

THE VASHTI BALL

MEGILLAH

Megillah Character Explanations
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Laws regarding the Megila Reading:

- We are obligated to hear the Megillah reading twice: once on Purim eve and again on Purim day.
- It is crucial to hear every word of the Megillah reading. As such, *graggers* should be sounded only when Haman's name is read, at which point the reader waits until quiet is restored before resuming. (According to Chabad custom, the *graggers* are sounded only when Haman's name is mentioned in conjunction with an adjective, e.g. "son of Hamdata," or "the Jew hater.") It is also advisable to turn off your cell phone for the duration of the reading.
- Stand while the reader recites the blessings and answer "Amen." You may be seated while the Megillah is read.
- The verses in bold are read aloud, in unison, by the congregation, and are then repeated by the reader.
- When listening to the *Shehecheyanu* blessing before the daytime reading, have in mind that this blessing also covers the other mitzvot of the day: charity for the poor, sending food packages, and the festive Purim meal.

Megilat Esther

Before the Megillah is read, the reader recites the following three blessings and all those listening answer Amen as indicated:

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the reading of the Megillah. (Amen)

Blessed are You, Lord our God, King of the universe, who performed miracles for our forefathers in those days, at this time. (Amen)

Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion. (Amen)

Chapter 1

Now it came to pass in the days of Ahasuerus -- he was the Ahasuerus who reigned from Hodu to Cush, one hundred twenty-seven provinces. In those days, when King Ahasuerus sat on the throne of his kingdom, which was in Shushan the capital. In the third year of his reign, he made a banquet for all his princes and his servants, the army of Persia and Media, the nobles, and the princes of the provinces [who were] before him. When he showed the riches of his glorious kingdom, and the splendor of his excellent majesty, many days, yea one hundred and eighty days. And when these days were over, the king made for all the people present in Shushan the capital, for [everyone] both great and small, a banquet for seven days, in the court of the garden of the king's orchard. [There were spreads of] white, fine cotton, and blue, embroidered with cords of linen and purple, on silver rods and marble columns; couches of gold and silver, on a pavement of green, white, shell, and onyx marble. And they gave them to drink in golden vessels, and the vessels differed from one another, and royal wine was plentiful according to the bounty of the king. And the drinking was according to the law [with] no one

מגילת אסתר

קורא המגילה מברך:

ברוך אתה יהוה אלהינו מלך העולם. אשר קדשנו במצותיו וצונו על מקרא מגילה (אמן)

ברוך אתה יהוה אלהינו מלך העולם. שעשה נסים לאבותינו בימים ההם בזמן הזה (אמן)

ברוך אתה יהוה אלהינו מלך העולם. שהחיינו וקיימנו והגיענו לזמן הזה (אמן)

פרק א

א ויהי בימי אחשוורוש: הוא אחשוורוש, המלך מהדו ועד-כוש--שבע ועשרים ומאה, מדינה. ב בימים, ההם-- כשבת המלך אחשוורוש, על כסא מלכותו, אשר בשושן הבירה. ג בשנת שלוש, למלכו, עשה משתה, לכל-שריו ועבדיו: חיל פרס ומדי, הפרתמים ושרי המדינות--לפניו. ד בהראתו, את-עשר כבוד מלכותו, ואת-יקר, תפארת גדולתו; ימים רבים, שמונים ומאת יום. ה ובמלואת הימים האלה, עשה המלך לכל-העם הנמצאים בשושן הבירה למגדול ועד-קטן משתה--שבעת ימים: בחצר, גנת ביתן המלך. ו חור כרפס ותכלת, אחוז בחבלי-בוץ וארגמן, על-גלילי כסף, ועמודי שש; מטות זהב וכסף, על רצפת בהט-ושש-- ודר וסחרת. ז והשקות בכלי זהב, וכלים מפלים שונים; ויין מלכות רב, כיד המלך. ח והשתיה כדת, אין אנס: כי-כן יסד המלך, על כל-רב ביתו--לעשות, כרצון איש-ואיש.

ט גם ושתיה המלכה, עשתה משתה

coercing, for so had the king ordained upon every steward of his house, to do according to every man's wish.

Also, Vashti the queen made a banquet for the women, in the royal house of King Ahasuerus. On the seventh day, when the king's heart was merry with wine, he ordered Mehuman, Bizzetha, Harbona, Bigtha and Abagtha, Zethar, and Carcas, the seven chamberlains who ministered in the presence of King Ahasuerus. To bring Vashti the queen before the king with the royal crown, to show the peoples and the princes her beauty, for she was of comely appearance. But Queen Vashti refused to come at the king's behest which was [brought] by the hand of the chamberlains, and the king became very wroth, and his anger burnt within him.

And the king said to the wise men who knew the times-for so was the king's custom, [to present the case] before all who knew law and judgment. And the nearest to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, who sat first in the kingdom. "According to the law, what shall be done to Queen Vashti, inasmuch as she did not comply with the order of the king, [brought] by the hand of the chamberlains?"

Then Memucan declared before the king and the princes, "Not against the king alone has Vashti the queen done wrong, but against all the princes and all the peoples that are in all King Ahasuerus's provinces. For the word of the queen will spread to all the women, to make them despise their husbands in their eyes, when they say, 'King Ahasuerus ordered to bring Vashti the queen before him, but she did not come.' And this day, the princesses of Persia and Media who heard the word of the queen will say [the like] to all the princes of the king, and [there will be] much contempt and wrath. If it please the king, let a royal edict go forth from before him, and let it be inscribed in the laws of Persia and Media, and let it not be revoked, that Vashti did not come before King Ahasuerus, and let the king give her royal position to her peer who is better than she. And let the verdict of the king be heard throughout his entire kingdom, although it is great, and all the women shall give honor to their husbands, both great and small." And the matter pleased the king and the princes, and the king did according to the word of Memucan. And he sent letters to all the king's provinces, to every province according to its script, and

נשים--בית, המלכות, אשר, למלך אחשוורוש. י ביום, השביעי, כטוב לב-המלך, ביין--אמר למהומן בותא חרבונא בגתא ואבגתא, ותר וכרכס, שבעת הסריסים, המשרתים את-פני המלך אחשוורוש. יא להביא את-ושתיה המלכה, לפני המלך--בכתר מלכות: להראות העמים והשרים את-יפיה, כי-טובת מראה היא. יב ותמאן המלכה ושתיה, לבוא בדבר המלך, אשר, ביד הסריסים; ויקצף המלך מאד, וחתתו בערה בו.

יג ויאמר המלך, לחכמים ידעי העתים: כי-כן, דבר המלך, לפני, כל-ידעי דת ודין. יד והקרב אליו, כרשנא שתר אדמתא תרשיש, מרס מרסנא, ממוכן--שבעת שרי פרס ומדי, ראי פני המלך, הישבים ראשנה, במלכות. טו כדת, מה-לעשות, במלכה, ושתיה--על אשר לא-עשתה, את-מאמר המלך אחשוורוש, ביד, הסריסים.

טז ויאמר מומכן (ממוכן), לפני המלך והשרים, לא על-המלך לבדו, עותה ושתיה המלכה: כי על-כל-השרים, ועל-כל-העמים, אשר, בכל-מדינות המלך אחשוורוש. יז כי-יצא דבר-המלכה על-כל-הנשים, להבזות בעליהן בעיניהן: באמרם, המלך אחשוורוש אמר להביא את-ושתיה המלכה לפניו--ולא-באה. יח והיום הזה תאמרנה שרות פרס-ומדי, אשר שמעו את-דבר המלכה, לכל, שרי המלך; וכדי, בזיון וקצף. יט אם-על-המלך טוב, יצא דבר-מלכות מלפניו, ויכתב בדת פרס-ומדי, ולא יעבור: אשר לא-תבוא ושתיה לפני המלך אחשוורוש, ומלכותה יתן המלך, לרעותה הטובה ממנה. כ ונשמע פתגם המלך אשר-יעשה בכל-מלכותו, כי רבה היא; וכל-הנשים, יתנו יקר לבעליהן--למגדול, ועד-קטן. כא וייטב, הדבר, בעיני המלך, והשרים; ויעש המלך, כדבר ממוכן. כב וישלח ספרים, אל-כל-מדינות המלך--אל-מדינה ומדינה ככתבה, ואל-עם ועם כלשונה: להיות כל-איש שרר בביתו, ומדבר כלשון עמו.

to every nationality according to its language, that every man dominate in his household and speak according to the language of his nationality.

