגו',
he should raise his voice יגביה קולו,
for there is where the main part of the miracle starts. כי שם מתחיל עקר הנס.

And when he says (the words) וכשאומר
האגרת הזאת (this letter) האגרת הזאת,
he should shake the *megillah*. ונענע את המגלה.

39. Why does the בעל קורא raise his voice when saying נדדה? _____

40. What should the בעל קורא do when reading the words האגרת הזאת? Why? _____

סעיף ט"ו.

If someone has before them מי שיש לפניו
an unkosher *megillah* or a *Chumash* מגלה פסולה או חמש,
they should not read it together with the בעל קורא. לא יקרא עם שליח-הצבור.
For if he reads it פי אם הוא קורא,
he cannot concentrate אינו יכול לבון
to hear from the בעל קורא. לשמע מן שליח-הצבור.
And even if will have concentration ואפלו אם הוא כון,
maybe somebody else will hear שמה ישמע אחר
what he is reading מה שהוא קורא,
and he will not have concentration ולא כון
to what the בעל קורא is reading. לקריאת שליח-הצבור.
And so too, וכן

no person should help

לא יסייע שום אדם

(by reading) by heart

בְּעַל-פֶּה

to the קורא בְּעַל קורא.

לְשִׁלְיַת-הַצָּבוּר.

41. What are two reasons a person should not read aloud from a *Chumash* along with the קורא בְּעַל or read to the קורא בְּעַל to help him out? _____

And therefore,

וְלָכֵן

those four verses of redemption

אוֹתָן אַרְבָּעָה פְּסוּקֵי גְאֻלָּה

that the congregation says

שְׂאוּמְרִים הַקֹּהֵל

in a loud voice,

בְּקוֹל רָם,

the קורא בְּעַל needs to go back

צָרִיךְ שְׁלִיַת-הַצָּבוּר לְחַזֵּר

and read them

וְלִקְרוֹתָם

from a kosher *megillah*.

מִתּוֹךְ הַמְּגִלָּה הַכֹּשֶׁרָה.

42. Why does the קורא בְּעַל need to repeat the four *psukim* which the rest of the congregation says out loud? _____

סעיף ט"ז.

If somebody has already fulfilled their obligation	מי שפָּכַר יָצָא
with the reading of the <i>megillah</i> (i.e. he heard it)	בְּקִרְיַאת הַמְּגִלָּה,
and he is reading to be מוֹצִיא somebody else,	וְקוֹרֵא לְהוֹצִיא אֲחֵר,
if the one who needs to fulfill his obligation	אִם זֶה נִשְׁפָּרֵיךְ לְצֵאת
knows how to make the blessings on his own -	יֹדֵעַ בְּעַצְמוֹ לְבָרֵךְ אֶת הַבְּרָכוֹת,
he should make the blessings by himself.	יְבָרֵךְ בְּעַצְמוֹ.
And if it is a woman	וְאִם הִיא אִשָּׁה,
it is better	טוֹב יוֹתֵר
that the reader should make the blessings	שֶׁהַקּוֹרֵא יְבָרֵךְ,
and he says	וְאוֹמֵר,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ	וְצִוָּנוּ
לְשִׁמְעַ מְגִלָּה (to hear the <i>megillah</i>) ² .	לְשִׁמְעַ מְגִלָּה.

43. If a man who has already fulfilled the *mitzvah* is reading for another man, who should make the blessings? _____

44. If a man who has already fulfilled the *mitzvah* is reading for another woman, who should make the blessings? What do they say? _____

² Some opinions hold that women are obligated only to “hear” the *megillah* but not read it.

סעיף י"ז.

On <i>Shabbat</i> (that is not Purim)	בשבת (שאינו פורים)
one is allowed to move	מתירין לטלטל
the <i>megillah</i> (i.e. it is not <i>muktzah</i>).	את המגלה.
However,	ומכל מקום
if Purim falls on a Sunday	אם חל פורים ביום הראשון,
one should not bring the <i>megillah</i> on <i>Shabbat</i>	אין להביא בשבת את המגלה
to <i>shul</i> ,	לבית-הכנסת,
and even in a city	ואפלו בעיר
which has an <i>eiruv</i> ,	שהיא מתקנת בעירובין,
because	משום
it is preparing from <i>Shabbat</i> to the weekday.	דהוי מכין משבת לחל.