Chapter 2

After these events, when King Ahasuerus's fury subsided, he remembered Vashti and what she had done, and what had been decreed upon her. And the king's young men, his servants, said, "Let them seek for the king young maidens of comely appearance. And let the king appoint commissioners to all the provinces of his kingdom, and let them gather every young maiden of comely appearance to Shushan the capital, to the house of the women, to the custody of Hege, the king's chamberlain, the keeper of the women, and let their ointments be given them. And let the maiden who pleases the king reign instead of Vashti." And the matter pleased the king, and he did so.

There was a Jewish man in Shushan the capital, whose name was Mordechai the son of Jair the son of Shimei the son of Kish, a Benjamite, who had been exiled from Jerusalem with the exile that was exiled with Jeconiah, king of Judah, which Nebuchadnezzar, king of Babylon, had exiled. And he had brought up Hadassah, that is Esther, his uncle's daughter, for she had neither father nor mother, and the maiden was of comely form and of comely appearance, and when her father and mother died, Mordechai took her to himself for a daughter. And it came to pass, when the king's order and his decree were heard, and when many maidens were gathered to Shushan the capital, to the custody of Hegai, that Esther was taken to the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she won his favor, and he hastened her ointments and her portions to give [them] to her, and the seven maidens fitting to give her from the king's house, and he changed her and her maidens to the best [portions in] the house of the women. Esther did not reveal her nationality or her lineage, for Mordechai had ordered her not to reveal it. And every day, Mordechai would walk about in front of the court of the house of the women, to learn of Esther's welfare and what would be done to her. And when each maiden's turn arrived to go to King Ahasuerus, after having been treated according to the practice prescribed for the women, for twelve months, for so were the days of

פרק ב

א אחר, הדברים האלה, כשן, חמת המלך אחשוורוש--זכר את-ושתי ואת אשר-עשתה, ואת אשר-נגזר עליה. **ב** ויאמרו נערי-המלך, משרתיו: יבקשו למלך נערות בתולות, טובות מראה. **ג** ויפקד המלך פקידים, בכל-מדינות מלכותו, ויקבצו את-כל-נערה-בתולה טובת מראה אל-שושן הבירה אל-בית הנשים, אל-יד הגא סריס המלך שמר הנשים; ונתון, תמרקיהן. **ד** והנערה, אשר תיטב בעיני המלך--תמלך, תחת ושתי; ויטב הדבר בעיני המלך, ויעש כן.

ה איש יהודי, היה בשושן הבירה; ושמו מרדכי, בן יאיר בן-שמעי בן-קיש--איש ימיני. **ו** אשר הגלה, מירושלים, עם-הגלה אשר הגלתה, עם יכניה מלך-יהודה--אשר הגלה, נבוכדנצר מלך בבל. **ז** ויהי אמן את-הדסה, היא אסתר בת-דוד--כי אין לה, אב ואם; והנערה יפת-תאר, וטובת מראה, ובמות אביה ואמה, לקחה מרדכי לו לבת. **ח** ויהי, בהשמע דבר-המלך ודתו, ובהקבץ נערות רבות אל-שושן הבירה, אל-יד הגי; ותלקח אסתר אל-בית המלך, אל-יד הגי שמר הנשים. **ט** ותיטב הנערה בעיניו, ותשא חסד לפניו, ויבהל את-תמרוקיה ואת-מנותה לתת לה, ואת שבע הנערות הראיות לתת-לה מבית המלך; וישנה ואת-נערותיה לטוב, בית הנשים. **י** לא-הגידה אסתר, את-עמה ואת-מולדתה: כי מרדכי צוה עליה, אשר לא-תגיד. **יא** ובכל-יום ויום--מרדכי מתהלך, לפני חצר בית-הנשים: לדעת את-שלום אסתר, ומה-יעשה בה. **יב** ובהגיע תר נערה ונערה לבוא אל-המלך אחשוורוש, מקץ היות לה כדת הנשים שנים עשר חדש--כי כן ימלאו, ימי מרוקיהן: ששה חדשים, בשמן המר, וששה חדשים בבשמים, ובתמרוקי הנשים. **יג** ובזה, הנערה באה אל-המלך--את כל-אשר תאמר ינתן לה, לבוא עמה, מבית הנשים, עד-בית המלך. **יד** בערב היא

their ointments completed, six months with myrrh oil, and six months with perfumes, and with the ointments of the women. Then with this the maiden would come to the king; whatever she would request would be given to her to come with her from the house of the women to the king's house. In the evening she would go, and in the morning she would return to the second house of the women, to the custody of Shaashgaz, the king's chamberlain, the guard of the concubines; she would no longer come to the king unless the king wanted her, and she was called by name. Now when the turn of Esther, the daughter of Abihail, Mordechai's uncle, who had taken her for a daughter, came to go in to the king, she requested nothing, except what Hegai the king's chamberlain, the guard of the women, would say, and Esther obtained grace in the eyes of all who beheld her. So Esther was taken to King Ahasuerus, to his royal house in the tenth month, which is the month of Tebeth, in the seventh year of his reign. And the king loved Esther more than all the women, and she won grace and favor before him more than all the maidens, and he placed the royal crown on her head and made her queen instead of Vashti. And the king made a great banquet for all his princes and his servants, even Esther's feast, and he granted a release to the provinces and gave gifts according to the bounty of the king. And when the maidens were gathered a second time, and Mordechai was sitting in the king's gate. Esther would not tell her lineage or her nationality, as Mordechai had commanded her, for Esther kept Mordechai's orders as she had when she was raised by him.

In those days, when Mordechai was sitting in the king's gate, Bigthan and Teresh, two of the king's chamberlains, of the guards of the threshold, became angry and sought to lay a hand on King Ahasuerus. And the matter became known to Mordechai, and he told [it] to Queen Esther, and Esther told [it] to the king in Mordechai's name. And the matter was investigated and found [to be so], and they were both hanged on a gallows, and it was written in the diary [that was read] before the king.

Chapter 3

After these events, King Ahasuerus promoted Haman the son of Hammedatha the Agagite and advanced him, and placed his seat above all the princes who were with him. And all the king's servants

באה, ובבקר היא שבה אל-בית הנשים שני, אל-יד שעשגז סריס המלך, שמר הפילגשים: לא-תבוא עוד אל-המלך, כי אם-חפץ בה המלך ונקראה בשם. **טו** ובהגיע תר-אסתר בת-אביחיל דד מרדכי אשר לקח-לו לבת לבוא אל-המלך, לא בקשה דבר--כי אם את-אשר יאמר הגי סריס-המלך, שמר הנשים; ותהי אסתר נשאת חן, בעיני כל-ראיה. **טז** ותלקח אסתר אל-המלך אחשוורוש, אל-בית מלכותו, בחדש העשירי, הוא-חדש טבת--בשנת-שבע, למלכותו. **יז** ויאהב המלך את-אסתר מכל-הנשים, ותשא-חן וחסד לפניו מכל-הבתולות; וישם כתר-מלכות בראשה, וימליכה תחת ושתי. **יח** ויעש המלך משתה גדול, לכל-שריו ועבדיו--את, משתה אסתר; והנחה למדינות עשה, ויתן משאת כיד המלך. **יט** ובהקבץ בתולות, שנית; ומרדכי, ישב בשער-המלך. **כ** אין אסתר, מגדת מולדתה ואת-עמה, כאשר צוה עליה, מרדכי; ואת-מאמר מרדכי אסתר עשה, כאשר היתה באמנה אתו.

כא בימים ההם, ומרדכי יושב בשער-המלך; קצף בגתו ותרש שני-סריסי המלך, משמרי הסף, ויבקשו לשלח יד, במלך אחשוורוש. **כב** ויודע הדבר למרדכי, ויגד לאסתר המלכה; ותאמר אסתר למלך, בשם מרדכי. **כג** ויבקש הדבר וימצא, ויתלו שניהם על-עץ; ויכתב, בספר דברי הימים--לפני המלך.

פרק ג

א אחר הדברים האלה, גדל המלך אחשוורוש את-המן בן-המדתא האגגי--וינשאהו; וישם, את-כסאו, מעל, כל-השרים אשר אתו. **ב** וכל-עבדי המלך אשר-בשער המלך, פרעים ומשתחויים להמן--כי-כן, צוה-לו המלך; ומרדכי--לא יכרע, ולא ישתחוה. **ג** ויאמרו עבדי המלך, אשר-בשער המלך--למרדכי: מדוע אתה עובר, את מצות המלך. **ד** ויהי, באמרם (כאמרם) אליו יום ויום, ולא שמע, אליהם; ויגידו להמן, לראות היעמדו

who were in the king's gate would kneel and prostrate themselves before Haman, for so had the king commanded concerning him, but Mordechai would neither kneel nor prostrate himself. Then the king's servants who were in the king's gate, said to Mordechai, "Why do you disobey the king's orders?" Now it came to pass when they said [this] to him daily, and he did not heed them, that they told [this] to Haman, to see whether Mordechai's words would stand up, for he had told them that he was a Jew.

And when Haman saw that Mordechai would neither kneel nor prostrate himself before him, Haman became full of wrath. But it seemed contemptible to him to lay hands on Mordechai alone, for they had told him Mordechai's nationality, and Haman sought to destroy all the Jews who were throughout Ahasuerus's entire kingdom, Mordechai's people. In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, one cast the pur-that is the lot-before Haman from day to day and from month to month, to the twelfth month, which is the month of Adar. And Haman said to King Ahasuerus, "There is a certain people scattered and separate among the peoples throughout all the provinces of your kingdom, and their laws differ from [those of] every people, and they do not keep the king's laws; it is [therefore] of no use for the king to let them be. If it pleases the king, let it be written to destroy them, and I will weigh out ten thousand silver talents into the hands of those who perform the work, to bring [it] into the king's treasuries." And the king took his ring off his hand and gave it to Haman the son of Hammedatha the Agagite, the adversary of the Jews. And the king said to Haman, "The silver is given to you, and the people to do to them as it pleases you." And the king's scribes were summoned in the first month, on the thirteenth day thereof, and it was written according to everything that Haman had ordered to the king's satraps and to the governors who were over every province, and to the princes of every people, each province according to its script and each people according to its tongue; it was written in the name of King Ahasuerus, and it was sealed with the king's ring. And letters shall be sent by the hand of the couriers to all the king's provinces, to destroy, kill, and cause to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month of Adar, and their spoils to be taken as plunder. The copy of the writ was for an edict to be given in

דְּבָרֵי מְרֹדֶכַי--כִּי-הִגִּיד לָהֶם, אֲשֶׁר-הוּא יְהוּדִי. ה וַיֵּרָא הֶמֶן--כִּי-אִין מְרֹדֶכַי, פָּרַע וּמִשְׁתַּחֲוֶה לוֹ, וַיִּמְלֵא הֶמֶן, חֲמָה. ו וַיִּבְּזוּ בְּעֵינָיו, לְשַׁלַּח יָד בְּמְרֹדֶכַי לְבַדּוֹ--כִּי-הִגִּידוּ לוֹ, אֶת-עַם מְרֹדֶכַי; וַיִּבְקֶשׂ הֶמֶן, לְהַשְׁמִיד אֶת-כָּל-הַיְהוּדִים אֲשֶׁר בְּכָל-מְלָכוֹת אַחַשְׁוֵרוּשׁ--עִם מְרֹדֶכַי. ז בַּחֹדֶשׁ הָרִאשׁוֹן, הוּא-חֹדֶשׁ נִיסָן, בְּשָׁנַת שְׁתַּיִם עֶשְׂרֵה, לְמֶלֶךְ אַחַשְׁוֵרוּשׁ: הַפִּיל פּוֹר הוּא הַגּוֹרֵל לִפְנֵי הֶמֶן, מִיּוֹם לַיּוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם-עֶשְׂרֵה--הוּא-חֹדֶשׁ אָדָר.

ח וַיֹּאמֶר הֶמֶן, לְמֶלֶךְ אַחַשְׁוֵרוּשׁ--וַיִּשְׁנֶן עִם-אֶחָד מִפְּזָר וּמִפָּרָד בֵּין הָעַמִּים, בְּכָל מְדִינֹת מְלָכוֹתָךְ; וּדְתִיחֵם שְׁנוֹת מְכַל-עַם, וְאֶת-דְּתֵי הַמֶּלֶךְ אֵינָם עֹשִׂים, וְלְמֶלֶךְ אֵין-שׁוּהָ, לְהַנִּיחֵם. ט אִם-עַל-הַמֶּלֶךְ טוֹב, יִכְתֹּב לְאַבְדָּם; וְעֵשֶׂרֶת אֲלָפִים כֶּכֶר-כֶּסֶף, אֲשֶׁקוּל עַל-יָדַי עֹשֵׂי הַמְּלָאכָה, לְהַבִּיא, אֶל-גִּנְזֵי הַמֶּלֶךְ. י וַיִּסֵּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ, מֵעַל יָדוֹ; וַיִּתְּנָהּ, לְהֶמֶן בֶּן-הַמְּדַתָּא הָאֲגָגִי--צָרַר הַיְהוּדִים. יא וַיֹּאמֶר הַמֶּלֶךְ לְהֶמֶן, הַכֶּסֶף נָתַן לְךָ; וְהָעַם, לַעֲשׂוֹת בּוֹ כְּטוֹב בְּעֵינֶיךָ. יב וַיִּקְרָאוּ סִפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן, בְּשָׁלוּשָׁה עֶשְׂרֵי יוֹם בּוֹ, וַיִּכְתֹּב כְּכָל-אֲשֶׁר-צִוָּה הֶמֶן אֶל אַחַשְׁדֶּרְפַּנֵי-הַמֶּלֶךְ וְאֶל-הַפְּחוֹת אֲשֶׁר עַל-מְדִינָה וּמְדִינָה וְאֶל-שָׂרֵי עַם וְעַם, מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כְּלִשׁוֹנוֹ; בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ נִכְתָּב, וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ. יג וְנִשְׁלַח סְפָרִים בְּיַד הָרָצִים, אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ--לְהַשְׁמִיד לְהָרַג וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים מִנְעַר וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד, בְּשָׁלוּשָׁה עֶשְׂרֵי לְחֹדֶשׁ שְׁנַיִם-עֶשְׂרֵה הוּא-חֹדֶשׁ אָדָר; וְשַׁלְּלֵם, לְבוֹז. יד פְּתֻשְׁגָן הַכְּתָב, לְהַנְתִּין דָּת בְּכָל-מְדִינָה וּמְדִינָה, גְּלוּי לְכָל-הָעַמִּים--לְהִיּוֹת עֲתִידִים, לַיּוֹם הַזֶּה. טו הָרָצִים יִצְאוּ דְחוּפִים, בְּדַבַּר הַמֶּלֶךְ, וְהָדָת נִתְּנָה, בְּשׁוֹשֵׁן הַבִּירָה; וְהַמֶּלֶךְ וְהֶמֶן יֵשְׁבוּ לְשִׁתּוֹת, וְהָעִיר שׁוֹשֵׁן נְבוּכָה.