45. The בעל קורא forgot to bring his *megillah* to *shul* before *Shabbat* in a year where the first reading is on *Motzai Shabbat*, can he bring it to *shul* on *Shabbat* by day if there is an *eiruv* in the town? Why or why not? _____

סעיף י"ח.

A community	צבור
that does not have a בעל קורא	שאין להם שליח-צבור
who can read the read the <i>megillah</i>	שיכול לקרות את המגלה
with the <i>trop</i>	עם הטעמים
properly,	כראוי,
he (the בעל קורא) can read (it)	יכול לקרות
even without the <i>trop</i>	גם בלא טעמים,
as long as he reads the words	רק שיקרא את המבות
properly,	כראוי,
that the meaning should not be changed.	שלא ישתנה הענין.
For if he read	שאם קרא
instead of ומרדכי יושב (and Mordechai was sitting)	במקום ומרדכי יושב,
ישב (he sat),	ישב.
or instead of	או במקום
והמן נופל (and Haman was falling)	והמן נופל,
נפל (he fell),	נפל,
or something similar,	וכדומה,
even after the fact	אפלו כדיעבד
he has not fulfilled his obligation.	אינו יוצא.

46. The בעל קורא in *shul* made a mistake in pronunciation, what kind of mistake would require him to go back and read the words again? _____

And they can make in the *megillah*

ויכולין לעשות במגלה

nekudot and *trop* marks

נקודות וטעמים,

so that he can read properly,

שיקרא כהגון,

since it is a time of pressing need.

כיון שהיא שעת הדחק,

And this is better

והכי עדיף טפי

than one person reading

ממה שיקרא אחד

from a *Chumash* quietly (to the בעל קורא).

מתוך החמש בלחש,

For since

דכיון

this person who is reading from a *Chumash*,

שזה הקורא מתוך החמש,

even if he is reading quietly

אפלו הוא קורא בלחש,

he cannot concentrate

אינו יכול לכון דעתו

that he should hear from the בעל קורא

שישמע משליח-הצבור,

and (therefore) it comes out

ונמצא

that he only read from a *Chumash*

שקרא רק מתוך החמש,

and he does not fulfill his obligation.

ואינו יוצא.

And if this happened,

ואם ארע כן,

he needs to go back and hear it

צריך לחזור ולשמעה

from a kosher *megillah*.

מתוך מגלה כשרה.

47. A *shul* in a small community was stuck without an expert *בַּעַל קוֹרָא* for the *megillah*.

What is preferable – to add *nikudot* and *trop* to the *megillah* or to have someone look at a *Chumash* and whisper the correct pronunciation to the *בַּעַל קוֹרָא*? Why? _____

סעיף י"ט.

A community that does not have a kosher *megillah*

צבור שאין להם מגלה כשרה

which is according to the *halachah*,

כדינה,

in any event

מכל מקום

if it is written

אם היא כתובה

on parchment properly

על קלף כהלכתה,

just it is missing some words in the middle,

רק שחסרות איזו תבות באמצעה,

since it is not missing in it

כיון שלא חסר בה

a complete idea,

ענין אחד שלם,

they can read from it

כולין לקרות מתוכה

with the blessings,

עם הברכות,

and the mistake

והטעות

the reader should read

קרא הקורא

by heart,

בעל-פה,

or someone should say it to him quietly

או יאמר לקניו בלחש

from a *Chumash*.

מתוך החמש.

However, if there is no *megillah* at all

אבל אם אין מגילה כלל

or it is missing a complete idea,

או שחסר בה ענין אחד שלם

or it is missing in it (something)

או שחסר בה

at the beginning or end,

בתחלה או בסוף,

they read from a *Chumash*

קורין מתוך החמש

each one on their own

כל אחד בפני עצמו

and they don't make any blessings.

ואין מברכין.

And an individual that has nothing

ויחיד שאין לו

but a non-kosher *megillah*,

רק מגילה פסולה,

reads it

קורא בה

without the blessings.

בלא ברכות.