פֶּרֶק ד

א וּמְרֹדֶכַי, יָדַע אֶת-כָּל-אֲשֶׁר נַעֲשָׂה, וַיִּקְרַע מְרֹדֶכַי אֶת-בְּגָדָיו, וַיִּלְבַּשׁ שָׂק וְאָפָר; וַיֵּצֵא בְּתוֹךְ הָעִיר, וַיִּזְעַק וְעָקָה גְדוּלָּה וּמְרָה. ב וַיָּבֹאוּ, עַד לִפְנֵי שַׁעַר-הַמֶּלֶךְ: כִּי אִין לְבוֹא

every province, published to all the peoples, to be ready for that day. The couriers went forth in haste by the king's order, and the edict was given in Shushan the capital, and the king and Haman sat down to drink, and the city of Shushan was perturbed.

Chapter 4

And Mordechai knew all that had transpired, and Mordechai rent his clothes and put on sackcloth and ashes, and he went out into the midst of the city and cried [with] a loud and bitter cry. And he came up as far as the king's gate, for one may not enter the king's gate dressed in sackcloth. And in every province, wherever the king's orders and his edict reached, there was great mourning for the Jews, and fasting and weeping and lamenting; sackcloth and ashes were put on the most prominent. And Esther's maidens and her chamberlains came and told her, and the queen was extremely terrified, and she sent clothing to dress Mordechai and to take off his sackcloth, but he did not accept [it]. Then Esther summoned Hathach, [one] of the king's chamberlains, whom he had appointed before her, and she commanded him concerning Mordechai, to know what this was and why this was. So Hathach went forth to Mordechai, to the city square, which was before the king's gate. And Mordechai told him all that had befallen him, and the full account of the silver that Haman had proposed to weigh out into the king's treasuries on the Jews' account, to cause them to perish. And the copy of the writ of the decree that was given in Shushan he gave him, to show Esther and to tell her, and to order her to come before the king to beseech him and to beg him for her people. And Hathach came, and he told Esther what Mordechai had said. And Esther said to Hathach, and she ordered him to [tell] Mordechai: "All the king's servants and the people of the king's provinces know that any man or woman who comes to the king, into the inner court, who is not summoned, there is but one law for him, to be put to death, except the one to whom the king extends the golden scepter, that he may live, but I have not been summoned to come to the king these thirty days." And they told Esther's words to Mordechai. And Mordechai ordered to reply to Esther, "Do not imagine to yourself that you will escape in the king's house from among all the Jews. For if you remain silent at this time, relief and rescue will arise for the Jews from elsewhere, and you and your father's

אֶל-שַׁעַר הַמֶּלֶךְ, בְּלְבוּשׁ שָׂק. ג וּבְכָל-מְדִינָה וּמְדִינָה, מִקּוּם אֲשֶׁר דָּבַר-הַמֶּלֶךְ וְדָתוֹ מִגִּיעַ--אֲבָל גְּדוּל לַיְהוּדִים, וְצוּם וּבְכִי וּמִסָּפָד; שָׂק וְאָפָר, יֵצַע לְרַבִּים. ד וּתְבוֹאִינָה (וּתְבוֹאִינָה) נְעֻרוֹת אֶסְתֵּר וְסָרִיסֶיהָ, וַיִּגִּידוּ לָהּ, וַתַּתְחַלְחַל הַמְּלָכָה, מְאֹד; וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת-מְרֹדֶכַי, וּלְהַסִּיר שָׂקוֹ מֵעָלָיו--וְלֹא קָבַל. ה וַתִּקְרָא אֶסְתֵּר לְהֵתֵךְ מִסָּרִיסֵי הַמֶּלֶךְ, אֲשֶׁר הָעֵמִיד לִפְנֵיהָ, וַתִּצְוֶהוּ, עַל-מְרֹדֶכַי--לְדַעַת מַה-זֶּה, וְעַל-מַה-זֶּה. ו וַיֵּצֵא הֵתֵךְ, אֶל-מְרֹדֶכַי--אֶל-רְחוֹב הָעִיר, אֲשֶׁר לִפְנֵי שַׁעַר-הַמֶּלֶךְ. ז וַיִּגַּד לוֹ מְרֹדֶכַי, אֶת כָּל-אֲשֶׁר קָרְהוּ; וְאֵת פְּרִשַׁת הַכֶּסֶף, אֲשֶׁר אָמַר הֶמֶן לְשָׂקוּל עַל-גִּנְזֵי הַמֶּלֶךְ בִּיהוּדִים--לְאַבְדָּם. ח וְאֶת-פְּתֻשְׁגָן כְּתַב-הַדָּת אֲשֶׁר-נָתַן בְּשׁוֹשֵׁן לְהַשְׁמִידֵם, נָתַן לוֹ--לְהִרְאוֹת אֶת-אֶסְתֵּר, וּלְהַגִּיד לָהּ; וּלְצִוּוֹת עָלֶיהָ, לְבוֹא אֶל-הַמֶּלֶךְ לְהַתְחַנֵּן-לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו--עַל-עַמָּה. ט וַיָּבֹאוּ, הֵתֵךְ; וַיִּגַּד לְאֶסְתֵּר, אֶת דְּבָרֵי מְרֹדֶכַי. י וַתֹּאמֶר אֶסְתֵּר לְהֵתֵךְ, וַתִּצְוֶהוּ אֶל-מְרֹדֶכַי. יא כָּל-עַבְדֵי הַמֶּלֶךְ וְעַם-מְדִינֹת הַמֶּלֶךְ יָדְעִים, אֲשֶׁר כָּל-אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹאוּ אֶל-הַמֶּלֶךְ אֶל-הַחֲצַר הַפְּנִימִית אֲשֶׁר לֹא-יִקְרָא אַחַת דָּתוֹ לְהִמִּית, לְבַד מֵאֲשֶׁר יוֹשִׁיט-לוֹ הַמֶּלֶךְ אֶת-שְׂרָבִיט הַזֶּהָב, וְחָיָה; וְאִנִּי, לֹא נִקְרָאתִי לְבוֹא אֶל-הַמֶּלֶךְ--זֶה, שְׁלוֹשִׁים יוֹם. יב וַיִּגִּידוּ לְמְרֹדֶכַי, אֶת דְּבָרֵי אֶסְתֵּר. יג וַיֹּאמֶר מְרֹדֶכַי, לְהָשִׁיב אֶל-אֶסְתֵּר: אֶל-תִּדְמִי בְּנַפְשֶׁךָ, לְהַמְלִיט בֵּית-הַמֶּלֶךְ מִכָּל-הַיְהוּדִים. יד כִּי אִם-הִחֲרַשׁ תַּחֲרִישִׁי, בָּעֵת הַזֹּאת--רוּחַ וְהִצִּילָה יַעֲמוּד לַיְהוּדִים מִמְּקוֹם אַחֵר, וְאֵת וּבֵית-אֲבִיךָ תֵּאבְדוּ; וּמִי יוֹדַע--אִם-לָעֵת כְּזֹאת, הִגַּעַתְּ לְמַלְכוּת. טו וַתֹּאמֶר אֶסְתֵּר, לְהָשִׁיב אֶל-מְרֹדֶכַי. טז לֶךְ כְּנוֹס אֶת-כָּל-הַיְהוּדִים הַנִּמְצָאִים בְּשׁוֹשֵׁן, וְצוּמוּ עָלַי וְאֶל-תֵּאכְלוּ וְאֶל-תִּשְׁתּוּ שְׁלֹשַׁת יָמִים לִילָה וַיּוֹם--גַּם-אֲנִי וְנַעֲרָתִי, אֲצוּם כֵּן; וּבְכֵן אָבֹא אֶל-הַמֶּלֶךְ, אֲשֶׁר לֹא-כֹדֶת, וְכִאֲשֶׁר אֲבָדְתִי, אֲבָדְתִי. יז וַיַּעֲבֵר, מְרֹדֶכַי; וַיַּעַשׂ, כְּכָל אֲשֶׁר-צִוָּתָהּ עָלָיו אֶסְתֵּר.

household will perish; and who knows whether at a time like this you will attain the kingdom?" Then Esther ordered to reply to Mordechai: "Go, assemble all the Jews who are present in Shushan and fast on my behalf, and neither eat nor drink for three days, day and night; also I and my maidens will fast in a like manner; then I will go to the king contrary to the law, and if I perish, I perish." So Mordechai passed and did according to all that Esther had commanded him.