48. A certain *shul* had a *megillah* that was rubbed out to the point that a number of words were missing or difficult to read. At what point is the *megillah* no longer kosher for reading? (2) _____

49. Can a blessing be recited over a *megillah* that is missing a few words? _____

50. Can a blessing be recited when reading from a non-kosher *megillah* or a *Chumash*? _____

סעיף כ'.

A mourner within their seven day mourning period,

אבל תוך שבועה,

follows all the rules of mourning,

נוהג בכל דיני אבלות,

and he is forbidden to see

ואסור לראות

all forms of happiness.

כל מיני שמחה.

However,

אך

(regarding) wearing shoes

בנעילת הסנדל

and sitting on a bench (i.e. not low or on the floor)

וישבה על גבי ספסל,

he is permitted,

מותר,

for these are things

מפני שהם דברים

which are seen by all.

הנראים לכל.

At night,

בלילה,

if he can gather a *minyan* in his house

אם יכול לאסוף מנן בביתו

to read the *megillah*

לקרות המגלה,

it is better.

מוטב.

And if it not,

ואם לאו,

he should pray at his house

יתפלל בביתו

and he should go to *shul*

וילך לבית-הכנסת

to hear the *megillah*.

לשמע המגלה.

And if it falls on *Motzai Shabbat*

ואם חל במוצאי-שבת,

he should go to *shul*

לך לבית-הכנסת

after סעודה שלישית

לאחר סעודה שלישית

while it is still daytime.	בעוד יום.
And by day,	וביום,
he goes to <i>shul</i>	הולך לבית-הכנסת
for the prayers and the <i>megillah</i> .	לתפלה ולמגלה.

סעיף כ"א.

If someone has a relative who died	מי שמת לו מת
on Ta'anit Esther	בתענית אסתר
and at night he is an <i>אונן</i>	ובלילה הוא אונן
before the burial,	קדם הקבורה,
he should hear the reading of the <i>megillah</i>	ישמע קריאת המגלה
from someone else.	מאחר.
And he should not eat meat	ולא יאכל בשר
and he should not drink wine,	ולא ישתה יין,
for at night	כי בלילה
his is not obligated to have a meal,	אינו חייב במשתה.
and by day	וביום
after leaving <i>shul</i>	לאחר יציאה מבית-הכנסת,
they bury the person who died	קוברין את המת
and then he should pray	ואחר כך יתפלל
and read the <i>megillah</i>	ויקרא את המגלה
or hear it from someone else.	או ישמע מאחר.

And if he heard the reading of the <i>megillah</i>	ואם שמע קריאת המגלה
before the burial,	קדם הקבורה,
he has fulfilled his obligation.	יצא.
However,	ומכל מקום
it is proper	נכון
that he should go back	שיחזור
and read it without the blessings.	ויקראה בלא ברכות.
And he should not wear <i>tefillin</i>	ותפלין לא יניח
even after the burial	אפלו אחר הקבורה,
since it is the first day	כיון שהוא יום ראשון
of his mourning.	באבלו.
And someone who is an <i>אונן</i> on the day of Purim	ואונן בפורים ביום,
is permitted to have meat and wine.	מתר בבשר ויין.

סעיף כ"ב.

In the morning,	שחרית,
we arise early to go to <i>shul</i> .	משפמיין לבית-הכנסת.
After <i>שמונה-עשרה</i>	לאחר שמונה-עשרה
we say half <i>kaddish</i>	אומרים חצי קדיש
and we read in the Torah	וקורין בתורה
the section of <i>ויבא עמלק</i>	בפרשת ויבא עמלק
three people,	תלתא גברי,

and afterwards

ואחר כך

half *kaddish*.

חצי קדיש.

51. Which portion of the Torah is read on Purim morning? What does it discuss?

52. Challenge: What is unique about the reading of the Torah on Purim morning that does not happen on any other occasion during the year? (Hint: It has to do with the number of *psukim* read.) _____

And after they put back the *Sefer Torah*

ולאחר שמכניסין את ספר-התורה,

they read the *megillah*.

קורין את המגלה.

After the last blessing (i.e. after reading the *megillah*)

לאחר ברכה אחרונה

who do not say by *shacharit*

אין אומרים בשחרית

(the blessing of) *אשר הניא*.