Chapter 5

Now it came to pass on the third day, that Esther clothed herself regally, and she stood in the inner court of the king's house, opposite the king's house, and the king was sitting on his royal throne in the royal palace, opposite the entrance of the house. And it came to pass when the king saw Queen Esther standing in the court, that she won favor in his eyes, and the king extended to Esther the golden scepter that was in his hand, and Esther approached and touched the end of the scepter. And the king said to her, "What concerns you, Queen Esther, and what is your petition? Even to half the kingdom, it will be given to you." And Esther said, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him." And the king said, "Rush Haman to do Esther's bidding," and the king and Haman came to the banquet that Esther had prepared. And the king said to Esther during the wine banquet, "What is your petition? It shall be granted you. And what is your request? Even up to half the kingdom, it shall be fulfilled." Then Esther replied and said, "My petition and my request [are as follows]: If I have found favor in the king's eyes, and if it pleases the king to grant my petition and to fulfill my request, let the king and Haman come to the banquet that I will make for them, and tomorrow I will do the king's bidding." And Haman went out on that day, happy and with a cheerful heart, but when Haman saw Mordechai in the king's gate, and he neither rose nor stirred because of him, Haman was filled with wrath against Mordechai. But Haman restrained himself, and he came home, and he sent and brought his friends and Zeresh his wife. And Haman recounted to them the glory of his riches and the multitude of his sons, and all [the ways] that the king had promoted him and that he had exalted him over the princes and the king's servants. And Haman said, "Esther did not even bring [anyone] to the party that she made, except

פרק ה

א ויהי ביום השלישי, ותלבש אסתר מלכות, ותעמד בחצר בית-המלך הפנימית, נכח בית המלך; והמלך יושב על-כסא מלכותו, בבית המלכות, נכח, פתח הבית. ב ויהי כראות המלך את-אסתר המלכה, עמדת בחצר--נשאה חן, בעיניו; ויושט המלך לאסתר, את-שרביט הזהב אשר בידו, ותקרב אסתר, ותגע בראש השרביט. ג ויאמר לה המלך, מה-לך אסתר המלכה; ומה-בקשתך עד-חצי המלכות, וינתן לך. ד ותאמר אסתר, אם-על-המלך טוב--יבוא המלך והמן היום, אל-המשתה אשר-עשיתי לו. ה ויאמר המלך--מהרו את-המן, לעשות את-דבר אסתר; ויבא המלך והמן, אל-המשתה אשר-עשתה אסתר. ו ויאמר המלך לאסתר במשתה היין, מה-שאלתך וינתן לך; ומה-בקשתך עד-חצי המלכות, ותעש. ז ותען אסתר, ותאמר: שאלתי, ובקשתי. ח אם-מצאתי חן בעיני המלך, ואם-על-המלך טוב, לתת את-שאלתי, ולעשות את-בקשתי--יבוא המלך והמן, אל-המשתה אשר אעשה להם, ומחר אעשה, כדבר המלך. ט ויצא המן ביום ההוא, שמח וטוב לב; וכראות המן את-מרדכי בשער המלך, ולא-קם ולא-זע ממנו--וימלא המן על-מרדכי, חמה. י ויתאפק המן, ויבוא אל-ביתו; וישלח ויבא את-אהביו, ואת-זרש אשתו. יא ויספר להם המן את-כבוד עשרו, ורב בניו; ואת כל-אשר גדלו המלך ואת אשר נשאו, על-השרים ועבדי המלך. יב ויאמר, המן--אף לא-הביאה אסתר המלכה עם-המלך אל-המשתה אשר-עשתה, כי אם-אותי; וגם-למחר אני קרוא לה, עם-המלך. יג וכל-זה, איננו שוה לי: בכל-עת, אשר אני ראה את-מרדכי היהודי--יושב, בשער המלך. יד ותאמר לו זרש אשתו וכל-אהביו, יעשו-עץ גבה חמשים אמה, ובבקר אמר למלך ויתלו את-מרדכי עליו, ובא-עם-המלך אל-המשתה שמח; וייטב הדבר לפני המן, ויעש העץ.

פרק ו

א בלילה ההוא, נדדה שנת המלך; ויאמר, להביא את-ספר הזכרונות דברי

me, and tomorrow, too, I am invited to her with the king. But all this is worth nothing to me, every time I see Mordechai the Jew sitting in the king's gate." And Zeresh his wife and all his friends said, "Let them make a gallows fifty cubits high, and in the morning say to the king that they should hang Mordechai on it, and go to the king to the banquet joyfully." The matter pleased Haman, and he made the gallows.

Chapter 6

On that night, the king's sleep was disturbed, and he ordered to bring the book of the records, the chronicles, and they were read before the king. And it was found written that Mordechai had reported about Bigthana and Teresh, two chamberlains of the king, of the guards of the threshold, who had sought to lay a hand on King Ahasuerus. And the king said, "What honor and greatness was done to Mordechai on that account?" And the king's servants who minister before him said, "Nothing was done for him." And the king said, "Who is in the court?" And Haman had come to the outside court of the king's house, to petition the king to hang Mordechai on the gallows that he had prepared for him. And the king's servants said to him, "Behold Haman is standing in the court." And the king said, "Let him enter." And Haman entered, and the king said to him, "What should be done to a man whom the king wishes to honor?" And Haman said to himself, "Whom would the king wish to honor more than me?" And Haman said to the King, "A man whom the king wishes to honor. Let them bring the royal raiment that the king wore and the horse that the king rode upon, and the royal crown should be placed on his head. And let the raiment and the horse be delivered into the hand of one of the king's most noble princes and let them dress the man whom the king wishes to honor, and let them parade him on the horse in the city square and announce before him, 'So shall be done to the man whom the king wishes to honor!'" And the king said to Haman, "Hurry, take the raiment and the horse as you have spoken and do so to Mordechai the Jew, who sits in the king's gate; let nothing fail of all that you have spoken." And Haman took the raiment and the horse, and he dressed Mordechai and paraded him in the city square and announced before him, "So shall be done to the man whom the king wishes to honor!"