אשר הניא.

And after he completed

ולאחר שסיים

(the blessing of) *האל המושיע*

האל המושיע,

we say *שושנת יעקב* etc.,

אומרים שושנת יעקב וכו'.

and we say *אשרי*

ואומרים אשרי,

(followed by) *ובא לציון*

ובא לציון,

(and) complete *kaddish* with *תתקבל*.

קדיש שלם עם תתקבל.

And one should not take off their *tefillin*

ואין להלויז את התפלין

until after the reading of the <i>megillah</i> ,	עד לאחר קריאת המגלה,
because it is says by it,	משום דכתיב בה,
ויקר (and honor)	ויקר,
and we expound	ודרשינו,
these are (a reference to the mitzvah of) <i>teffilin</i> .	אלו תפלין.
If there is a <i>brit milah</i>	אם יש מילה,
we do the circumcision before reading the <i>megillah</i>	מלין קדם קריאת המגלה,
because it is written	משום דכתיב,
וששון (and joy)	וששון,
this is (a reference to the <i>mitzvah</i> of) <i>milah</i> .	זו מילה.

53. Why is it especially appropriate to wear *tefillin* during the reading of the *megillah*?

סעיף כ"ג.

A city which is surrounded by a wall	עיר שהיא מקפת חומה
from the days of Yehoshuah the son of Nun	מימות יהושע בן-נון,
we read in it (the <i>megillah</i>)	קורין בה
on the fifteenth (day of Adar)	בחמשה עשר
and it is not common in our provinces.	ולא שכיחי במדינותינו.

54. On which day of Adar do cities with walls around them from the times of

read the *megillah*? יהושע בן נון

סימן קמ"ב הלכות משלוח מנות איש לרעהו ומתנות לאביונים וסעודת פורים וכו' י' סעיפים.

The Laws of משלוח מנות, מתנות לאביונים, and the meal of Purim.

סעיף א'.

Every person is obligated to send

חוב כל אדם לשלוח

at the very least

לכל הפחות

to one person

לאדם אחד

two portions (of food),

שתי מנות,

because it is written,

דכתיב,

“And the sending of portions (plural)

ומשלוח מנות

each man to his friend (singular)”,

איש לרעהו,

which implies

משמע

(at least) two portions to one (person).

שתי מתנות לאחד.

1. How many food items does one need to send in order to fulfill their obligation of

משלוח מנות? _____

2. To how many people does one need to send משלוח מנות to in order to fulfill the

mitzvah? _____

3. Explain the source for the answer to the previous two questions. How do we

know how much needs to be sent and to how many people? _____

קיצור שלחן ערוך סימן קמ"ב

And anyone who increases to send portions (of food) to friends, they are praised.	וְכָל הַמְרַבֵּה לְשִׁלוּחַ מְנוֹת לְרֵעִים, הָרִי זֶה מְשֻׁבַּח.
In any event, it is better to increase in (giving) presents to the poor than to increase his meal and to send portions (of food) to friends.	וּמִכָּל מְקוֹם מוֹטָב לְהִרְבּוֹת בְּמִתְּנוּת לְאַבְיוֹנִים מִלְּהִרְבּוֹת בְּסַעֲוֹדָתוֹ וּבְמִשְׁלוּחַ מְנוֹת לְרֵעִים,
For there is no greater and more wonderful joy before Hashem but to make happy the hearts of the poor and orphans and widows.	כִּי אֵין שְׂמֵחָה גְדוֹלָה וּמִפְאָרָת לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ-הוּא אֲלֵא לְשִׂמְחַת לֵב עֲנִיִּים וַיְתוּמִים וְאַלְמָנוֹת.
And one who gladdens the hearts of these unfortunate people, is comparable to the <i>shechinah</i> like it says (about Hashem),	וְהַמְשִׁיחַ לֵב הָאֲמֻלְלִים הָאֵלוּ, דוֹמָה לְשִׁכִּינָה, שְׁנֵאמַר,
“To revive the spirit of the downtrodden and to revive the hearts of those who are oppressed.”	לְהַחְיֹת רוּחַ שְׁפֵלִים וּלְהַחְיֹת לֵב נִדְכָּאִים.