And Mordechai returned to the king's gate, and

הימים, ויהיו נקראים, לפני המלך. ב וימצא כתוב, אשר הגיד מרדכי על-בגתנא ותרש שני סריסי המלך--משמרי, הסף: אשר בקשו לשלח יד, במלך אחשורוש. ג ויאמר המלך--מה-נעשה יקר וגדולה למרדכי, על-זה; ויאמרו נערי המלך, משרתיו, לא-נעשה עמו, דבר. ד ויאמר המלך, מי בחצר, והמן בא, לחצר בית-המלך החיצונה, לאמר למלך, לתלות את-מרדכי על-העץ אשר-הכין לו. ה ויאמרו נערי המלך, אליו--הנה המן, עמד בחצר; ויאמר המלך, יבוא. ו ויבוא, המן, ויאמר לו המלך, מה-לעשות באיש אשר המלך חפץ ביקרו; ויאמר המן, בלבו, למי יחפץ המלך לעשות יקר, יותר ממני. ז ויאמר המן, אל-המלך: איש, אשר המלך חפץ ביקרו. ח יביאו לבוש מלכות, אשר לבש-בו המלך; וסוס, אשר רכב עליו המלך, ואשר נתן כתר מלכות, בראשו. ט ונתון הלבוש והסוס, על-יד-איש משרי המלך הפרתמים, והלבישו את-האיש, אשר המלך חפץ ביקרו; והרכיבו על-הסוס, ברחוב העיר, וקראו לפניו, ככה יעשה לאיש אשר המלך חפץ ביקרו. י ויאמר המלך להמן, מהר קח את-הלבוש ואת-הסוס כאשר דברת, ועשה-כן למרדכי היהודי, היושב בשער המלך: אל-תפל דבר, מכל אשר דברת. יא ויקח המן את-הלבוש ואת-הסוס, וילבש את-מרדכי; וירכיבוהו, ברחוב העיר, ויקרא לפניו, ככה יעשה לאיש אשר המלך חפץ ביקרו. יב וישב מרדכי, אל-שער המלך; והמן נדחף אל-ביתו, אבל וחפוי ראש. יג ויספר המן לזרש אשתו, ולכל-אהביו, את כל-אשר קרהו; ויאמרו לו חכמיו וזרש אשתו, אם מזרע היהודים מרדכי אשר החלות לנפל לפניו לא-תוכל לו--כי-נפול תפול, לפניו. יד עודם מדברים עמו, וסריסי המלך הגיעו; ויבהלו להביא את-המן, אל-המשתה אשר-עשתה אסתר.

פרק ז

א ויבא המלך והמן, לשתות עם-אסתר המלכה. ב ויאמר המלך לאסתר גם ביום השני, במשתה היין--מה-שאלתך. אסתר המלכה, ונתתן לך; ומה-בקשתך עד-חצי המלכות, ותעש. ג ותען אסתר המלכה,

Haman rushed home, mourning and with his head covered. And Haman recounted to Zeresh his wife and to all his friends all that had befallen him, and his wise men and Zeresh his wife said to him, "If Mordechai, before whom you have begun to fall, is of Jewish stock, you will not prevail against him, but you will surely fall before him." While they were still talking to him, the king's chamberlains arrived, and hastened to bring Haman to the banquet that Esther had prepared.

Chapter 7

So the king and Haman came to drink with Queen Esther. And the king said to Esther also on the second day during the wine feast, "What is your petition, Queen Esther, and it shall be given to you. And what is your request, even up to half the kingdom, and it shall be granted." And Queen Esther replied and said, "If I have found favor in your eyes, O king, and if it pleases the king, may my life be given me in my petition and my people in my request. For we have been sold, I and my people, to be destroyed, to be slain, and to perish; now had we been sold for slaves and bondswomen, I would have kept silent, for the adversary has no consideration for the king's loss."

And King Ahasuerus said, and he said to Queen Esther, "Who is this and where is he, who dared to do this?" And Esther said, "An adversary and an enemy, this evil Haman!" And Haman became terrified before the king and the queen. And the king arose in his fury from the wine feast to the orchard garden, and Haman stood to beg for his life of Queen Esther, for he saw that evil was determined against him by the king. Then the king returned from the orchard garden to the house of the wine feast, and Haman was falling on the couch upon which Esther was, and the king said, "Will you even force the queen with me in the house?" The word came out of the king's mouth, and they covered Haman's face. Then said Harbonah, one of the chamberlains before the king, "Also, behold the gallows that Haman made for Mordechai, who spoke well for the king, standing in Haman's house, fifty cubits high!" And the king said, "Hang him on it!" And they hanged Haman on the gallows that he had prepared for Mordechai, and the king's anger abated.

Chapter 8

On that day, King Ahasuerus gave Queen Esther

וְתֹאמַר--אִם-מִצְאָתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ, וְאִם-עַל-הַמֶּלֶךְ טוֹב: תִּנְתֵּן-לִי נִפְשִׁי בְשֹׂאֲלֹתַי, וְעַמִּי בְּבִקְשָׁתִי. ד כִּי נִמְכַרְנוּ אֲנִי וְעַמִּי, לְהִשְׁמִיד לְהָרוֹג וּלְאָבֵד; וְאֵלּוּ לְעַבְדִּים וּלְשִׁפְחוֹת נִמְכַרְנוּ, הַחֲרָשְׁתִּי--כִּי אֵין הַצָּר שׁוּהָ, בְּנֹזֶק הַמֶּלֶךְ.

ה וַיֹּאמֶר הַמֶּלֶךְ אַחְשֵׁרוּשׁ, וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה: מִי הוּא זֶה וְאִי-זֶה הוּא, אֲשֶׁר-מָלְאוּ לְבוֹ לַעֲשׂוֹת כֵּן. ו וְתֹאמַר אֶסְתֵּר--אִישׁ צָר וְאוֹיֵב, הֶמֶן הָרַע הַזֶּה; וְהֶמֶן נִבְעַת, מִלְּפָנֵי הַמֶּלֶךְ וְהַמַּלְכָּה. ז וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ, מִמִּשְׁתֵּה הַיַּיִן, אֶל-גִּנַּת, הַבַּיִת; וְהֶמֶן עָמַד, לְבַקֵּשׁ עַל-נַפְשׁוֹ מֵאַסְתֵּר הַמַּלְכָּה--כִּי רָאָה, כִּי-כָלְתָה אֵלָיו הָרַעָה מֵאֵת הַמֶּלֶךְ. ח וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל-בַּיִת מִשְׁתֵּה הַיַּיִן, וְהֶמֶן נִפַּל עַל-הַמַּטָּה אֲשֶׁר אֶסְתֵּר עָלֶיהָ, וַיֹּאמֶר הַמֶּלֶךְ, הֲגַם לְכַבּוֹשׁ אֶת-הַמַּלְכָּה עִמִּי בַּבַּיִת; הַדָּבָר, יֵצֵא מִפִּי הַמֶּלֶךְ, וּפְנֵי הֶמֶן, חָפוּ. ט וַיֹּאמֶר חַרְבוּנָה אֶחָד מִן-הַסֵּרִיסִים לְפָנֵי הַמֶּלֶךְ, גַּם הִנֵּה-הֵעֵץ אֲשֶׁר-עָשָׂה הֶמֶן לְמַרְדְּכָי אֲשֶׁר דָּבַר-טוֹב עַל-הַמֶּלֶךְ עָמַד בַּבַּיִת הֶמֶן--גְּבוּהָ, חֲמִשִּׁים אַמָּה; וַיֹּאמֶר הַמֶּלֶךְ, תִּלְהוּ עָלָיו. י וַיִּתְּלוּ, אֶת-הֶמֶן, עַל-הֵעֵץ, אֲשֶׁר-הֵכִין לְמַרְדְּכָי; וְחַמַּת הַמֶּלֶךְ, שָׁכְכָה.

פרק ח

א בַּיּוֹם הַהוּא, נָתַן הַמֶּלֶךְ אַחְשֵׁרוּשׁ לְאַסְתֵּר הַמַּלְכָּה, אֶת-בַּיִת הֶמֶן, צָרֵר הַיְהוּדִים (הַיְהוּדִים); וּמַרְדְּכָי, בָּא לְפָנֵי הַמֶּלֶךְ--כִּי-הִגִּידָה אֶסְתֵּר, מֵהוּא-לָהּ. ב וַיִּסֵּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ, אֲשֶׁר הֶעֱבִיר מֵהֶמֶן, וַיִּתְּנָהּ, לְמַרְדְּכָי; וַתִּשֶׂם אֶסְתֵּר אֶת-מַרְדְּכָי, עַל-בַּיִת הֶמֶן.

ג וַתּוֹסֶף אֶסְתֵּר, וַתְּדַבֵּר לְפָנֵי הַמֶּלֶךְ, וַתִּפֹּל, לְפָנֵי רַגְלָיו; וַתִּבְךְּ וַתִּתְחַנֵּן-לוֹ, לְהַעֲבִיר אֶת-רַעַת הֶמֶן הָאֲגָגִי, וְאֵת מַחֲשַׁבְתּוֹ, אֲשֶׁר חָשַׁב עַל-הַיְהוּדִים. ד וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר, אֵת שַׂרְבֹּט הַזָּהָב; וַתִּקֶּם אֶסְתֵּר, וַתַּעֲמֵד לְפָנֵי הַמֶּלֶךְ. ה וְתֹאמַר אִם-עַל-הַמֶּלֶךְ טוֹב וְאִם-מִצְאָתִי חֵן לְפָנֵי, וְכִשֵּׁר הַדָּבָר לְפָנֵי הַמֶּלֶךְ, וְטוֹבָה אֲנִי, בְּעֵינָיו--יִכְתַּב לְהָשִׁיב אֶת-הַסְּפָרִים, מִחֲשַׁבַת הֶמֶן בֶּן-הַמְּדַתָּא הָאֲגָגִי,

the house of Haman the adversary of the Jews, and Mordechai came before the king, because Esther had told him what he was to her. And the king took off his ring, which he had removed from Haman and gave it to Mordechai, and Esther placed Mordechai in charge of the house of Haman. And Esther resumed speaking before the king, and she fell before his feet, and she wept and beseeched him to avert the harm of Haman the Agagite and his device that he had plotted against the Jews. Then the king extended the golden scepter to Esther, and Esther arose and stood before the king. And she said, "If it please the king, and if I have found favor before him, and the matter is proper before the king, and I am good in his sight, let it be written to rescind the letters, the device of Haman the son of Hammedatha, the Agagite, which he wrote to destroy the Jews who are in all the king's provinces. For how can I see the evil that will befall my people, and how can I see the destruction of my kindred?"

Then King Ahasuerus said to Queen Esther and to Mordechai the Jew, "Behold the house of Haman I have given to Esther, and they have hanged him on the gallows because he laid a hand on the Jews. And you-write about the Jews as you see fit, in the name of the king, and seal [it] with the king's ring, for a writ that is written in the name of the king and sealed with the king's ring cannot be rescinded." And the king's scribes were summoned at that time, in the third month-that is the month of Sivan-on the twenty-third day thereof, and it was written according to all that Mordechai commanded, to the Jews and to the satraps and the governors, and the princes of the provinces from Hodu to Cush, a hundred and twenty-seven provinces, every province according to its script and every nationality according to its tongue, and to the Jews according to their script and according to their tongue. And he wrote in the name of King Ahasuerus and sealed it with the king's ring, and he sent letters by the couriers on horseback, the riders of the king's steeds-the camels, bred of the dromedaries that the king had given to the Jews who are in every city, [the right] to assemble and to protect themselves, to destroy, to slay, and to cause to perish the entire host of every people and province that oppress them, small children and women, and to take their spoils for plunder. In one day, in all the provinces of King Ahasuerus, on the thirteenth of the twelfth month, which is the month of Adar. The copy of the writ was that an edict be given in every province, published before all the peoples, and that the Jews be

אֲשֶׁר כָּתַב לְאָבֵד אֶת-הַיְהוּדִים, אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ. ו פִּי אֵיכָכָה אוֹכֵל, וְרֵאִיתִי, בְּרַעָה, אֲשֶׁר-יִמְצָא אֶת-עַמִּי; וְאֵיכָכָה אוֹכֵל וְרֵאִיתִי, בְּאֶבְדֵּן מוֹלַדְתִּי.

ז וַיֹּאמֶר הַמֶּלֶךְ אַחְשֵׁרוּשׁ לְאַסְתֵּר הַמַּלְכָּה, וּלְמַרְדְּכָי הַיְהוּדִי: הִנֵּה בַיִת-הֶמֶן נָתַתִּי לְאַסְתֵּר, וְאֵתוֹ תִּלְוֵי עַל-הֵעֵץ--עַל אֲשֶׁר-שָׁלַח יָדוֹ, בַּיְהוּדִים (בַּיְהוּדִים). ח וְאַתָּם כָּתְבוּ עַל-הַיְהוּדִים כְּטוֹב בְּעֵינֵיכֶם, בְּשֵׁם הַמֶּלֶךְ, וְחַתְמוּ, בְּטַבַּעַת הַמֶּלֶךְ: כִּי-כָתַב אֲשֶׁר-נִכְתַּב בְּשֵׁם-הַמֶּלֶךְ, וְנִחַתוֹם בְּטַבַּעַת הַמֶּלֶךְ--אֵין לְהָשִׁיב. ט וַיִּקְרְאוּ סִפְרֵי-הַמֶּלֶךְ בְּעַת-הַהִיא בַּחֲדָשׁ הַשְּׁלִישִׁי הוּא-חֲדָשׁ סִיוָן, בְּשִׁלּוּשָׁה וְעֶשְׂרִים בּוֹ, וַיִּכְתַּב כָּכָל-אֲשֶׁר-צִוָּה מַרְדְּכָי אֶל-הַיְהוּדִים וְאֵל הָאַחְשֵׁרְפָּנִים-וְהַפְּחוֹת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר מֵהַדָּו וְעַד-כוּשׁ שָׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה, מְדִינָה וּמְדִינָה כְּכַתְבָּהּ וְעַם וְעַם כְּלָשְׁנוֹ; וְאֶל-הַיְהוּדִים--כְּכַתְבָּם, וְכָל-שׁוֹנֵם. י וַיִּכְתַּב, בְּשֵׁם הַמֶּלֶךְ אַחְשֵׁרוּשׁ, וַיִּחַתֵּם, בְּטַבַּעַת הַמֶּלֶךְ; וַיִּשְׁלַח סִפְרִים בְּיַד הָרָצִים בְּסוּסִים רַכְבֵּי הָרֶכֶשׁ, הָאַחְשֵׁרְפָּנִים--בְּנֵי, הָרַמְכִים. יא אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְהוּדִים אֲשֶׁר בְּכָל-עִיר-וְעִיר, לְהַקְהֵל וּלְעַמֵּד עַל-נַפְשָׁם--לְהִשְׁמִיד וּלְהָרוֹג וּלְאָבֵד אֶת-כָּל-חַיִל עִם וּמְדִינָה הַצָּרִים אִתָּם, טָף וְנָשִׁים; וּשְׁלָלָם, לְבוֹז. יב בַּיּוֹם אֶחָד, בְּכָל-מְדִינֹת הַמֶּלֶךְ אַחְשֵׁרוּשׁ--בְּשִׁלּוּשָׁה עֶשֶׂר לְחֲדָשׁ שְׁנַיִם-עֶשֶׂר, הוּא-חֲדָשׁ אָדָר. יג פְּתִישְׁגָן הִכְתַּב, לְהַנְתֵּן דָּת בְּכָל-מְדִינָה וּמְדִינָה, גְלוּי לְכָל-הָעַמִּים; וְלַהֲיוֹת הַיְהוּדִים (הַיְהוּדִים) עַתּוּדִים (עֵתִידִים) לַיּוֹם הַזֶּה, לְהַנְקֵם מֵאִיבֵיהֶם. יד הָרָצִים רַכְבֵּי הָרֶכֶשׁ, הָאַחְשֵׁרְפָּנִים, יֵצְאוּ מִבְּהָלִים וּדְחוּפִים, בְּדָבָר הַמֶּלֶךְ; וְהִדָּת נִתְּנָה, בְּשׁוֹשֵׁן הַבִּירָה.