4. Moshe has one hundred dollars set aside for Purim, should he spend more on presents to the poor, or his Purim meal? Why? _____

סעיה ב'.

It is not called "portions" (i.e. משלוח מנות)	לא נקרא מנות
only something that is capable of being eaten	אֵלָא דְבַר שְׂרָאֵי לְאֹכֹל
the way it is	כְּמֹת שֶׁהוּא
without any preparation,	כְּלֵי תְקוּן,
like cooked meat and fish	כְּגֹוֹן בְּשָׂר וְדָגִים מְבֻשְׁלִים
but not (when it is) raw.	וְלֹא חַיִּים,
Or (one can send) different types of sweets,	אוּ מֵינֵי מְתִיקָה
or fruits,	אוּ פְרוֹת,
or a cup of wine,	אוּ כּוֹס יַיִן
and honey water,	וּמֵי-דְבַשׁ
and things like them.	וְכִיּוֹצֵא בָהֶם.

5. Mr. Klien wanted his poor neighbor to enjoy their Purim meal, so he sent them a large piece of raw meat which they were able to cook and enjoy in time for the Purim meal and he also sent them a jar of applesauce that they used for desert. If this was the only משלוח מנות that Mr. Klien sent, has he fulfilled the *mitzvah*? Why or why not? _____

סעיה ג'.

Every person,	כל אדם
even the poorest Jew	אפלו עני שבִּישְׂרָאֵל
who receives charity (to survive)	הַמְקַבֵּל צְדָקָה,
is obligated to give	חַיֵּב לַתּוֹן
at the very least	לְכָל הַפְּחוּת
two presents	שְׁתֵּי מַתָּנוֹת
to two poor people,	לְשְׁנֵי עֲנִיִּים,
i.e. one present	דִּהְיִנוּ מַתָּנָה אַחַת
to every one (of them),	לְכָל אֶחָד,
like it is written (in the <i>megillah</i>),	דְּכָתִיב,
“And presents (plural) to the poor (plural)”,	וּמַתָּנוֹת לְאֶבְיוֹנִים,
which implies	מִשְׁמַע
two presents	שְׁתֵּי מַתָּנוֹת
to two poor people.	לְשְׁנֵי עֲנִיִּים.

6. Mr. Z was extremely poor, he used to collect money on street corners to live, is he obligated to give מתנות לאביונים _____

7. At a minimum a person needs to give מתנות לאביונים to at least _____ people.

What is the source for this? _____

And we are not particular about the money of Purim,	ואין מדקדקים במעות פורים,
rather all those who extend their hand to take -	אלא כל הפושט יד לטול,
we give to him.	נותנים לו.
And someone who is in a place	ומי שהוא במקום
that there are no poor people there	שאין שם עניים,
should set aside the money with him	יעכב את המעות אצלו,
until he comes across poor people	עד שיזדמנו לו עניים
or he should send it to them.	או ישלחם להם.

8. On Purim Yossi saw somebody asking for charity on the street but wasn't sure if the person really needed it, should he give him a donation anyway? Why? _____

9. If someone lives in an area that does not have poor people, what should they do with the money they set aside for מתנות לאביונים (2) _____

סעיה ד'.

Also the women are obligated	גם הנשים חייבות
to send משלוח מנות	במשלוח מנות
and (to give) presents to the poor.	ומתנות לאביונים.
(Regarding) משלוח מנות,	משלוח מנות,
a woman should send to another woman	תשלח אשה לאשה
and a man (should send משלוח מנות) to another man.	ואיש לאיש.
However, מתנות לאביונים,	אבל מתנות לאביונים,

a woman can also send to a man
and so too vice versa.
Some women rely on their husbands
(and assume) that they send also for them,
and it is not correct
but rather they should be strict (to give on their own).

יכולה גם אשה לשלוח לאיש,
וכן בהפך.
קצת נשים סומכות על בעליהן
שהם שולחים גם בשבילן,
ואינו נכון,
אלא יש להחמיר.

10. Is it considered proper for a man to send מנות משלוח מנות or לאביונים to a woman or vice versa? _____

11. Challenge: Why is there a difference between מנות משלוח מנות and לאביונים regarding this halacha? _____

סעיה ה'.

We are obligated to eat and drink
and be happy on Purim.
Also on the night of the fourteenth (of Adar)
he should be happy
and have a little bit of a bigger meal.
And when it falls on *Motzai Shabbat*,
even though he needs to conduct on *Shabbat*
the third meal,

חובבים לאכול ולשתות
ולשמוח בפורים.
גם בליל ארבעה עשר
ישמח
וירבה קצת בסעודה.
וקשהל במוצאי שבת,
אף שצריך לעשות בשבת
סעודה שלישית,

(still) he should eat a little less by day

ימעט קצת באכילתו ביום,

to make room

לתן מקום

for the meal on the night of Purim.

לסעודת ליל פורים.

12. If Purim falls out on *Motzai Shabbat*, should one eat less during *שלישית* in order to eat a meal on *Motzai Shabbat*? _____

However,

ומכל מקום

at the meal that we conduct at night

בסעודה שעושין בלילה,

one does not fulfill their obligation,

אין יוצאין ידי חובתן,

because the main meal

דעקר הסעודה

its *mitzvah* is to be by day,

מצוותה שתהא ביום,

like it says,

דכתיב,

“**Days** of feasting”.

ימי משתה.

13. If somebody only had a meal on the night of Purim, have they fulfilled their obligation to have a meal on Purim? _____

14. How do we know the main Purim meal is supposed to be by day? _____

And one should light candles

ויש להדליק נרות

as a sign of happiness and Yom Tov

דרך שמחה ויום-טוב

even when the meal is conducted by day.

גם בפעושים הסעודה ביום.

And also on the night of the fifteenth,

וגם בליל חמשה עשר,

one needs to act happy a little.

צריך לשמח קצת.

Also presents to the poor
and (the sending of) portions to his friend,
needs to be by day.

גם מתנות לאביונים
ומנות לרעהו,
צריך להיות ביום.

15. If somebody gave מנחה משלוח or מתנות לאביונים only by night, have they fulfilled their obligation? _____

And since they (i.e. people) are busy with משלוח מנות, ומשום דטרידי במשלוח מנות,
we conduct a portion of the (Purim) meal by night. עושים מקצת סעודה בלילה.
And we pray *minchah* ומתפללים מנחה
while the day is still long, בעוד היום גדול,
and we do the meal ועושין את הסעודה
after *minchah*. לאחר מנחה.
And we need to do וצריך ללעשות
at the very least על-כל-פנים
most of the meal by day. רב הסעודה ביום.
And when it falls on Friday, וכשתל בערב שבת,
we do it in the morning, עושין אותה בשחרית,
because of the honor of *Shabbat*. מפני כבוד שבת.

16. The Schwartz family was very busy distributing מנות משלוח and מתנות לאביונים on Purim day. How much of their meal needs to be conducted during the day? _____

- a) All of their meal b) Most of their meal c) At least some of their meal

17. Challenge: Why is it better to have the meal after *minchah* on Purim? _____

And it is good to be a little involved in Torah study	וטוב לעסק קצת בתורה
before the meal begins.	קדם שמתחיל הסעודה.
And support for this (can be found in the verse),	וקמך לדבר,
“For the Jews there was light”,	ליהודים הייתה אורה,
and we expound	ודרשינו.
light – this is (a reference to) Torah.	אורה, זו תורה.

18. Where is the fact that the Jews learned Torah alluded to in the *megillah*? _____

19. What do many people do because of this on the day of Purim? _____

Some say,	יש אומרים,
that one should eat	שיש לאכל
different types of beans (or legumes)	מיני זרעונין
on Purim	בפורים,
to remember the beans	זכר לזרעונין
that Daniel and his friends ate in Bavel,	שאכלו דניאל וחבריו בבבל,
and to remember the beans that Esther ate.	וזכר לזרעונין שאכלה אסתר.
For it is found in the Gemarah,	דאימא בגמרא,

“He changed her and her maids for the good”, וישנה ואת-נערוהיה לטוב,
(this means) that he gave her beans (to eat). שנהאכילה זרעונים.
The laws of ברכת המזון in על הנסים, דיני על הנסים בברכת המזון,
see (סימן מ"ד סעיף ט"ז¹, י"ז). עגן סימן מ"ד סעיף ט"ז, י"ז).

20. Challenge: If somebody totally forgot to say in על הנסים on Purim, do they need to repeat ברכת המזון? _____

סעיף ו'.

Since the entire miracle כיון שכל הנס
was through wine, הנה על ידי היין,
(as) Vashti was removed ושתי נטרדה
at the feast of wine במשתה היין
and Esther came in her place, ובאה אסתר במקומה,
and so too the subject of Haman and his downfall וכן ענין המן ומפלתו
was through wine, הנה על ידי יין,
therefore לכן
our rabbis of blessed memory obligated חיבו רבותינו זכרונם לברכה,
(one) to get drunk with wine. להשתכר ביין.

¹ סימן מ"ד סעיף ט"ז. בתנקה ובפורים אם שכח לומר על הנסים, ולא נזכר עד לאחר שאמר את השם מחתימת הברכה, שאמר, ברוך אתה ה', אינו חוזר. אף בתוך הרמון יאמר, הרמון הוא יעשה לנו נסים ונפלאות, כמו שעשה לאבותינו בימים ההם בזמן הזה בימי מתתיהו וכו', בימי מרדכי וכו'.

21. Why is there an obligation (for an adult) to get drunk from wine on Purim?

And they said,

ואמרו,

“A person is obligated to get drunk on Purim

חייב איניש לבסומי בפוריא

until he does not know

עד דלא ידע

(the difference) between cursed be Haman

בין ארור המן

and blessed be Mordechai.

לברוך מרדכי.

22. How drunk is a person supposed to become on Purim? _____

And at the very least,

ולפחות

he should drink more than what he is used to,

לשתה יותר מהרגלו,

in order to remember the great miracle,

כדי לזכר את הנס הגדול,

and he should sleep (due to his drinking).

ויישן.

And since he sleeps

ומתוך שישן,

he does not know

אינו יודע

(the difference) between cursed be Haman

בין ארור המן

to blessed be Mordechai.

לברוך מרדכי.

23. If somebody finds it difficult to get drunk to the point where they don't know the difference between *המון* and *ברוך מרדכי*, what else can they do to fulfill this obligation? _____

However,	ואולם
someone who is weak by nature	מי שהוא חלוש בטבעו,
and so too someone who knows about himself	וכן מי שיוֹדע בעצמו
that through this	שעל ידי כן
he will G-d forbid belittle	יזלזל חס-ושלום
some sort of <i>mitzvah</i> ,	באיזו מצוה,
(or) in a blessing,	בברכה,
or with a prayer,	או בתפלה,
or if he would G-d forbid come	או שיבוא חס-ושלום
to light headedness (i.e. he will be frivolous),	לקלות-ראש,
it is better that he should not get drunk,	מוטב שלא ישתכר,
and all his actions should be for the sake of heaven.	וכל מעשיו יהיו לשם-שמים.

24. If somebody knows they are less likely to act properly when making a *ברכה* or *davening*, is it better for them not to get drunk or should they get drunk anyway to remember the miracle? _____

סעיף ז'.

A mourner	האבל,
even within <i>shivah</i> (the seven days of mourning)	אפילו תוך שבועה,
is obligated (to give) מתנות לאביונים,	חוב במתנות לאביונים,
and also to send "portions" to his friend.	וגם לשלוח מנות לרעהו.
However,	ומכל מקום
he should not send something	לא ישלח דבר
of happiness.	של שמחה.
However, to a mourner	אבל לאבל,
one does not send משלוח מנות	אין שולחין מנות
all twelve months,	כל שנים-עשר חדש,
even something that is not of happiness.	אפילו דבר שאינו של שמחה.
If he is a poor person,	אם הוא עני,
one is permitted to send him money,	מתר לשלוח לו מעות
or something else	או שאר דבר
that is not of happiness.	שאינו של שמחה.
And if there is not in that place	ואם אין במקום ההוא
only the mourner with someone else,	רק האבל עם אחר,
he (the other person) is obligated to send to him	חוב לשלוח לו,
in order to fulfill	כדי לקיים
the <i>mitzvah</i> of משלוח מנות.	מצות משלוח מנות
(The law of an אונן,	(דיו האונן,
see earlier קמ"א סעיף כ"א).	עני לעיל סימן קמ"א סעיף כ"א).

25. Is a mourner obligated to send מנחת מצלות on Purim? _____

26. Mrs. Goldstein thought it would be nice to send מנחת מצלות to a new member of their *shul* Mrs. Cohen who recently lost her mother. Is this permitted? _____

סעיף ה'.

One should not do work on Purim,
and one who does work on it
does not see from that work
a sign of blessing
forever.

אין לעשות מלאכה בפורים.
ומי שעושה בו מלאכה,
אינו רואה מאותה מלאכה
סימן ברכה
לעולם.

27. Mr. Gross was thinking of opening his jewelry shop for a few hours on Purim.

Why is this not a good idea? _____

And through a non-Jew
it is permitted.

ועל ידי גוי,
מתר.

And one is allowed to engage in trade.

ומתר לעסק בקרקמטא.

And so too is permitted to write

וכן מתר לכתב

even a letter of correspondence,

אפלו אגרת שלום,

and also his debts

וכן חובותיו

and everything

וכל דבר

that does not require great examination.

שאינו צריך עיון גדול,

And certainly (one is permitted) to write

וכל-שכן לכתב

(something related to) a *mitzvah* matter

דבר מצוה

or to do some other *mitzvah* matter.

או לעשות שאר דבר מצוה.

And so too for a Purim need

וכן לצורך פורים,

it is permitted to do

מתר לעשות

even absolute acts of work.

אפילו מלאכות גמורות.

28. Mr. Smith the plumber got a call from Mrs. Moskowitz that there is a flood in her house. Is Mr. Smith allowed to go and fix Mrs. Moskowitz's leak on Purim?

Why or why not? _____

סעיה ט'.

The day of the fifteenth day of Adar

יום חמשה-עשר באדר

is called by us Shushan Purim.

נקרא אצלנו שושן פורים.

We don't say *tachanun* on it

אין אומרים בו תחנון,

and not א-ל ארף אפים,

ולא א-ל ארף אפים,

and not למנצח.

ולא למנצח.

It is also forbidden

ואסור גם כן

(to conduct) a eulogy or to fast.

בהספד ותענית.

And we act on it

ונוהגין בו

(with) a little bit of feasting and happiness.

קצת משתה ושמחה,

However,

אבל

we do not say על הנסים

אין אומרים על הנסים.

29. Should one have a meal on שושן פורים to celebrate the miracle of Purim? _____

30. Does one say על הנסים on שושן פורים? _____

One is permitted to make on it a wedding ומותרין לעשות בו נשואין,
since we do not read on it ביום שראוי אנו קורין בו
the *megillah*. את המגלה.

However, אבל
on the day we read the *megillah*, ביום שקורין את המגלה,
that then is the main (time of) happiness שאז עקר השמחה,
we don't make a wedding on it, אין עושין בו נשואין,
because משום
we don't mix one happy occasion with another. דאין מערבין שמחה בשמחה.

31. Why is one allowed to get married on שושן פורים but not on Purim itself? _____

32. Challenge: What might be a reason for the rule of אין מערבין שמחה בשמחה?

סעיה י'.

The day of the fourteenth and the fifteenth

יום ארבעה עשר וחמשה עשר

that is in the first Adar,

שבאדר הראשון

we also don't say on them,

גם בן אין אומרים בהם

neither תחנון,

לא תחנון,

nor א-ל ארף אפים,

ולא א-ל ארף אפים,

and not למנצח,

ולא למנצח,

and they are forbidden

ואסורין

(to conduct) a eulogy or to fast.

בהקפד ותענית.

And on the day of the fourteenth,

וביום ארבעה עשר,

we increase a little bit in the meal.

מרבית קצת בסעודה.

33. In a leap year, in what way are the fourteenth and the fifteenth of the first Adar

similar to the fourteenth and fifteenth of the second Adar?(5) _____

34. Should one have a meal on the fourteenth day of the first Adar? _____