טו וּמַרְדְּכָי יֵצֵא מִלְּפָנֵי הַמֶּלֶךְ, בְּלִבוֹשׁ מַלְכוּת תְּכֵלֶת וְחוּר, וְעִטְרַת זָהָב גְּדוּלָה, וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן; וְהָעִיר שׁוֹשֵׁן, צִהְלָה וְשִׁמְחָה. טז לַיְהוּדִים, הִיְתָה אוֹרָה וְשִׁמְחָה, וְשִׁשׁוֹן, וַיִּקֶּר. יז וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר וְעִיר, מְקוֹם אֲשֶׁר דָּבַר-הַמֶּלֶךְ וּדְתוֹ מִגִּיעַ,

who join them, that it is not to be revoked to make these two days according to their script and according to their appointed time, every year. And these days shall be remembered and celebrated throughout every generation, in every family, every province, and every city, and these days of Purim shall not be revoked from amidst the Jews, and their memory shall not cease from their seed.

Now, Queen Esther, the daughter of Abihail, and Mordechai the Jew wrote down all [the acts of] power, to confirm the second Purim letter. And he sent letters to all the Jews, to one hundred twenty-seven provinces, the realm of Ahasuerus, words of peace and truth, to confirm these days of Purim in their appointed times, as Mordechai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their seed, the matters of the fasts and their cry. Now Esther's order confirmed these matters of Purim, and it was inscribed in the book.

Chapter 10

And King Ahasuerus imposed a tribute on the land and on the isles of the sea. And all the acts of his power and his might and the full account of Mordechai's greatness, how the king advanced him are recorded in the book of the chronicles of the kings of Media and Persia. **For Mordechai the Jew was viceroy to King Ahasuerus, and great among the Jews and accepted by most of his brethren; seeking the good of his people and speaking peace to all their seed.**



After the reading, the reader recites the following only if a minyan is present, and those listening answer Amen as indicated:

Blessed are You, Lord our God, King of the universe, who wages our battles, defends our rights, avenges the wrong done to us, punishes our oppressors in behalf, and brings retribution upon all our mortal enemies. Blessed are You Lord, who exacts payment in behalf of His people Israel from all their oppressors; God who delivers. (Amen)

The rose of Jacob thrilled with joy and exulted when they beheld Mordechai garbed in royal blue. You have always been their salvation, their hope in every generation, to make known that all who place their hope in You shall not be put to shame, nor shall all those who trust in You be disgraced forever. Cursed be Haman who sought to destroy me; blessed be Mordechai the Jew. Cursed be Zeresh the wife of [Haman] who terrified me; blessed be Esther, who [interceded] on my behalf. Cursed be all the wicked; blessed be all the righteous; and may Charvonah also be remembered favorably.

אֲלֵיהֶם. כִּי קִיְמוּ וְקָבַל (וְקָבְלוּ) הַיְהוּדִים
עֲלֵיהֶם וְעַל-זֶרְעָם וְעַל כָּל-הַנְּלוּיִם עֲלֵיהֶם,
וְלֹא יַעֲבוּר--לְהֵיוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים
הָאֵלֶּה, בְּכַתְּבָם וּבְזִמְנָם: בְּכָל-שָׁנָה, וּשְׁנָה.
כַּח וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנִעֲשִׂים בְּכָל-דּוֹר
וְדוֹר, מִשְׁפָּחָה וּמִשְׁפָּחָה, מְדִינָה וּמְדִינָה, וְעִיר
וְעִיר; וַיְמִי הַפּוֹרִים הָאֵלֶּה, לֹא יַעֲבֹרוּ מִתּוֹךְ
הַיְהוּדִים, וְזָכְרָם, לֹא-יִסּוּף מִזֶּרְעָם.

כֵּט וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה בַת-
אֲבִיחַיִל, וּמְרַדְכֵי הַיְהוּדִי--אֶת-כָּל-תִּקְוָה:
לְקִיָּם, אֶת אֲגַרְתְּ הַפָּרִים הַזֹּאת--הַשְּׁנִית. ל
וַיִּשְׁלַח סְפָרִים אֶל-כָּל-הַיְהוּדִים, אֶל-שֶׁבַע
וְעֶשְׂרִים וּמֵאָה מְדִינָה--מִלְּכוֹת, אַחֲשׁוּרוּשׁ:
דְּבָרֵי שְׁלוֹם, וְאַמֶּת. לֹא לְקִיָּם אֶת-יְמֵי הַפָּרִים
הָאֵלֶּה בְּזִמְנֵיהֶם, כְּאֲשֶׁר קִיָּם עֲלֵיהֶם מְרַדְכֵי
הַיְהוּדִי וְאֶסְתֵּר הַמַּלְכָּה, וְכֹאשֶׁר קִיְמוּ עַל-
נַפְשָׁם, וְעַל-זֶרְעָם: דְּבָרֵי הַצּוֹמוֹת, וְזַעֲקָתָם.
לֵב וּמֵאֲמַר אֶסְתֵּר--קִיָּם, דְּבָרֵי הַפָּרִים הָאֵלֶּה;
וְנִכְתָּב, בְּסֵפֶר.

פרקי

א וַיִּשֶׁם הַמֶּלֶךְ אַחֲשֵׁרֶשׁ (אַחֲשׁוּרוּשׁ) מִס
עַל-הָאָרֶץ, וְאֵיזֵי הַיָּם. ב וְכָל-מַעֲשֵׂה תִקְוָה,
וּגְבוּרָתוֹ, וּפְרָשֶׁת גְּדֻלַּת מְרַדְכֵי, אֲשֶׁר גָּדְלוּ
הַמֶּלֶךְ--הַלּוֹא-הֵם כְּתוּבִים, עַל-סֵפֶר דְּבָרֵי
הַיָּמִים, לְמַלְכֵי, מְדֵי וּפְרָס. ג פִּי מְרַדְכֵי הַיְהוּדִי,
מִשְׁנָה לְמֶלֶךְ אַחֲשׁוּרוּשׁ, וְגִדּוֹל לַיְהוּדִים, וְרִצּוֹ
לְרֵב אַחֲיוֹ--דִּרְשׁ טוֹב לְעַמּוֹ, וְדִבֵּר שְׁלוֹם לְכָל-
זֶרְעוֹ.



(אם נוכחים בקריאה מניין, אומרים את
הברכה הבאה: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הָרַב אֶת רִיבֵנוּ. וְהִדֵּן אֶת דִּינֵנוּ. וְהַנּוֹקֵם אֶת נַקְמָתֵנוּ.
וְהַנִּפְרָע לָנוּ מִצָּרֵינוּ. וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אוֹיְבֵי נַפְשֵׁנוּ.
בְּרוּךְ אַתָּה יְהוָה. הַנִּפְרָע לְעַמּוֹ יִשְׂרָאֵל מִכָּל צָרֵיהֶם.
הָאֵל הַמּוֹשִׁיעַ)

שׁוֹשַׁנַּת יַעֲקֹב צִהְלָה וְשִׂמְחָה, בְּרֵאוֹתָם יַחַד
תִּכְלַת מְרַדְכֵי. תְּשׁוּעָתָם הֵייתָ לְנִצָּחַ, וְתִקְוָתָם בְּכָל
דּוֹר וְדוֹר, לְהוֹדִיעַ שְׁכָל קוֹיָךְ לֹא יִבְשׁוּ וְלֹא יִכְלָמוּ
לְנִצָּחַ כָּל הַחַוְתִּים בְּךָ. אֲרוּר הַמֵּן אֲשֶׁר בָּקַשׁ לְאַבְדֵי,
בְּרוּךְ מְרַדְכֵי הַיְהוּדִי, אֲרוּרָה זֶרֶשׁ אִשְׁתּוֹ מִפְּחִידֵי,
בְּרוּכָה אֶסְתֵּר בַּעֲדֵי, אֲרוּרִים כָּל הַרְשָׁעִים, בְּרוּכִים כָּל
הַצַּדִּיקִים, וְגַם חֲרַבּוֹנָה זְכוּר לְטוֹב:

