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*Preserving American Jewish History*

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Series B: Early Activities. 1945-1972

Box 9, Folder 5, Purim, 1947-1958.





MORDECAI



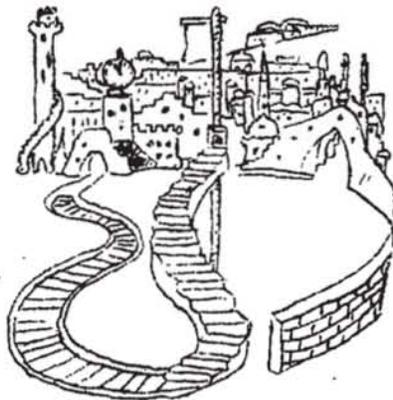
HAMAN

PURIM

AMERICAN JEWISH  
ARCHIVES


Our life like a chess board is arranged---  
 Light and darkness interchanged.  
 Purim bids us: Hold heads high!  
 Not the Jews -- the Hamens die!

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CITY OF SHUSHAN



THE BANQUET

EUD COUNCIL, JUNIOR MIZRACHI WOMEN, 1133 Broedway, New York City

## THE HOLIDAY OF PURIM

On the fourteenth day of the month of ADAR comes PURIM. Every Jewish child knows the story of this holiday so well that we will not stop to tell it here. Most of you, I am sure, have acted in plays telling the tale of the Jew-hating Haman, who was outwitted by beautiful Queen Esther and her cousin, the wise and faithful Mordecai. When King Ahasuerus ordered Haman's execution and then appointed Mordecai as prime minister in his place, there was great rejoicing among the Jews, feasting and merrymaking, the exchange of presents and gifts to the poor. As Haman had cast lots (Purim) for a lucky day on which to kill his Jewish enemies, the name Purim, or Feast of Lots, has been given to the holiday.

But even if you have heard the story of the first Purim in far-away Persia, when Haman plotted against the Jews and Esther came unsummoned before the king to plead for her people, you may not know that we have had other Purims in our long and troubled history. One of the most interesting of these deliverances, which is still celebrated by many Oriental Jews is the Purim of Saragossa, in which our old friend Elijah warned them against their enemy; another is kept in Algiers; another at Rhodes. In all of these tales of different times and places we find the same danger to the Jews, and the same miraculous deliverance.

Just now we want to know how the Purim we in America know is kept in the home and synagogue. Miriam and David and Joe, like Jewish children the world over, think it the jolliest of Jewish holidays. First of all there are presents from everybody to everybody in the family even Dearie-Bear, the cross, old black tom-cat is remembered with a nice new red ribbon, which he always succeeds in scratching off before Purim is half over. There are presents of cakes and fruits and nuts and all sorts of things to relatives all over the city; these are packed in a pretty and colorful basket covered with a white napkin.

"Because," as Miriam explains to Joseph, while she packs the SHALACH MONOTH, "everybody is supposed to provide Shalach Monoth on Purim. If a rich man carried an uncovered basket in the street, he might be too proud of his gift; and a poor man, who had to show that he wasn't giving much, would feel ashamed."

"But what does Shalach Monoth mean?" asked Joe.

"Send-money," answered David, very willing to show off his Hebrew. "I suppose people never send money presents any more to their friends. But when we dress up our funny Purim clothes and go masking around to the neighbors, mother never scolds if they give us a few cents, though she wouldn't let us accept money any other time."

"And, of course, we always give money to poor people on Purim just the way they did in the story of Esther," went on Miriam. "Father let David and me send some of our allowance to the orphan asylum last year. And he told us about the half shekel every Jew is supposed to give to the synagogue on Purim. Of course, we don't count our money by shekels any more, and a half a shekel or a half of anything wasn't worth much until it was put with its other half. That's why Jews used to give it at Purim to remember to keep together and help one another out in times of danger."

Mother came into the room just then with another platter of cakes for the last baskets. Joseph promptly helped himself.

"Why do you call 'em HAMANTASCHEN?" he asked.

"The word means Haman's ears," answered mother, "because of the shape. And do you know why the rather bitter poppy seed is mixed with the sweet honey inside? To show that both good times and bad times must fall to the Jew, but that he must always hope for help as he did in Queen Esther's day. The poppy seed is ground and pounded in that old brass pot over there which belongs to my grandmother. She told me once it was to teach us that no matter how the Jew is ground down by his enemies, he will still rise free and happy in the end. But now hurry up, you Shalach Monoth bringers, and take the baskets around. I want you to get home in time to go to synagogue and hear the Megilla read."

The MEGILLA or Scroll of Esther is always read in the synagogue on the eve of Purim. The names of the wicked sons of the more wicked Haman are written one beneath the other; when they are read aloud every child who has been able to bring a PURIM DREHER (rattle) shakes it as loudly as he can to drown the names. Another trick the boys enjoy is to write the names of these sons on their shoe soles; when the list is read off it is great fun to stamp as hard as they can as though on the treacherous Persians themselves.

Of course, most of this is in fun. We Jewish people no longer hate the scheming old Haman, dead so many hundreds of years. Although he was often used as an example of all the people who hate the Jews and used them cruelly, he was generally treated with good-natured contempt in the old Purim plays. The boy who played Haman usually acted not like a villain, but rather like a stupid clown; the rest of the actors took great pleasure in teasing him. These Purim plays were one of the brightest spots in the unhappy life of the Ghetto Jew through the years of his persecution. He had no life outside the ghetto walls; in the ghetto his religion brought him real peace and happiness, but there was little uproarious gaiety except at Purim. Then everything was turned topsy-turvey. Grey-haired Rabbis used to join in the merry Purim songs; boys and girls exchanged clothes and played pranks on each other; there was masking and the giving of Purim plays, followed by feasting. Today in America every religious school celebrates Purim with plays and parties; in Palestine the entire Jewish population takes part in the celebration, which because of its masking and noise making can be compared to carnival times in some of our southern cities. The SEUDAH a feast made up of all sorts of Purim dainties, is one of the jolliest features of this very jolly festival.

The day before Purim is observed as a fast day by many Jews in remembrance of the fast of the Jews of Shushan kept with Esther before she went before the king. Also in memory of Esther a very special Purim dish is served at the Seudah, consisting chiefly of cooked lentils. This is called BUB and represents the coarse meals Esther ate in the king's palace as she would taste no heathen food.

The fifteenth day of Adar is called SHUSHAN PURIM, as the Jews of the Persian city kept a second day of celebration and thanksgiving

"That's a good idea," said David thoughtfully. "I always have such a good time on Purim I wouldn't mind making it last two days if I could." And Miriam and Joe agreed with him.

## THE PURIM PUSSY

Marion sat curled up in one corner of the sofa, thinking hard; the Queen of Sheba, as her name happened to be that week, sat curled up on Marion's knee, also thinking very hard; at least, she looked wise, and that is all one can expect of ever the most sensible of pussy cats. Marion was ten years old and might have been pretty if it hadn't been for the freckles on her turned-up nose; the Queen of Sheba was distinctly plain, a striped gray kitten whose ears had looked a little moth-eaten ever since she had scorched them through sitting too near the radiator one wintry evening.

"Queenie," said Marion sadly, for she always made it a point to tell all her troubles to her sympathetic little friend, "Queenie, I just don't know what to do about my Shalachmonoth for Ruth next Sunday. You don't know what Shalach-monoth means, do you, pussy?" as the Queen of Sheba stretched herself with an inquiring yawn, "but that's because you haven't lived in a Jewish family very long and never celebrated Purim before. It's an old Jewish custom, and ever since Miss Hirsch, our Sabbath School teacher, told us about it two years ago, we've always taken Shalach-monoth--that means presents--to some poor or sick person on Purim. Year before last the girls in our class took baskets of cake and fruit and a nice smoking jacket to Grandpa Morris at the Old People's Home; last year we brought some presents to poor Mrs. Frankenstein's children; and this year--" but here the pussy cat with a languid switch of her tail jumped to the floor and walked lazily to her favorite spot in front of the radiator, as though the Purim plans of Miss Hirsch's were no concern of hers.

"I might have known you wouldn't be interested," Marion called after her angrily, "You don't care any more about what I want to do than Aunt Becky does." And Marion walked to the window to stare gloomily into the street, where the lamps were already glimmering through the dusk. "I wish I had somebody real to talk things over with," she thought gloomily.

For the past two years Marion had lived with her Aunt Becky, who had offered her orphan niece a home on the death of her mother. Aunt Becky was kind enough in her way; she saw that Marion had neat clothes to wear to school and Sabbath School, took excellent care of her when she had the measles, and always insisted that she wear rubbers in wet weather, just as Marion's own mother would have done. But Aunt Becky seemed to forget her own little-girl days and was determined that her niece should not be spoiled by what she liked to call "nonsense". Marion had no toys except those her grandfather sent her on her birthdays, and her few books were prizes received at Sabbath School for perfect attendance or good scholarship. She seldom had any pocket money, and as Aunt Becky considered picture shows and children's parties "nonsense", Marion rarely enjoyed such treats with her class mates. Then, Aunt Becky hated to have strange children "cluttering up the house or bringing mud on the carpets," and so Marion did not dare to invite her friends to her home and often would have been very lonely if it had not have

if it had not been for the Queen of Sheba.

The Queen of Sheba when just a little round ball of a kitten, had followed Marion home from school one day; it happened that Aunt Becky felt unusually goodnatured that afternoon and she had actually permitted her niece to keep the tiny creature, although she disliked cats herself and continually threatened to turn the kitten out of doors if she ever caught her stealing steak from the ice box or jumping upon the bed-spread with her dirty paws. But the kitten behaved with such perfect propriety that even Aunt Becky had to confess grudgingly that she wasn't much trouble, although she continually complained that the little glutton drank enough milk to feed half a dozen babies! As for Marion, she found the new pet a far better play mate than her newest doll and much more interesting than any of her story books. As soon as she got up in the morning, Marion would run to the basket in the kitchen to see whether Pussy Gray, as she had named her pet at first, was still there; she never forgot to pour out a saucer of milk for her before she helped Aunt Becky prepare their own breakfast; her last act before leaving the house was to pet Pussy's soft gray head, and more than once she hurried home from school, impatient to catch a glimpse of the round little bunch of fur curled up in the parlor window as though expecting her return.

And it was such a delightful worry to find a suitable name for the cat! At first "Pussy Gray" satisfied Marion; then when she discovered Pussy's cunning trick of darting out her claws as though she meant to scratch you and as suddenly making them velvet again, she called her "Needles" and "Velvet Paws." For a little while, pussy answered to the name of "Florence Hirsh;" then, feeling that her teacher might not like to have a cat named after her, Marion chose a name from her latest prize book, and even caused her aunt to smile grimly by calling "Robin Hood, Robin Hood!" whenever the kitten did not appear. But the next week Marion's Sabbath School class had read of the visit of the beautiful Queen of Sheba to King Solomon, and Marion, who was not a little proud of her pussy's queenly walk once re-named her "Queen of Sheba" calling her "Queenie" for short.

Now that Marion had found a suitable name for her kitten at last, one would imagine her troubles were over; but here was Purim coming with its question of a suitable Shalachmonoth for Ruth. For the two previous Purims her Aunt Becky had grudgingly given Marion a little basket of her delicious Homon-taschen of which she was just a little proud, but Ruth had been ill for many months, and Miss Hirsh had advised the girls not to bring her any Purim goodies which the nurse might forbid her to eat.

"She wasn't at all strong before she had the fever," Miss Hirsch had told her class, "and now after lying in bed all this time, she is very weak, and, I am afraid, very lonely. It tires her to have too much company and she isn't allowed to leave her room so you can imagine how lonely she is. You know that Ruth isn't poor and doesn't need warm clothing or even toys, for her father and mother are able to give her everything she wants. So I want you girls to think very hard just what she would like best and get her something that will interest her and keep her amused."

After class the little girls had discussed gravely what Ruth would like best. They were all very fond of their sick class mate and longed to give her the nicest possible Shalach-momoth; but then, as Fanny Goldstein put it, "how can we buy anything nice enough for a girl who has everything she wants and has more money than any of us anyhow?" But by the next Saturday, most of the girls had their Purim gifts selected. Fanny was going to send to New York for a blue and gold tea set, "which will make her breakfasts taste better." Fanny's

cousin had picked out a lovely set of linen doilies to go with the tea service. Rae intended to bring a picture for the invalid's room, Lillian had a Japanese kimono, Irene a hanging basket filled with ferns and so on. "And what are you going to get Ruth?" Rae asked Marion at last.

Marion flushed hotly. Not for all the world would she tell the girls that she did not have enough money to buy something nice enough for their sick friend. "I haven't decided yet," she answered calmly, "but it's going to be something very nice."

That evening she mustered up enough courage to speak to her aunt. "Aunt Becky," she began timidly, "This year the girls in my class at Sabbath School are going to take a Shalach-monoth to Ruth Davis."

"And I suppose you want me to make you some more Homon-taschen," said her aunt. "As though I didn't have enough cooking to do without making extras for those Davis' who could buy and sell us a dozen times over! Well," jabbing her needle through the stocking she was darning. "I'll put you up a basket of cakes you won't have to be ashamed of - even in front of Mrs. Davis."

"But I can't take Homon-taschen," explained Marion. "Miss Hirsch said that Ruth couldn't eat sweet or rich things. The other girls are all going to buy her something pretty for her room or to use while she's sick."

"The other girls have fathers who make a lot of money to waste on nonsense," returned Aunt Becky grimly. "I don't think I've got any money to spend for presents for Abe Davis' girl. He can buy anything she wants, can't he?"

"Oh it isn't the present," cried Marion, her lips trembling as she saw how useless it would be to argue with her aunt, "but she's so lonely, being sick in bed so long, that we thought if we could only do something to amuse her -"

"Give her the doll your grandpa sent last month for your birthday," suggested Aunt Becky, "It's as good as new, isn't it?"

"But she has much nicer ones!" protested the little girl. "I haven't a thing in the world she'd care for; she doesn't like to read much, and anyhow, my prize books all have my name written in them or the date. But if I had a dollar or two I'd buy her some plants for her window box or -"

"Well, I told you I haven't a dollar or a dime to waste or such nonsense," interrupted her aunt. She jerked the ball of cotton which had fallen from her lap and which Queenie had chased under the table. "I never saw such a cat! I wish to goodness you'd give her to Ruth Davis if she needs amusing. The cat ought to amuse her, and I'd be glad to be able to sit around in peace without having that creature climbing all over me!"

Marion bent over Queenie and gently disentangled her from the cotton. Hugging the protesting pussy, who hated to have a pleasant romp interrupted, she carried her to a corner of the sofa in the parlor to help her think things over. It was only a week till Purim, and Marion realized only too well that there was no hope of receiving help from her aunt.

"And you won't help me either, you bad Queenie," she scolded, as she stared gloomily at the street lamps. "I'm too little to earn money, and I haven't a thing in the world to sell - except you, and nobody would buy you, even if I could do without my kitty," she added tenderly, as Queenie, feeling lonely again, came purring against her legs. "And I do want to get Ruth something nice," she told the kitten, "because it must be hard for her lying all day in bed with nobody to play with. I know I'd have just died of loneliness when I had the measles, if it hadn't been for you." Then she stopped stroking the cat while her aunt's words came back to her - "the cat ought

to amuse her." Why hadn't she thought of that before? Ruth didn't own a cat and nobody would think of bringing her one. Perhaps none of the other girls had ever had a cat like Queenie and realized what a good companion and plaything a clever and affectionate pussy cat can be. Surely, Queenie would be the very nicest present to give her classmate for Purim.

Marion picked Queenie up and rested her cheek against her fur. "Oh, Queenie, Queenie Cat," she murmured. "I don't know how I'm going to get on without you."

Purim came on Sunday that year. The little girls of Miss Hirsch's class, all of them dressed in long cloaks to cover the bright, fantastic dresses they wore, met at Lillian's house, each carrying a neatly wrapped package under her arm. Marion was the last to arrive and she flushed as she saw that she was the only one to carry a basket covered with a white cloth.

"It makes it seem more like Purim to carry your Shalech-monoth in a basket," she explained shyly. "Didn't Mrs. Hirsch tell us that they always used to cover their Purim presents that rich people shouldn't try to show how much they were giving and poor people didn't have to be ashamed of what they were giving?"

"Well I know I'm not ashamed of my lovely tea set," declared Fanny hugging her long box closer. "It came from New York and - why, isn't there something moving in your basket?" she demanded pointing to the heaving

Marion drew her cloth around her gift. "I - I'm not going to tell you until we all get to Ruth's and show our presents," she stammered.

But when they were all gathered in Ruth's sunny bedroom with its pretty white furniture and dainty blue hangings, Marion felt more and more ashamed of her gift. How could she give what Aunt Becky had more than once called "a common tramp cat" to Ruth, who could own a dozen Angora pussies if she wanted them? And how the other girls would laugh at her! So she left her little colored basket on a couch in the corner, hoping that no one would ask to see her present, and firmly resolving not to offer her gift until the girls had gone - unless the Queen of Sheba got out and made a fuss.

At first there was too much excitement for any one to notice the absence of Marion's gift. The little girls had all put on the dresses they had worn for the Purim masquerade at Sabbath School, and for a while Ruth was kept busy admiring the pretty costumes, from Emma's long purple robe which made her look like a real Queen Esther to Ree's funny clown dress of red and yellow stripes. Then came the party, and although Ruth could not taste the ice cream in the pretty dishes or the pink and white cakes and candies, she enjoyed this part of the afternoon even more than her guests, for her mother opened the packages one by one and laid the presents on the bed beside her.

Mrs. Davis was just unfolding Elsie's embroidered doilies when a strange voice sounded above the girl's laughter, a voice that rose from the corner of the couch and repeated "Me-ow," first plaintively, then with the anger of a spoiled kitten, who, having waked from her nap, wanted to share the merrymaking too. "Me-ow!" said Queenie, and she added, although no one but Marion understood her, "Me-ow - let me out at once."

"Why it sounds like a cat," cried Mrs. Davis.

"I guess it's my present," said Marion weakly, and flushing to the roots of her hair she pulled the white cloth aside and pulled her Shalech-monoth from the basket. Her friends looked at each other, hardly knowing whether to laugh or not; they might have suspected another girl of bringing her pet kitten to a Purim party for a joke, but they knew that Marion never played jokes and hated teasing. Then before

anyone could speak Ruth held out her thin little arms for the kitten, crying, "Oh did you really bring it to me? Let me have it," and a moment later Marion's humble gift sat purring upon Ruth's pillow, lapping up ice cream out of a pink saucer and looking over the company now and then with her most royal air.

"I think she's going to feel at home with you," faltered Marion, and then she realized for the first time just how lonely she would be without her pet.

Three days later Mr. Davis' chauffeur called for Marion in the big car and took her to the house on the hill "to see Miss Ruth and the kitten." Marion found Ruth lying upon the bed with Queenie resting luxuriously upon a silk cushion nearby; she recognized it as the sofa pillow Sarah had brought as her Shalash-monoth. Queenie wore a beautiful blue ribbon about her neck, tied in a high fluffy bow behind her ear, and looked more like a satisfied, well-fed queen-cat than ever. She allowed Marion to pet her, but was quite willing to leave her lap at Ruth's low call and to curl up for her afternoon nap upon her new mistress's arm.

"I do believe she likes you more than me," said Marion a little enviously, "I've always heard that cats forget their friends right away, but I never believed it. I suppose it's because you give her lots of cream and nice things to eat and blue ribbons."

"No, I think it's because I'm at home all day and can pet her more than you did," decided Ruth. Her face grew very grave. "Mamma said she could see how much you cared for her when you were here on Sunday, and she wondered whether I ought to keep her. Do you want her back again?"

"Well - she's only a common every-day cat," hesitated Marion, "and if you get tired of her -"

"Why I think she's the prettiest cat in the world," exclaimed Ruth indignantly. "Papa said that if you really missed her, I should give her back and he'd buy me some kind of a fancy white cat with a bushy tail, but I like this one so much better, because you didn't buy her at a store; she was your very own and you gave her to me. That makes her seem more of a present than if you bought her the way the other girls did their things."

Marion's freckled face was radiant. "Oh, I'm so glad you like her," she cried, "and I do want you to keep her - forever and ever. And, anyhow, I won't miss her very much if you'll let me come and see her sometimes."

"I want you to come and see both of us whenever you can," Ruth answered, "and when I get well and go back to school, we'll take turns keeping her if you want to." She paused to cuddle the kitten's sleek head against her cheek. "Won't that be nice - pussy?" Then turning back to her guest, "Isn't it funny, you never told me her name and I forgot to ask!"

"Oh, I called her 'most anything," Marion told her. "I called her Queen of Sheba, or just plain Queenie last week, but I was getting sort of tired of that. Let's call her something else."

The two little girls knitted their foreheads in thought while the kitten stopped playing with the fringe on the silk pillow and tried to look wise. "I know!" exclaimed Ruth suddenly, "let's name her after my party. Wouldn't it be perfectly lovely to call her 'Purim?'"

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\*PURIM INJUNCTION\*  
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Adapted from the Yiddish of Jacob Gordon

(This play may be produced without costumes or rehearsals)

Scene: Judgement seat-- On the bench sits the great judge, before him the complainants--all the Jewish holidays. In the prisoner's dock--Purim, the indicted one.)

ALL: (Shouting together) We want an injunction against Purim, against everything connected with him.

JUDGE: (Pounding his gavel) Jewish holidays! You are too noisy. Let each in turn tell us his troubles. Chanukah, will you please tell the court the reason for your being here?

CHANUKAH: (rises) I desire to have an injunction issued against Purim until he proves his right to occupy such an important place among us Jewish holidays. Why is he so proud? What has he done? Is it such a great thing that Esther, a Jewish girl was the queen of Ahasuerus, and Mordecai, a Jew, was second to the king? The king must have been a fool, a man minus character. When Haman wanted to lead him by the nose and kill all the Jews, he submitted. Esther came in and urged him to do the opposite, so he did her bidding. It was this foolishness, the lack of backbone of the king, that brought with it the entire Purim celebration. The Jews ought to be ashamed of a holiday created through so foolish a person as Ahasuerus. Instead of that, they read this story every year, eat Purim loaves, Haman cakes filled with prunes and poppy seeds, kreplich and so many other goodies. I, Chanukah, on the other hand, I, the holiday of the Maccabees, of the heroes who fought so valiently for their country and for their Torah, who upheld national ideals, I have to content myself with mere latkes and with the burning of tiny candles that are bought for a few pennies. My heroes were proud of their origin. They compelled others to respect their people while Esther was ashamed of her origin, as witness the story bearing her name. She dared not say who her people were. And this Purim boasts as the one holiday the Jews will never discard. What entitles him to such honor, to such esteem? Why do they make so much of him? If G-d wanted to perform a miracle by saving the Jewish people from their enemy, comes Mr. Purim and claims the credit and gets a fine loaf and Haman cakes, Such a nobody, such a schlemil, such a -----

JUDGE (bringing down his gavel) Silence! We do not permit one person to insult another in court. (Turning to Passover) You are older and I expect you to be wiser. Tell us your story.

Passover: (Bowling politely.) Yes, I am older than the other Jewish holidays. I may feel prouder than any of them. I do not mean to insult anyone. But I wish to say that I consider it a dishonor to be registered in the same calendar with so lowly a holiday like Purim. I am the remembrance of the liberation of an entire people from slavery. Through me slaves have become free citizens. I am the festival of freedom, the holiday of salvation. What has Purim done? He is merely a holiday born in slavery and despotism. The tyrant Ahasuerus, while drunk, wanted to pride himself on his wife. The queen, even though she was merely a Vashit, wanted to show her independence and her womanly dignity. Vashti refused to be a blind, obedient slave. Is that a reason for eating goodies by the Jews of today? Vashti wanted to act as a noble woman should, and she was severely punished by her brutal husband. And now Purim claims a place of honor among the Jewish holidays. And when two noble revolutionists, Teresh and Bigthen, wanted to bring freedom to one hundred and twenty-seven nations, they wanted to bring free them from the tyranny of a despot by doing away with him, Mordecai denounced them to the tyrant. Thus he became the favorite of Ahasuerus. How can Pesach and Purim be spoken in the same breath? In my story appears the sentence: "And each man shall be king in his own home." Either do away with Purim or let the kneidlach, the Hagaddah, the four cups, the Chad Gadya and the ten plagues be suppressed.

Shevuoth: I am the only holiday which brings the Jews in touch with Mother Nature. I am the festival of growth and bloom of trees and flowers. I am the song of spring, the music of life. Purim, on the other hand, is a holiday of food and drink, of mask and ridicule. I am the festival of abundant nature, while Purim is the festival of beggars. To class Shevuoth with Purim is the greatest insult that the Jew could bring to Mother Nature.

Succoth: I am the festival of contentment and peace. I am the symbol of the days when the Jews led a peaceful shepherd life and lived in booths. I am the festival of green palms, the emblem of love and peace. What is Purim?--a story of horrors and bloodthirst. Is it necessary then to repeat the story every year? I demand that an injunction be issued against Purim. I shall renounce my Succah and esrog and lulov, my palms, in a word, I renounce everything connected with my name.

Judge: (Arising and addressing those present:) Listen to me and I shall tell you my decision. Purim is the only free and easy-going holiday in which there are no prayers, no special prayer books, no ceremonial. A person is free on that holiday to amuse himself in any way that he sees fit. It is the Jewish carnival. It is the Jew's season of joy. No other story tells so many worthy things about the Jews. They defended themselves against their enemies, but their hand touched nothing by way of plunder. The most important point of the story is that Mordecai was not content with his own good fortune. He was devoted to his people. His Esther was a queen, yet he mourned with his people and wore

the sackcloth and ashes. All others bowed before Haman, the powerful, but Mordecai, though covered with ashes and mourning over the misfortunes of the Jews, refused to bow before anyone. He knew that as a man and as a Jew he must bow before no one. Human pride and dignity are the consciousness of moral power and within it is the strongest power in the world. With it, all the Hamans of our day, those who become related to Ahasuerus, forget their people, bend their head and bow their knee to those who appear to be somebody--that again cannot be said to be the fault of Purim. Purim, you are a very sympathetic and pleasant holiday. Go to the Jewish people and remind them of Haman and tell them of Mordecai. Bring them joy with your Haman cakes and other goodies, which they taste so seldom. Encourage them. Let them have joy and happiness. This is your mission, Purim.

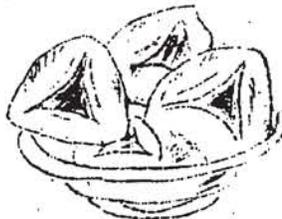
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Fill in the blank spaces.

1. We observe Purim on the ..... of Adar.
2. On that day the Anti-Jewish plans of..... were upset by ..... and .....
3. The three chief features of Purim observances are the reading of the ..... night and morning.
4. Also the "Sending of..... one to the other and ..... to the poor."
5. We are sure to partake of the delicious triangular ..... which is served at the Purim.....



ESTHER



HAMANTASCHEN



AHASUERUS

IN SHU, SHU, SHUSHAN

1.

Oh Heman was a high and mighty bluff,  
In Shu, Shu, Shushan long ago.  
He ordered Mordecai to take his  
derby off,  
In Shu, Shu, Shushan long ago.

So we sing, so we sing!  
So we sing and raise a row!  
For Heman he was swinging  
While Mordecai was singing  
In Shu, Shu, Shushan long ago!

2.

But Mordecai sat and laughed in his  
face  
In Shu, Shu, Shushan long ago.  
So Heman swore he'd exterminate the  
race  
In Shu, Shu, Shushan long ago.  
(Chorus)

3.

Oh Esther was a timid little maid  
In Shu, Shu, Shushan long ago.  
But Mordecai told her she needn't  
be afraid  
In Shu, Shu, Shushan long ago.  
(Chorus)

4.

So she went to the King and she  
gave him a smile  
In Shu, Shu, Shushan long ago.  
The King liked her manner and  
her style  
In Shu, Shu, Shushan long ago.  
(Chorus)

5.

Ahasuerus was a jolly little king  
In Shu, Shu, Shushan long ago.  
He ordered Hman to take a little  
swing  
In Shu, Shu, Shushan long ago.  
(Chorus)

(To the tune of "Man on the Flying Trapeze")

Oh, come let us sing, in heart  
rending style  
Of one who was great and whom  
people did "heil"  
The story is written on history's  
page  
And his name it begins with an  
"Aitch"  
When he rose to the peak of his  
glory  
They left him high in the air;  
And this is the end of the story  
But the world it was heard to  
declare;

It's a very sad story no more  
shall I smile  
Wherever you went it was heil,  
heil, and heil  
And when he  
ell in a rage  
And his name it begins with an  
"Aitch"  
Now the height that he rose to  
was fearful  
And he came to the end of his  
climb  
Said a man in a voice that was  
cheerful  
He's having a "heil of a time"

Chorus

Oh, he swings through the air  
It's a joy to behold  
His form is so perfect  
He's brave and he's bold  
It beats all the plays  
You can see on the stage  
And his name it begins with an "Aitch"



A WICKED MAN

1.  
Oh, once there was a wicked wicked  
man  
And Hamen was his name, Sir.  
He would have murdered all the Jews  
The they were not to blame, Sir.

Oh, today we'll merry, merry be  
Oh, today we'll merry, merry be  
Oh, today we'll merry, merry be  
And "nash" some Hamantaschen

2.  
And Esther was the lovely queen  
Of King Ahasuerus.  
When Hamen said he'd kill us all  
Ohmy how he did scare us.  
(Chorus)

3.  
But Mordecai her cousin bold,  
Said "What a dreadful chutzpo.  
If guns were but invented now,  
This Hamen I would shoot, Sir."  
(Chorus)

4.  
When Esther speaking to the king  
Of Hamen's plot made mention  
"He he," said he, "Oh no we won't  
I'll spoil his bad intention"  
(Chorus)

5.  
The guest of honor he shall be  
This clever Mr. Smarty,  
And high above us he shall swing  
At a little hanging party.  
(Chorus)

6.  
Of all his cruel and unkind ways  
This little joke did cure him.  
And don't forget we owe him thank  
For this jolly feast of Purim.  
(Chorus)

(Sung to the tune of "A Bicycle Built for Two")

1. King  
Esther, Esther  
I'm dying of love of you  
Come say it faster  
Will you my wife be true?

2. Hamen  
It's only proper  
I should this maid advise  
For I am the great big whopper  
Of the Persian Paradise

For I am no common laymen  
I am the "Fuerheur" Hamen  
And so I state, don't hesitate  
To put on the crown of the Queen

3. Esther  
The proposition  
Isn't so very hot.  
But I've a mission  
That puts me on a spot.

This Hamen is one grand Ippesh  
The other is old King Tippesh  
But I'm in a whirl, I'm a plain  
little girl  
And I'm crazy to be a Queen

THE FALL OF HAMAN

By Kalman Bachrach  
Adapted from Hebrew by  
S. Schroler

CHARACTERS :

THE KING

HARBONAH -- THE JESTER

SEVEN WISE MEN--

1. Karshino
2. Sheswar
3. Admose
4. Tarshish (Negro)
5. Meres
6. Marseno  
(these two are like Mutt and Jeff)
7. Memuchan -- Haman

GUARDS

PLACE IN BOTH SCENES -- KINGS PALACE IN ANCIENT PERSIA

SCENE 1

(THE KING IS SITTING ON HIS THRONE TAKING A NAP, HIS HEAD BOBBING UP AND DOWN. HARBONAH PACES BACK AND FORTH WARNING NOT TO WAKEN THE KING. THE GUARDS ARE BORED AND ARE CATCHING FLIES FOR EXCITEMENT. ONE GUARD HAS TO SNEEZE, BUT TRIES TO CONTROL HIMSELF. EVERY BODY MAKES SIGNS AND GESTURES TO THE GUARD SIGNALING HIM NOT TO SNEEZE. THE GUARD CONTROLS HIMSELF AS LONG AS HE CAN AND THEN SNEEZES OUT LOUD. THE KING WAKES UP.)

KING: Harbonah! Harbonah! Where are you?

HARBONAH: Hineni, I mean, here I am your majesty!

KING: Did Vashti show up already?

HARBONAH: It's early yet your majesty, Vashti will come, don't worry, she'll come.

KING: (Pleadingly) But why isn't she here already?

HARBONAH: (Quieting the King as if he were a baby) Quiet, quiet your majesty, she'll come. I'm sure she'll come. (KING falls asleep)

KING: (AWAKENS AGAIN) Well! Where's Vashti, why doesn't she come?

HARBONAH: (WITH SURPRISE) That's right! Why DOESN'T she come?

KING: Harbonah, call in my counselors - my seven wise men.

HARBONAH : (CLAPS HANDS) Go and proclaim through all 127 kingdoms as follows! Let the seven wise men come before his majesty, the king, to hold the counsel.

(DRUM BEATING AND A VOICE CALLING CARSHENA? SCHESAWR? ADMOSO, TARSHIM, MERES, MASENA, AND MEMUCHON. ENTER YE SEVEN WISE MEN)

(THE SEVEN WISE MEN FILE IN ONE BY ONE WITH HAMEN AT THE END. THEY ALL BOW. THE KING IS DOSING. HARBONAH WARNS THEM NOT TO DISTURB THE KING. THEY SIT DOWN ON THE FLOOR. THE KING FINALLY WAKES UP)

KING: Harbonah! Harbonah! Where is my queen Vashti?

HARBONAH: (HE SHOUTS IN THE KING'S EARS AS IF HE WERE DEAF) The wise men came - seven wise men!

KING: They did come, did they? Well, ask them what shall be done to Queen Vashti for not coming as I commanded.

HARBONAH: (TALKING LIKE A STATESMAN) Listen you wise guys--I mean wise men-- His Majesty, the king, commanded Queen Vashti to appear before his friends to show them what a cute queen he has and she refused to come. Now he has called you, wise guys -- I mean wise men--to ask your advice.

SEVEN WISE MEN: (TO EACH OTHER WITH GREAT EXCITEMENT) The nerve of the Queen!

HARBONAH: The next voice you will hear will be that of the wise

man-- bring--'em--back--alive--Carshena.

CARSHENA: (KNEELS WITH A WHIP IN HAND) Your Majesty! Vashti has committed a great crime, the crime of the century. Therefore I go to take a ride to the market place and give her the whipping of the century, 100 times like this -- 1, 2, 3, 4, (BEATS DOWN FIERCELY WITH THE WHIP)

HARBONAH: (WHISPERS INTO KING'S EAR AS HE EYES CARSHENA)

KING: Sit down you old fool! Shut your mouth and don't talk silly!

(CARSHENA SITS DOWN)

HARBONAH: Let us hear Sheswar! Let us hear him!

(SHESAWR GETS UP)

SHESAWR: Your majesty! The Queen cannot be excused.

HARBONAH: (INTERRUPTING HIM) She didn't bring a note from her mother.

SHESAWR: (CONTINUING) Imagine the queen not obeying the King. Who does she think she is anyway? Shirley Temple? We'll show her! Take her out and hang her on a tree!

(HARBONAH BURSTS INTO LOUD LAUGHTER AND FALLS ALL OVER HIMSELF)

(THE KING AND ALL ON STAGE LAUGH TOO)

(SHESAWR SITS DOWN IN EMBARRASSMENT)

HARBONAH: (ANNOUNCER FASHION) And now we have with us tonight the one and only Admoso the mad Persian of Persia. Speak my fran!

ADMOSO: Your majesty. So she von't listen to you, Hah? Ts-ts-ts. Bot vot can you expeck from a queen with a name like Vash - tub? Convidentially speaking, I'm too dumb for vords. But my side keek here, Tarshish from Harlem - I mean Ethiopia.

TARSHISH (ARISES WITH GRINNING FACE SPEAKS IN NEGRO DIALECT) Yuh majesty, I'se hoid the bad news all the way up in Harlem, - I mean Ethiopia - Vashti has gone and done you wrong, yuh, King of Persia, Anchesuerus! I can hardly believe dat. But dere's nuting I can do about it. No suh!

KING Harbonah! Who is this black beauty and what's he yelling about?

HARBONAH: Go back to where you came from, to Ethiopia.

(TARSHISH SITS DOWN)

HARBONAH: (IN THE MANNER OF AN ANNOUNCER DESCRIBING A PRIZE FIGHT) In this corner, we have Kid Mutt Meres, tipping the scales at 95 pounds, and in the other corner Kid Jeff Marsena tipping the scales at 295 pounds. Shake hands and fight-- I mean, talk clean. (MERES AND MARSINA GET UP, SHAKE HANDS AND BOX TO ONE ANOTHER WITH THEIR FOREHEADS MEETING. HARBONAH IMITATES THEIR GESTURES. MERES IS TALL AND SKINNY, MARSENA

SHORT AND FAT)

Meres: Your Majesty!

Marsena: Your Majesty!

Meres: King Solomon wisely said -

Marsena: "A wicked woman is worse than death. (BOTH FORGET THEY ARE STANDING BEFORE THE KING AND START TALKING TO ONE ANOTHER.)

Meres: Solomon was king in Jerusalem.

Marsena: He had 1,000 wives.

Meres: He was a very wise king.

Harbonah: ( TO THE AUDIENCE) Not like some other kings I know.

Marsena: There were none like him.

Haman: (DRESSED IN RED - HAS BIG BLACK MUSTACHIOS. ARISES AND INTERRUPTS MERES AND MARSENA. TALKS LIKE A POLITICIAN - CLEARS HIS THROAT AND SAYS) Most noble and high born King and Majesty (EVERYBODY QUIETS DOWN) Ruler from India to theoplia.

King: (PROUDLY) You're telling me!?

Haman: There is no better king than you in all the world.

King: You said it ol' boy.

Haman: There was never one like you before!

King: Did I say "NO"?

Haman: And there will never be one like you.

King: You bet your boots there won't. Come here Memuchau, my pal. Harbonah, Harbonah, where is the royal necklace?

Haman: (OPENS A TREASURE CHEST AND GIVES IT TO THE KING)

King: (PUTS ON THE ROYAL NECKLACE AROUND HAMAN'S NECK)  
I appoint you Prime Minister and no more shall you be called Memuchau but Haman shall be your name - Haman!

Harbonah: Haman, son of Hamdatha, the Aggagite - oppressor fo the Jews. (TO AUDIENCE) Ham for short.

Haman: (STEPS BACK WITH PRIDE? CLEARS THROAT) Not only against the King has Vashti sinned, but against all the nobles and lords, (THE KING STARTS TO DOZE OFF) and against all the people.

Harbonah: Pipe down! Haman! Shut up! The king is sleeping!

Haman: (STOPS TALKING TURNS TO THE AUDIENCE AND LAUGHS LIKE AN OLD-FASHIONED VILLIAN) Haman, champion Jew hater. Mordecai,

the Jew, will swing for me. (HARBONAH: BUT NOT TO BENNY GOOD\*  
MAN'S SWING MUSIC) on a tree he will swing, by the neck until  
he's dead. Ha! Ha! Ha!

CURTAIN

SCENE 2

(THE KING SITS ON HIS THRONE AND CAN'T FALL ASLEEP. VERY NERVOUS AND  
FRIBBITY. NEAR HIM SITS HARBONAH; SLEEPING AND SNORING LOUDLY)

KING: I wish I could fall asleep. I'll count sheep, maybe that will  
help me. (COUNTS) One sheep, two sheep, three sheep, three  
and one half sheep. A whole flock of sheep and lamb chops.  
Nothing doing - I can't fall asleep. Harbonah! Harbonah!

HARBONAH: (AWAKENS WITH A BIG NOISE) Here I am!

KING: (BABYISHLY) I can't sleep!

HARBONAH: My poor lamb, I mean king - Look! The bed is made and it's  
nice and quiet here. Shall I sing you to sleep? (SINGS)  
Rock-a-bye baby on the tree top,  
When the wind blows the cradle will rock;  
When the bough breaks the cradle will fall,  
And down will come baby cradle and all.

KING: (TOSSING ABOUT) 'Sno use, I can't sleep. Maybe I slept too  
much in the first act!

HARBONAH: (GESTURES TO THE MAID TO BRING IN WINE AND CHOCOLATS, THE  
MAID COMES IN WITH A TRAY ON WHICH ARE A BOTTLE OF WINE AND A  
LARGE CHOCOLATE BAR)

KING: Who ordered wine? (PICKS UP THE BOTTLE? POINTS AND REALS:)  
Made In Japan. Throw it out: And who can eat milk chocolate?  
The chocolate is nilchedig and I'm fleishig, I just had a  
turkey sandwich. Get it out quick. (MAID HURRIES OUT)

HARBONAH: (JUMPING AROUND WITH JOY) Your majesty I have an idea.

KING: Impossible. but let's hear about it anyway. I'll try anything  
to be able to fall asleep.

HARBONAH: Well, Kingie, try to think. (TO AUDIENCE: THAT'S IMPOSSIBLE  
TOO) when is the last time you read a book?

KING: Well, let's see, about 5 years ago.

HARBONAH: Do you remember what happened to you then?

KING: (SEEING THE IDEA) That's right, now I remember, I fell asleep  
before I finished the first page. Great idea - Harbonah, call  
my book reader - let him read for me. I broke my glasses and  
they're being fixed now. I'm sure I'll fall asleep right away.

GUARDS: Enter chief book reader to King Ahasuerus. (ENTER BOOK  
READER WITH A MEGILLAH UNDER HIS ARM. SITS ON FLOOR AND READS  
MEGILLAH WITH PURIM MELODY.)

KING: (INTERRUPTS ANGRILY) What reward did I give Mordecai for saving my life?

HARBONAH: No reward at all.

KING: What! No spinach - I mean - no reward at all?? (GETS UP ANGRILY AND EXCITED. READER TUMBLES OVER AND RUNS OUT. BUGLE CALL HEARD FROM OUTSIDE) Who's coming so early in the morning? Borden's milkman?

GUARD: No, it's Haman (HARBONAH SPELLS R\*A\*T)

KING: Let him in.

HAMAN: (BOWS) Most noble and high born king, emperor of India and Ethiopia.-

KING: (INTERRUPTING ANGRILY) That's old stuff, come on, say what you want.

HAMAN: Ruler of 127 kingdoms.

KING Aw quit that applesauce (STOPS AND CHANGES VOICE TO A PLEASANT AND INTIMATE TONE) Listen, Hammy, I need your advice. If you were king in my place and wanted to honor somebody with the greatest honor, what would you do?

HAMAN: (WINKING SLYLY? SMILING BROADLY AND RUBBING HIS HANDS) The greatest honor? Let me think; Yes, I have it. Take the royal robes and garments and the royal horse, you know which one I mean, and let this man whom you want to honor, put the royal robes and ride around town on the royal horse, and let a noble go in front and yell: "All hail the man whom the King delights to honor."

King: (ANGRILY AND YET WITH A SENSE OF RELIEF) Hurry, take the royal robes and the royal horse and do as you said to - Mordecai, the Jew

Haman: Mordecai, the Jew ???!!!

King: Yeah, you heard me the first time - Mordecai, the Jew!

Haman: (CRYING) Boo, hoo, hoo, Mordecai, the Jew.

THE END

MIZRACHI WOMEN'S CULTURAL GUIDE  
VOL.1 MARCH 1947 NO.5



Mizrachi Women's Organization of America  
Junior Mizrachi Women  
1133 Broadway New York 10

TO CULTURAL CHAIRMEN AND PRESIDENTS:

We are sending you a detailed Purim program. The programs have been worked out so that you may present them with a minimum amount of preparation.

Purim has always symbolized our struggle for survival. In almost every age Hamans have arisen against us. Whenever a world tyrant arose, the Jews have been the first victims. Even in this age with the promise of our own land and national rebirth, the greatest tyrant of them all, Hitler embarked on scientific destruction of our people. And the struggle is still alive.

Purim is for us Mizrachi Women a vivid reminder of the need of our people for a Homeland; and the lack of status in the world that our homelessness has caused. We know concretely how little children find security in our homes in Eretz Yisroel, and how important it is that we keep them under our supervision.

Nor should we forget that Purim is a time for relaxation, a therapy that our tormented spirit needs. By all means have as gay a Purim celebration as you can, but surely do not forgo the opportunity to collect Shalach Monos and share your happiness with the DP children in Europe through our Children's Relief campaign, and share your thankfulness with our children in Eretz Yisroel through our Moes Chitim campaign.

Mrs. Leah Globe  
National Cultural Chairman

Berenica Grayzel  
Cultural Secretary

Mrs. Judith Mandelbaum  
Co-Chairman

SUGGESTED PURIM PROGRAM

Reading: Poem:

Hadassah by Jessie E. Sampter  
Mordecai by Helen Hunt Jackson

President's Message

Cultural:

Songs

Story of Purim and Observance

Main Feature:

- A. Adloyada or Carnival
- B. Package Party for Children's Relief
- C. Purim Seudah
- D. Dramatization of Purim Story by  
Abraham Burstein

Songs

Quiz

Refreshments

Hatikvah

## PRESIDENT'S MESSAGE

A twirling of gregers  
 A stamping of feet -  
 Faith of small children  
 In a tyrant's defeat.

A sigh in the chanting,  
 On the megillah a tear -  
 Their fathers are waiting  
 For nissim this year.

This little verse was written in 1939 describing the faith of the children and the despair of the adults in the face of the great Hitler catastrophe. This was likewise the faith of the men of Shushan when they fasted for three days and prayed to the Almighty.

But now the Yishuv has found one more answer to the Hamans of today - a method which is not new in Jewish history. It can be traced as far back as Biblical times, when we were sovereign in our own land, when by the force of arms we established our position.

We Mizrachi Women are at one with the Yishuv in their present struggle for independence. Although the war has been declared over for more than a year, the spirit of Hitler and of Haman still hovers over Europe. Britain learned from them, and is using that knowledge against the Yishuv today. In Europe our people are languishing in DP camps. Only a few days ago we read of the unearthing of the new Nazi movement in Germany. The danger is still at hand.

Mizrachi Women are not silent in the face of the repercussions of Hamanism. We know that the future generations of Jews must be saved. To us Purim can only be a holiday of joy if we share our happiness with the children of the D P camps and the children of

Palestine. Their need is greater this year than ever before, and our giving of Shalach Monos shall be greater.

### THE PURIM STORY

The story of Purim is preserved for us in the Book of Esther, known as the "Megillah." It tells of a period in Jewish history when the Jews lived in Persia more than two thousand years ago, under the reign of Ahasueras, or Xerxes, as he is known to the rest of the world.

The story opens with the incident of the drunken Ahasueras and his Queen Vashti. She disobeys his summons to appear before him at a bachelor party. At the advise of his Privy Council, he has her executed. He sends out messengers to seek out the fairest maidens in the land, and they find the Jewish maiden Esther, the cousin of Mordecai, among many others. The king makes Esther his queen.

Mordecai is often seen within the king's gate, for he is very much concerned with his niece's welfare. There is a quarrel between him and the prime minister, Haman, because Mordecai refuses to give him the homage of a god and bow down before him.

Haman conceives the idea of not only revenging his spite on Mordecai, but on the whole Jewish citizenry of Persia. In the meanwhile, the king unable to sleep at night calls for his scribe, who reads to him of how a man named Mordecai was responsible for saving the king's life by revealing a conspiracy undertaken by a certain Bithan and Teresh. It was further chronicled that the king's saviour had never been adequately rewarded for his deed.

The king calls his prime minister to him the next morning, and asks him advice on the manner in which he should honor one who is deserving of great honor. Haman believes that this person can be none other than himself, and suggests that the man be dressed in regal robes, be seated on the king's horse, and led through the streets of the city so that the entire populace should see how a man is honored by the king. Imagine his chagrin when he learns that the man the king wants to honor is Mordecai, and that he, Haman is chosen to lead Mordecai on the king's horse through the streets.

Now Haman is really angry, and wants to hasten the day of his revenge. By playing on the fears of the foolish king, and telling him that he must destroy this people who is different, Haman succeeds in getting the king's approval to the extermination of the Jews. He draws lots to determine the day of annihilation. They fall on the 14th day of Adar. The news soon spreads throughout the entire city. Mordecai tells Esther what is going to happen to her people, and begs her to intercede in their behalf. The queen invites the king and Haman to a series of dinner parties. During the course of conversation, she reveals Haman as the one who would destroy her people, and her among them.

Ahasueras is horrified to learn that he may lose his beautiful queen and sends Haman to the very gallows that were reserved for Mordecai. Thus Esther serves and saves her people.

We Mizrachi Women are really like Esther in many ways. Even though we are chosen by fortune in having all the possibilities for physical and spiritual development here in America; when we know that any part of Israel is in distress, any part of Israel is in pain, the pain is ours. We serve our people as did Esther of old through the giving of ourselves. 6.

## HOW PURIM IS OBSERVED

The day of Purim is marked by the reading of the Megillah, joyous feasting, masquerading, play-acting, and giving charity and gifts.

Megillath Esther is chanted in the synagogue on the evening and morning of Purim. The reading of Haman's name from the Megillah is greeted by the children with the rattling of gregers (noise-makers) and the stamping of feet.

A liturgical section (Al Hanissim) is introduced into the prayers and grace after meals which reads as follows:

"We thank Thee also for the miracles, for the redemption, for the mighty deeds and saving acts wrought by Thee, as well as for the wars which Thou hast waged for our fathers in days of old, at this season."

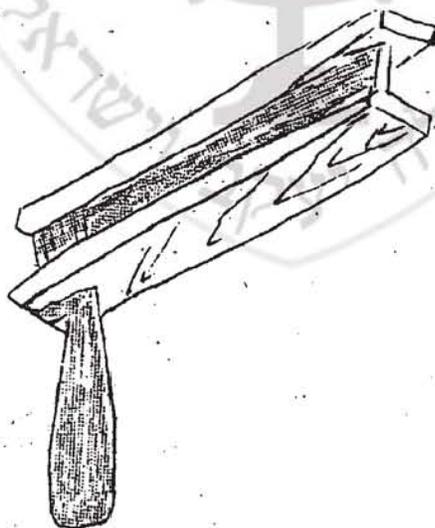
Purim is a time "of sending portions one to another, and gifts to the poor." (Esther 9:22) Shalach Monos (sending of gifts) to relatives and friends is a well-established Purim tradition in Jewish life. Gifts for the poor are traditionally provided by the contribution of Machtsit Hashekel (half-shekel), considered the equivalent of a half-dollar, to recall the amount given by the Jews for the Temple in the month of Adar.

Purim Shpieler (actors) have always added to the gaiety of the holiday. They would stroll from house to house in the Jewish communities of Europe, dramatizing the events in the Megillah. Thus masquerading has become a manifestation of the Purim observance. In recent years, prior to the war, the celebration of Purim in Tel Aviv, Eretz Yisroel, was climaxed with a grand carnival called the "Adloyada." (literally: Ad lo ya-dah, he didn't know one from

the other. This expression is used in connection with a person who has celebrated the Purim festival so exuberantly that he doesn't know when he is saying cursed be Haman or blessed be Mordecai.)

The celebration of Purim is brought to a fitting close with a family meal (seudah). The most popular dish is Hamantaschen, three cornered cakes filled with poppy seeds or prunes, named for the villain, Haman.

Ta'anit Esther (The Fast of Esther) is observed the day before Purim to commemorate the three days' fast of Esther prior to her appearance before Ahasuerus. As the Jews of Shushan did not cease fighting until the fifteenth day of Adar, that day is known as Shushan Purim.



## OPERATING AN "ADLOYADA" OR PURIM CARNIVAL

**Place:** A large room or gym. If you can't get a large room, you can use several small ones together to be used as booths.

**Decorations:** Colorful and gay. Make use of crepe paper, streamers, buntings and scraps of materials. **Motif:** Either a Persian Garden or a street in Tel Aviv. The booths can be the stores that line the street serving refreshments and selling souvenirs.

**Booths:** Each booth can have a barker to shout its wares. A good suggestion is for the women who have specific hobbies to have shops with their wares on display. If you have game booths be sure precautions are taken so that no one gets hurt.

Among the games suitable for Purim are: Put the tail on Mordecai's donkey; Punch Haman in the eye; Crown Queen Esther; Purim photos (if a member is an amateur photographer. Make use of Palestine products in the souvenir booths.

**Entertainment:** The Purim story can be dramatized in the form of the rhymed story in the GUIDE. Singing of Purim songs; a magician; dancing and special talent.

**Masquerading:** For a more elaborate affair, the guests come in costume and the best are chosen for prizes. To this can be added a Queen Esther Beauty Contest.

## PURIM SEUDAH

For those groups that cannot plan an elaborate function, a Purim Seudah can be arranged in the meeting hall. Here the tables can be set with gregers, favors and refreshments, consisting of Hamentaschen and a small salad. The chairman can tell the story of Purim, group singing, and some entertainment. The time before the Seudah can be used to prepare packages for the Children's Relief campaign as Shalach Monos for the children in Mizrahi homes.

## THE PURIM STORY

In all Its Rich Unvarnished Glory  
No Facts Omitted, Gay or Gory

In days of yore a King's command was carried out on every hand, and he who dared to disobey, with life and fortune had to pay. Consider King Ahasueras and what a long-remembered fuss he raised because his handsome queen before his guests would not be seen. Of course, his guests were rather drunk, and some beneath the table sunk, but king's decrees are always made with but one view - to be obeyed, at any rate, his retinue, aghast at such unmet ado, advised the king to fire this one and get a new queen. So 'twas done.

Throughout the Persian Empire then they sent some quite discerning men, to gather every maiden in whose looks the royal eye might win. Among them was a lass named Esther - for this her brethren later blessed her - who, mid the others squeezed (or squozen), was as the kingly consort chosen.

The king knew naught of Esther's race, but gloried in her pretty face. For Esther, silent, pleased thereby her guardian - uncle Mordecai - a Jew of many excellences, who hated sham and vain pretenses.

Next to the King, in Persia's realm, a man named Haman held the helm - A Haman vain and hard and bad, vile, false, and cruel, proud and mad. (There is no Jewish lad that lives who could not pile up adjectives). Now Mordecai would not bow down to any self-important clown. He sat before the palace gate, ignoring Haman's prideful state - at which the Persian grew so riled he acted positively wild!

I hate the Jews! I hate them all!" he cried. "I'm mad enough to bawl! I'll ask the king to choose a date when all of them will get the gate!" The king when Haman told his lies about those worthless Hebrew "guys" took off his ring and signed a paper, to turn the Jewish name to vapor. And by a drawing - Purim called the date was set, a parchment scrawled, and through the whole great kingdom bawled.

Now Mordecai, who still defied the wicked Haman's sneering pride, and again humiliated the villain whom his people hated (you've read the Bible tale, of course, of Mordecai, Haman and the Horse), at once sent messengers to the queen with news of what he's heard and seen.

She wouldn't interrupt the king, she said, no matter what the stress, while he was at his game of chess, men died for just that very thing! But Mordecai replied at once, "Come, be your age! Don't play the dunce! If all the Jews must meet with death, what chance have you to save your breath?"

The logic of that statement hit her - and how, in accents dire and bitter the queen denounced her cruel foe, I'm sure that all my readers know. They strung up Haman on the pole set up as Esther's uncle's goal. And thus they learnt to celebrate each year that memorable date when Esther, queen, and Mordecai brought sunshine to the Jewish sky.

In truth, no man will find a quarrel with Purim's story and the moral. It wasn't that the king would care if every Hebrew took the air. But take the queen - that's not so fine: and that was where he drew the line. He'd lost one queen not long before, and had no wish to lose some more. It wasn't such a simple thing to find a match for Persia's king!

--Abraham Burstein

## SONGS

A Wicked, Wicked Man

Oh, once there was a wicked, wicked  
man

And Haman was his name, Sir!  
He would have murdered all the Jews  
Though they were not to blame, Sir!

CHORUS

Oh, today we'll merry, merry be  
Oh, today we'll merry, merry be  
Oh, today we'll merry, merry be  
And "nash" some "Homentashen."

And Esther was the lovely Queen  
Of King A-ha-su-eras

When Haman said He'd kill us all  
Oh, my, how he did scare us

(Chorus)

But Mordecai, her cousin bold,  
Said, "What a dreadful "chutzpa,"  
If guns were but invented now,  
This Haman I would shoot, Sir!"

(Chorus)

When Esther, speaking to the King  
Of Haman's plot made mention.  
"Ha, Ha", said he, "Oh, no he won't!  
I'll spoil his bad intention."

(Chorus)

"The guest of honor he shall be,  
This clever, Mr. Smarty,  
And high above us he shall swing  
At a little hanging party."

(Chorus)

Of all his cruel and unkind ways  
This little joke did cure him.  
And don't forget we owe him thanks  
For this jolly feast of Purim.

Chag Purim, Chag Purim

Chag Purim, Chag Purim,  
Chag go-dol hu la-y'hudim  
Mesaychos, ra-a-sha-nim  
Z'miros v'ri-ku-dim.

Hava na-rishah, rash, rash, rash  
B'ra-a-sho-nim.

Chag Purim, Chag Purim  
Zeh el zeh shol-chim ma-nos  
Mach-ma-dim, mam-ta-kim

Shu-Shu-Shushan

Oh Haman was a high and mighty  
bluff,

In Shu-Shu-Shushan long ago  
He ordered Mordecai to take  
his derby off

In Shu-Shu-Shushan long ago.  
But Mordecai sat and laughed  
in his face,

In Shu-Shu-Shushan long ago,  
So Haman swore he'd exterminate  
his race,

In Shu-Shu-Shushan long ago.

CHORUS

So we sing, so we sing  
So we sing and raise a row  
For Haman he was swinging  
While Mordecai was singing  
In Shu-Shu-Shushan long ago.

Oh Esther was a timid little  
maid,

In Shu-Shu-Shushan long ago,  
But Mordecai told her she needn't  
be afraid.

In Shu-Shu-Shushan long ago.  
(Chorus)

So she went to the King and she  
gave him a smile

In Shu-Shu-Shushan long ago  
The King he liked her manner and  
her style,

In Shu-Shu-Shushan long ago.  
(Chorus)

Ahasueras was a jolly little  
king

In Shu-Shu-Shushan long ago,  
He ordered Haman to take a  
little Swing

In Shu-Shu-Shushan long ago.

---

Tu-pi-nim u-mig-da-nos

Hava na-rishah, rash, rash, rash  
B'ra-a-sho-nim.

His Name Begins with an "Aitch"

Oh! Come let us sing, in heart  
rending style  
Of one who was great and whom  
people did "heil"  
The story is written on history's  
page  
And his name, it begins with an  
"Aitch."

When he rose to the peak of his  
glory  
They left him high in the air;  
And this is the end of the story,  
But the world, it was heard to  
declare:

CHORUS

Oh! He swings through the air,  
It's a joy to behold,  
His form is so perfect, he's  
brave and he's bold  
It beats all the plays you can  
see on the stage  
And his name it begins with an  
"Aitch."

It's a very sad story, no more  
shall I smile  
Wherever you went, it was heil,  
heil and heil  
And when he was angered, he was  
all in a rage  
And his name, it begins with an  
"Aitch."

Now the height that he rose to  
was fearful  
And he came to the end of his  
climb  
Said a man in a voice that was  
cheerful  
He's having a "heil" of a time.  
(Chorus)

(This song is sung to the tune  
of "Man on the Flying Trapeze")

Pur, Pur, Purim

Pur, Pur, Purim, Purim mai,  
Chag shel sim-cha ad b'li dai  
Pur-Pur-Purim yom hu tov  
Chag shel sim-cha ad ein sof.

Esther, EstherKing

Esther, Esther,  
I'm dying of love for you,  
Come say it faster  
Will you my "zivig" be true?

Your head, a gold crown I'll  
put on,  
I'll buy you a throne to sit on;  
I'm rather old, but I make so  
bold  
As to ask you to be my queen.

Haman

It's only proper  
I should this young maid advise  
For I am the great big whopper  
Of the Persian Paradise.

For I am no common layman,  
I am the "Fuehrer" H aman  
And so I state, do not hesitate  
To put on the crown of a queen.

Esther

The proposition  
Isn't very hot,  
But I have a mission  
That puts me on the spot.

This Haman is one grand Ippesh,  
The other is old King Tippesh,  
But I'm in a whirl, I'm a  
plain little girl,  
And I'm crazy to be a queen.

(This song is sung to the  
tune of "A Bicycle Built for  
Two.")

PURIM QUIZ

1. On what Hebrew date does the minor historical festival of Purim fall?  
The fourteenth of Adar.
2. What does the name "Purim" mean?  
"Lots".
3. Why is Purim known as the Feast of Lots?  
Because "Lots" were cast by Haman, the arch anti-Semite, to decide on what day the Jews of Persia were to be exterminated.
4. How is the day immediately preceding Purim observed?  
As a fast day. It is called the Fast of Esther (Taanit Esther)
5. In what section of the Bible is the story of Purim recorded?  
In the Book of Esther.
6. What event does Purim commemorate?  
The saving of the Persian Jews from the fiendish plans of cruel Haman, prime minister during the reign of Ahasuerus.
7. During whose reign did the events occur which are at the basis of the Purim festival?  
Ahasuerus, King of the Persian Empire, whose reign extended over 127 provinces, from India to Ethiopia.
8. Why did Haman plot to destroy the Jews?  
Because they joined with their leader, Mordecai, in refusing to pay divine homage to him by bowing down to him.
9. Who was primarily responsible for the frustration of Haman's sinister plans?  
Queen Esther, who interceded with the king in behalf of her people, at her cousin Mordecai's suggestion.
10. By what other name was Esther called?  
Hadassah.
11. From what tribe did Mordecai and Esther descend?  
Benjamin.
12. Who instituted the observance of Purim?  
The Great Men of the Synod, of which august body Mordecai was a member.
13. How is the Feast of Lots observed in the synagogue?  
By reading the Scroll of Esther at the evening and morning services.

14. What is a "gregger" or Haman "dreher"?  
It is a rattle, made of wood or metal, which children whirl during the reading of the Megillah, whenever Haman's name is mentioned.
15. What does "mishloach Monos" mean?  
The sending of gifts.
16. To what special Purim custom does "Mishloach Monos" refer?  
To the mutual exchange of presents between relatives and friends, and the giving of alms to the needy.
17. By what special name is the messenger known who brings the gifts from house to house?  
The "Shalach Monos Tregger."
18. What outstanding function is usually arranged in the home in connection with the celebration of Purim?  
A festive meal of party (Seudah) at which all members of the family are gathered.
19. What are "Hamantashen"?  
Triangular shaped cakes usually filled with poppy seeds or prunes that are eaten on Purim.
20. Who were the "Purim Shpielers"?  
Companies of amateur players, who used to go from house to house on Purim and dance, sing and present episodes of the Purim story.
21. What American festival does Purim resemble in its mode of celebration?  
Thanksgiving Day or Halloween.
22. Why has the Feast of Purim assumed special significance in Jewish life?  
Because the fate of Israel throughout the ages, and more particularly during the middle ages, is symbolized in the story.
23. What lesson has the Purim story taught the Jewish people?  
Not to place too great reliance on the good will of the rulers of any land, nor to despair in the face of persecution or danger.

# COUPON SUPPLEMENT

AMERICAN JEWISH ARCHIVES



הנהלת הארכיון  
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הנהלת הארכיון  
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ANTI-SEMITISM  
BY THEODORE HERZL

I believe that I understand Anti-Semitism, which is really a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar snoot, of common trade jealousy, of inherited prejudice, or religious intolerance, and also of pretended self-defense. I think the Jewish question is no more social than a religious one, notwithstanding that it sometimes takes those and other forms. It is a national question, which can only be solved by making it a political world-question to be discussed and settled by the civilized nations of the world.

We are a people--one people.

We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve only the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land ~~xxxxxx~~ where ~~xxxxx~~ Jews had already made experience of suffering. The majority may decide which are the strangers; for this, as indeed every point which arises in the relations between nations, is a question of might. I do not here surrender any portion of our prescriptive right, when I make this statement merely in my own name as an individual. In the world as it now is, and for an indefinite period will probably remain, might precedes right. It is useless, therefore, for us to be loyal patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace.....

Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Those Jews who were advanced intellectually and materially entirely lost the feeling of belonging to their race. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. ~~xxxx~~ I think this us bit discreditably. Hence, the statesman who would wish to see a Jewish strain in his nation, would have to provide for the duration of our political well-being; and even a Bismarck could not do that.

For old prejudices against us still lie deep in the hearts of the people. He who would have proofs of this need only listen to the people where they speak with frankness and simplicity; proverb and fairy-tale are both anti-Semitic. A nation is everywhere a great child, which can certainly be educated; but its education would even in most favourable circumstances, occupy such a vast amount of time that we could, as already mentioned

mentioned, remove our own difficulties by other means long before the process was accomplished.

Assimilation, by which I understand not only external conformity in dress, habits, customs, and language, but also identity of feeling and manner--assimilation of Jews could be effected only by intermarriage. But the need for mixed marriages would have to be felt by the majority; their mere recognition by law would certainly not suffice.

The movement towards the organization of the Jewish State I am proposing would, of course, harm Jewish Frenchmen no more than it would harm the "assimilated" of other countries. It would, on the contrary, be distinctly to their advantage. For they would no longer be disturbed in the "chromatic function", as Darwin puts it, but would be able to assimilate in peace, because the present Anti-Semitism would have been stopped for ever. They would certainly be credited with being assimilated to the very depths of their souls, if they stayed where they were after the new Jewish State, with its superior institutions, had become a reality.

We are one people--our enemies have made us so in our despite, as repeatedly happens in history. Distress binds us together, and, thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and, indeed, a model State. We possess all human and material resources necessary for the purpose.

#### JUDENSTAAT

P.S. ( This year marks fifty years since the time "The Judenstaat" was published. Yet there remain many who still cling to their individual fashions and maintain that their security is a real one. History has vindicated Herzl but because we have not achieved our objective of a Jewish state as yet, he is still called a "dreamer" by many. The Judenstaat is still meant to be reread, not that the solution to our present dilemma can be found in it, but it still has the power to instill in the masses of the Jewish people a spirit of rebirth.

Every nation has its stage of embryonic growth, maturity and decline. (Hegel, Rabbi Nachman Krochmal, or "Past and Future"-- Achad Ha'am.) Any true analysis of the present state of our people (Lestchinsky) shows that we again stand at the cross-roads. Our nation must be reborn once again. We must show the way through "Religious Chalutzit." )

#### ESTHER

BY SHOLOM ALBICHEM

I am not going to tell you a story about my Hebrew school, or about my teacher, or about my teacher's wife. I have told you enough about them. Perhaps you will allow me, this time, in honor of the feast of Purim, to tell you a story of my teacher's daughter, Esther.

If the Esther of the Bible was as beautiful a creature as the Esther of my story, then it is no wonder she found favor in the eyes of King Ahasuerus. The Esther of whom I am going to tell you was loved by everybody, everybody even by me and my older brother Mottel, although he was "Bar-Mitzvah" long ago, and they were making up a match for him, and he was wearing a watch and chain this good while. (If I am not mistaken, he had already started to grow a beard at the time I speak of.) And that my brother Mottel loves Esther, I am positive. He thinks I do not know that his going to Hebrew school every Sabbath to read with the teacher is a mere pretext, a yesterday's day. The teacher snores loudly. The teacher's wife stands on the doorstep talking with the women. The boys play around the room, and Mottel and Esther are staring-- she at him, and he at her. It sometimes happens that we boys play at "blind-man's-buff." Do you know what "blind-man's-buff" is? Well, then I will tell you. You take a boy, bandage his eyes with a handkerchief, place him in the middle of the floor, and all the boys fly around him crying: "Blindman, blindman, catch me!"

Mottel and Esther also play at "blind-man's-buff" with us. They like the game because, when they are playing it, they can chase one another-- she him and he her.

And I have many more proofs I could give you that --- But I am not that sort.

I once caught them holding hands, he hers, and she his. And it was not on the Sabbath either, but on a weekday. It was towards evening, between the afternoon and the evening prayers. He was pretending to go to the synagogue. He strayed into Hebrew school. "Where is the teacher?" "The teacher is not here." And he went and gave her his hand, Esther, that is. I saw them. He withdrew his hand and gave me a penny to tell no one. I asked two, and he gave me two. I asked three, and he gave me three. What do you think--if I had asked four, or five, or six, would he not have given them? But I am not that sort.

Another time, too, something happened. But enough of this. I will rather tell you the real story--the one I promised you.

.....

As I told you, my brother Mottel is grown up. He does not go to Hebrew school any more; nor does he wish to learn anything at home. For this, my father calls him "Man of clay." He has no other name for him. My mother does not like it. What sort of a habit is it to call a young man, almost a bridegroom a man of clay? They quarrel about it. I do not know what other parents do, but my parents always quarrel about my brother. Day and night they are quarrelling about him.

if I were to tell you how my father and mother quarrel, you would split your sides laughing. But I am not that sort.

In a word, my brother Mottel does not go to Hebrew school any more. Never.

theless, he does not forget to send the teacher a "Purim" present. Having been a pupil of his he sends him a nice poem in Hebrew, illuminated with a "Shield of David," and ten dollars. With whom does he send this "Purim" present? With me, of course. My brother says to me, "Here, hand the teacher this "Purim" present. When you come back, I will give ten cents. Ten cents is money. But what then? I want the money now. My brother said I was a fool. Said I: "It may be I am a fool. I will not argue about it. But I want to see the money," said I. Who do you think won?

He gave me the ten cents, and handed me the teacher's "Purim" present in a sealed envelope. When I was going off, he thrust into my hand a second envelope and said to me, in a quick whisper: "And this you will give to Esther." "To Esther?" "To Esther." Any one else in my place would have asked twice as much for this. But I am not that sort.

.....

"God in Heaven," thought I, when I was going off with the "Purim" present, "what can my brother have written to the teacher's daughter? I must have a peep --- only just a peep. I will not take a bite out of it. I will only look at it."

And I opened Esther's letter and read a whole "Megillah". I will repeat what was there, word for word.

"From Mordecai to Esther,

"And there was a man, a young man in Shushan -- our village. His name was Mordecai and he loved a maiden called Esther. And the maiden was beautiful, charming. And the maiden found favor in his eyes. The maiden told this to no one because Hottel had asked her not to. Every day Hottel passes her house to catch a glimpse of Esther. And when the time comes for Esther to get married, Hottel will go with her under the wedding canopy."

What do you say to my brother--how he translated the "Book of Esther"? I should like to hear what the teacher will say to such a translation. But how comes the cat over the water? Hush! There's a way, as I am a Jew! I will change the letters, give the teacher's poem to Esther, and Esther's letter to the teacher. Let him rejoice. Afterwards, if there's a fine to go, will I be to blame? Don't all people make mistakes sometimes? Does it not happen that even the letter-carrier of our villages himself forgets to give up letters? No such thing will ever happen to me. I am not that sort.

"Good 'Yom-tov," I cried the moment I rushed into Hebrew school, in such an excited voice that he jumped. "My brother Hottel has sent you a "Purim" present, and he wishes you to live to next year."

And I gave the teacher Esther's letter. He opened it, read it, though a while, looked at again, turned it about on all sides, as if in search of

something. "Search, search," I said to myself, "and you will find something."

The teacher put on his silver spectacles, read the letter, and did not even make a grimace. He only sighed-- no more. Later he said to me: "Wait. I will write a few lines." And he took the pen and ink and started to write a few lines. Meanwhile, I turned around in the Hebrew school. The teacher's wife gave me a little cake. And when no one was looking I put into Esther's hand the poem and the money intended for her father. She reddened, went into a corner, and opened the envelope slowly. Her face burnt like fire, and her eyes blazed dangerously. "She doesn't seem to be satisfied with the Purim present." I thought. I took from the teacher the few lines he had written.

"Good 'Yom-tov' to you, teacher," I cried in the same excited voice as when I had come in. "May you live to next year." And I was gone.

When I was on the other side of the door, Esther ran after me. Her eyes were red with weeping. "Here she said angrily, "Give this to your brother.

On the way home I first opened the teacher's letter. He was more important. This is what was written in it.

"My Dear and Faithful Pupil, Mordecai N.

"I thank you many times for your 'Purim' present that Have sent me. Last year and the year before, you sent me a real 'Purim' present. But this year you sent me a new translation of the 'Book of Esther.' I thank you for it. But I must tell, you, Mottel, that your rendering does not please me at all. Firstly, the city of Shushan cannot be called our village. Then I should like to know where it says that Mordecai was a young man? And why do you call him Mottel? Which Mottel? And where does it say he loved a maiden? The word referring to Mordecai and Esther means 'brought up'. And your saying 'he will go with her under the wedding canopy' is just idiotic nonsense. The phrase you quote refers to Ahasuerus, not to Mordecai. Then again, it is nowhere mentioned in the 'Book of Esther' that Ahasuerus went with Esther under the wedding canopy. Does it need brains to turn a passage upside down? Every passage must have sense in it. Last year, and the year before, you sent me something different. This year you sent your teacher a translation of the 'Book of Esther,' and a distorted translation into the bargain. Well, perhaps it should be so. Anyhow, I am sending you back your translation, and may the Lord send you a good year, according to the wishes of your teacher."

Well, that's what you call a slap in the face. It serves my brother right. I should think he will never write such a "Book of Esther" again. Having got through the teacher's letter, I must see what the teacher's daughter writes. On opening the envelope, the two dollars fell out. What the devil does this mean? I read the letter--only a few lines.

"Tittel, I thank you for the two dollars. You may take them back. I never expected such a "Purim" present from you. I want no presents from you, and certainly no charity."

Ha! Ha! What do you say to that? She does not charity. A nice story, as I am a Jewish child! Well, what's to be done next? Any one else in my place would surely have torn up the two letters and put the money in his pocket. But I am not that sort. I did a better thing than that. You will hear what. I argued with myself after this fashion: When all is said and done, I got paid by my brother Tittel for the Journey. Then what do I want him for now? I went and gave the two letters to my father. I wanted to hear what he would say to them. He would understand the translation better than the teacher, though he is a father, and the teacher is a teacher.

.....

What happened? After my father had read the two letters and the translation, he took hold of my brother Tittel and demanded an explanation of him. Do not ask me any more.



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סוד של פורים

8  
(בגו נטימ ינלמותי)  
אברהם פורים

הט הט, יצוק  
אגלה אכס סוד  
בפורים אתמכס  
אלק לבית הפוד  
הט, הט, יצוק  
אלק אכס סוד:  
אתמכס אילדה  
ואתנה קואי:

אברהם פורים, בנות בנימ,  
אשמות הנ'ה באנו  
ומסכות על כל פנים  
איש לא יכיר אמתו אלא:

בהוא הנק הרצטן  
בהקו גדול צורה  
אזני האן, אזני האן  
תנו, אכל אורח זעם...

היום פורים, אחר תס  
מזוה היום אשמה  
נטיר, נרקד, נשמה, נאכל  
אמרה אבריא זעם...

אילע שמח! רנה -  
א'אן' ומה שמאי?  
אז תקרא פודקה:  
"הן שדה, היא זאת!  
לא שרה, פי רבקה!  
יצנה הפוד.

9  
צה היום יום פורים

מה נציק ומה טוב,  
צמירות נצמרה,  
אנשאת צד אין סופ,  
שמת מרדכי שמת,  
הצרות נא שבת:  
אנצת לא נשפת הנס.  
הוי שירו-א שיר  
כי בטאטק הציל  
המן האגסי אלז מת.

אלה אק פני  
ואצחק בכל פה:

לא שרה, לא דבקה,  
הן יוצ, האצרה!

חחחח, חחחח,  
חחחח

לא שרה, לא רבקה,  
הן יוצ בלא צרה!

ESTHER HAMALKA



10  
צלה עלי ותפר

צבחה צבחה ולא  
פי צמנו יקו...



HALACHA FOR PURIM

Of the seven Mitzvot added by the Rabbis (אֲדָרָתָא) Purim has two. The Rambam (Laws of Megillah and Chanukah) says: There are two Mitzvot made by the Sofrim and they are not to be counted with the other 613. One for the Megillah, and one for Chanukah.

However upon closer inspection one finds that in Purim itself there are seven "commandments" set down by the Scribes. Each of them is to be fulfilled as any law postulated by the Sofrim. They are not to be classed at all under the heading of general minhagim. (customs) They are

- a) the reading of the Megilla
- b) the sending of gifts to your fellow man
- c) presents to the poor
- d) the reading of the Torah
- e) the addition of "al hanisim" in the prayers and in the saying of grace.
- f) the Purim feast ("Mishteh V'simchah").
- g) the prohibition of mourning or of fasting.

The reading of the Megillah (Scroll):--We find a special tractate in the Babli, Yerushalmi, and Tosephta set aside for the laws of Purim and called "Megillah". This is the most basic and primary Mitzvah of Purim and only in reading the scroll do we bless "asher kidshanu bimitzvosav etc". The later commentaries such as the Magen Avraham, "Birur Halacha" and others, question whether the other two blessings "al hanisim" and "shehechianu" refer only to this Mitzva or others. The halachic problem would present itself as to whether one who has no Megilla should say the other two blessings or not.

However, no one can deny even the importance of the "Reading of the Megillah" in relationship to Commandments set down by the Torah. The priests and Levites can stop their holy works and must come listen to the reading of the Scroll which takes precedence (Tractate Megillah 2:7). The Rambam (Megillah Chapter I, Law 1) rules that the "learning of Torah" is to be set aside for the "Reading of the Megilla" and this is an analogy for the other commandments of the Torah that are also to be set aside, except for the law of burial of a dead person who has none to bury him. The Ramah rules differently on this matter. He maintains that there is sufficient time to do both mitzvot. The problem is, which Mitzvah is to be done first; but no commandment set down by the Torah is to be set aside for the reading of the Megilla. (being only a mitzvah of the scribes). This halachic question was developed quite extensively by many great Baal Halacha afterwards.

A very interesting point is brought out by the Taz, that is a basic point concerning these holiday of Purim. In answer to the Rabainu Nisim's question as how Megilla being a Law set down by the Scribes, can take precedence over a law of the Torah?-- The Taz (Turai Zahav) answers that this is a law of Kabbala (founded down) and the rule is "we adhere to that which is handed down by tradition, as much as that stated in the Torah itself". (His basis lies in Tractate Rosh Hashana 19a.)

HALACHA  
HALACHA (cont'd)

As is well known from Tractate Megilla we know that in a city having a wall around it since the days of Joshua, the megilla is read on the 15th of Adar. (and not on the 14th). The Rabbis today had a problem concerning the new city of Jerusalem, which lies out of the bounds of the walls of the city. Many outlying districts are more than a mile outside the limits of the old wall of the city but are connected to the other sections of the city. (a one mile limit had been set down by the Rabbis). But since the T'chum of Saturday begins 2,000 yards outside the limits of the furthest section of the city (as long as it is a section connected to the other parts of the city), the decision ~~was~~ was that the Megilla is to be read in the new city of Jerusalem on the fifteenth.

The sending of gifts:

The Rabbis argued on the problem, whether one who sent gifts to his friend and the latter refused to accept them has fulfilled his obligation or not; a pupil who sends gifts to his rabbi perhaps doesn't fulfill the commandment because the receiver cannot be considered "his friend"; must the present be sent only by means of a messenger etc. These questions and others still are the subject of pilpolic discussions.

Rabbi S. Zavwin  
(Hemodin Beahalacha)

## Anti-Semitism

The topic of anti-semitism is definitely the most over-worked topic about which Jews write today. Every Anglo-Jewish periodical that appears must include some article by some expert presenting some new analysis. We can readily see why American Jews continue to read the average dribble on the subject, since they have a subconscious fear for the security of that which they possess (material goods, community standing etc.).

Due to this fear organizations such as the Anti-Defamation League were set up to ferret out every small movement that is anti-Jewish. It is quite unfortunate that much of the resulting publicity has had an adverse effect and has given these groups the national spotlight they desired. The assimilated leaders of American Jewry realizing that this procedure was only a negative means, began to stress a few years ago, inter-faith work. This artificial creation of good-will is still going strong and they yet hope to find 'salvation' for American Jewry along these lines. We have but to read the words of Louis I. Newman (Jewish Post 3/3/46) who finally admits that even amongst the Protestant groups real equality and recognition cannot be achieved.

Although a knowledge of the History of Anti-Judaism, Anti-semitism, Ghetto life (Wirth - The Ghetto), Apologetic literature (From 'Against Apion' to 'The Truth about The Protocols' - Bernstein) is important, we should not expect any definitive understanding or solution for Anti-Semitism anywhere. Every one of us must understand that "it" is within us, and that each individual reacts psychologically to this more of our society. It is indeed unfortunate that men of means determine the policy of American Jewry, and blind themselves to the real situation and to what to devote their efforts. The illusionary goals they seek were also sought by the upper strata of Germans of Mosaic persuasion.

There is no question but that 'the Jewish wagon is hitched to the democratic star' (M. Steinberg), and chaverim of our Tnuva in particular should actively participate in groups that fight Anti-Semitism openly and militantly. However, we must not be subdued psychologically and feel that we or our ideals are escapist in essence. While Zionism as a political movement (In the Judenstaat, or in Auto-emancipation - Pinsker) may gain its momentum on the basis of negating Anti-Semitism we must show that this is n o t the basis for our movement. The ideals of our Torah, the Mitzvot, and the way of life developed by our Halacha are rightfully ours, and as any people we have the right to live as we please. That is what Eretz Yisroel means to us.

This is our inalienable right, but since we were and still are 'one people scattered and dispersed' (-- Megillat Esther), we left ourselves open for anti-Judaism and its modern inversion anti-Semitism. The feeling of "Gaon Leumi" (national pride) must be developed in our people and only the rebirth of our people on the land, and in the cities of Eretz Yisroel can create an anti-toxin against the psychological neuroses of Anti-Semitism.

(Anti-Semitism -cont'd)

Purim as a holiday can best typify the Galut complex of the Jew, for on this day the Ghetto adopted the slogan of 'Lebe und Lach' which provided a temporary 'escapism' for the individual. It is our duty in the Shomer to educate our chaverim that there is no way to escape the constant conflicts be it Secular vs. Religious Life or Jew vs. Gentile, that are the makeup of our society. The young Chaver must have as his basic tnuva education a formulated attitude of 'Shelilat Hagalut' (Negation of diaspora life). We can then procede and present our ideology in all its positive aspects.

Every Shomer should draw out the subjective approach of the chaverim he knows towards anti-semitism. This can best be done in the kvutza and by this means will he get to know the motivation behind his own chevra.

Although Purim is the only Holiday which we celebrate what took place not in Eretz Yisroel, and must be classed as a Diaspora holiday, we can yet find in it the method of annihilating the Diaspora.

"Go and gather up all the Jews" says the Megilla.

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# NATIONAL JEWISH WELFARE BOARD

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NATIONAL ASSOCIATION OF YMHA'S,  
YWHA'S and JEWISH COMMUNITY CENTERS



MEMBER OF THE UNITED SERVICE  
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For Release: Friday, March 19, 1948

Department of Public Information  
LExington 2-4949

## F O R Y O U R P U R I M E D I T I O N

### 20 QUESTIONS FOR PURIM

Test Your Jewish Knowledge

As part of its program service to Jewish Community Centers and YM-YWHA's, the National Jewish Welfare Board has published an 81-page brochure entitled PURIM. From this manual, which contains a wealth of material for planning Purim programs for young and old, and from "The Jewish Holidays, 250 Questions and Answers on Their Significance, Origin and Observance," by Dr. Mordecai Soltes, we have extracted this Purim quiz. . . .

THE EDITOR

### Q U E S T I O N S

- 1- On what Hebrew date does the minor historical festival of Purim fall?
- 2- What does the name "Purim" mean?
- 3- Why is Purim known as the Feast of Lots?
- 4- How is the day immediately preceding Purim observed?
- 5- In what section of the Bible is the story of Purim recorded?
- 6- To what is the Hebrew name "Megillot" usually applied?
- 7- What event does Purim commemorate?
- 8- During whose reign did the events occur, which are at the basis of the Purim festival?
- 9- Why did Haman plot to destroy the Jews?
- 10- Who was primarily responsible for the frustration of Haman's sinister plan? By what other name was she known?
- 11- From what tribe did Mordecai and Esther descend?
- 12- Who instituted the observance of Purim?
- 13- How is the Feast of Lots observed in the synagogue?
- 14- What is a "gregger" or Haman "dreher"?
- 15- What does "Mishloah Manot" mean and to what special Purim custom does it refer?
- 16- By what special name has the messenger been known who carried the Purim gifts from home to home?

(more)

- 17- What are "Haman Tashen?" What outstanding function is usually arranged in connection with the celebration of Purim in the home?
- 18- Who were the "Purim Shpielers?" What type of merrymaking is indulged in on Purim by young and old, in the domestic celebrations?
- 19- What American festival does Purim resemble in its mode of celebration?
- 20- Why has the Feast of Lots assumed special significance in Jewish life?

A N S W E R S

- 1- The fourteenth day of Adar.
- 2- "Lots."
- 3- Because "Lots" were cast by Haman, the arch anti-Semite, to decide on what day the Jews of Persia were to be exterminated.
- 4- As a fast day. It is called the Fast of Esther (Taanit Esther).
- 5- In the Book of Esther.
- 6- To the five small Biblical Books, which are usually inscribed on scrolls of parchment.
- 7- The saving of the Persian Jews from the fiendish plans of Haman, prime minister during the reign of Ahasuerus.
- 8- Ahasuerus, King of the Persian Empire, whose reign extended over 127 provinces, from India to Ethiopia.
- 9- Because they joined with their leader, Mordecai, in refusing to pay divine homage to him by bowing down to him.
- 10- Queen Esther, who interceded with the king in behalf of her people, at her cousin Mordecai's suggestion: Hadassah.
- 11- Benjamin
- 12- The Great Men of the Synod, of which august body Mordecai was a member.
- 13- By reading the Scroll of Esther at the evening and morning services.
- 14- It is a rattle made of wood or metal, which children whirl during the reading of the Megillah, whenever Haman's name is mentioned.
- 15- Sending of gifts; to the mutual exchange of presents between relatives and friends, and the giving of alms to the needy (Matanot l'evyonim).
- 16- The "Shalah Manot Tregger."
- 17- Special triangular shaped cakes usually filled with poppy seeds, which are eaten on Purim; A festival meal or party (Seudah at which all members of the family are gathered.)
- 18- Companies of amateur players, who used to go from house to house, to dance, sing and produce episodes of the Purim story; masquerading.
- 19- Thanksgiving Day.
- 20- Because the fate of Israel throughout the generations is symbolized in the story of Purim.

#####

SEVEN ARTS FEATURE SYNDICATE  
Worldwide News Service  
103 Park Avenue  
New York City

The Festival of Purim

BY

Dr. M. A. Lipkind

Purim or Lots, like Chanukah, is a lesser festival and comes on the fourteenth day of Adar. It will be observed this year by Jews everywhere on Thursday, March 25.

Like Chanukah, Purim is not imbued with religious solemnity. There is no cessation of work and no special ceremonials have been built around it. Like Chanukah, it is also a day of deliverance. On Chanukah the deliverance of Judaism is observed; on Purim the deliverance of the Jews is celebrated. But while Chanukah is a dated festival commemorating great events in the history of the Jewish people -- the revolt and victory of the Hasmoneans --, the origin of Purim has been lost in the dimness of antiquity.

The story of Purim has been preserved for us in the Book of Esther. The story deals with an episode in the life of the Jews who lived in Persia during the reign of Ahasuerus known to history as Xerxes. The story is typical in its main outlines of the long chain of persecutions to which the Jews in the dispersion have always been subjected.

Mordecai, an assimilated rich Jew, rises in power and influence with the royal court; his niece, the beautiful Esther, is taken into the harem and becomes the King's favorite. Haman, the new minister because of a grudge against Mordecai the Jew, vents his spleen on the Jewish people as a whole. He presents them to the King as a dangerous people, "scattered and dispersed throughout the empire, destined in their laws from all other people, and refusing to obey the King's laws."

Haman obtains the King's signature to an act ordering a massacre of the Jews; a lot is cast, and the day of execution is set for the thirteenth of Adar. The Jews of Susa fast and pray; Mordecai conveys the information to Queen Esther, whose Jewish antecedents remained unknown at court. She invites the King and his minister to a feast, and then pleads with the King for the life of her people. A new act is promulgated by the King, giving the Jews the right to organize themselves for self-defense. Thus the calamity is averted. In commemoration of the event the festival of Purim is instituted.

The story in full as told in the Book of Esther is a most fascinating Oriental tale and reads like one from the Arabian Nights.

Some historians and Bible students are of the opinion that the actual events of the story could not have happened in the days of King Ahasuerus. They doubt the historical authenticity of the principle characters of Mordecai and Esther, for their names closely resemble the names of Babylonian Gods, Morduk and Istar. The Book of Esther according to them is not a book of history, but a historical novel that relates a lengthy tale of ancient Jews.

The historian, Simon Dubnow, on the other hand, disregards their evidence and is of the opinion that the story is an authentic one, and has happened at the time of Ahasuerus. Dubnow thinks that the use of non-Jewish names by Mordecai and Esther is a practice common among assimilated Jews to this day. In fact, we find mentioned Hadassah as being Esther's Jewish name.

It is interesting to note that the famous Mamonides, in his great code makes the following statement: "In the days of the Messiah... the only sacred book which will be remembered will be the Pentateuch and the scroll of Esther."

But whatever views may exist among certain Jews, the Jewish people as a whole have taken Purim to their hearts. To them it is a true story, more truthful than many stories of undoubted authenticity. For the story of the Book of Esther happened a countless number of times and keeps on happening to this very day.

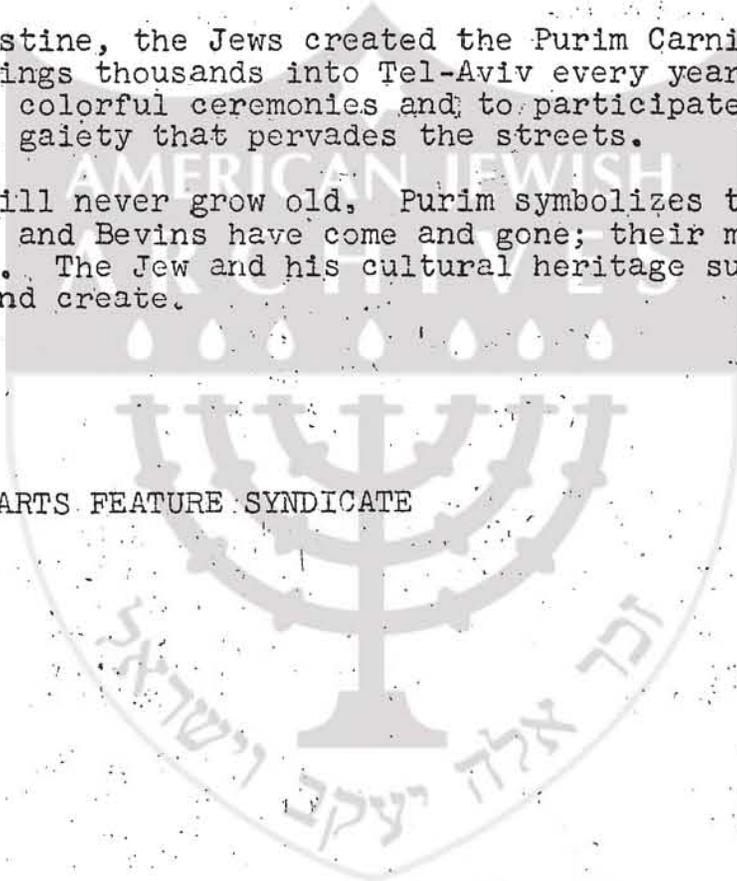
It is not at all strange that such a festival connected with a book that tells of the indestructibility of the Jewish nation, appealed to all Jews in all times. The great popularity of Purim lies, also, in the fact that it is the only worldly holiday that has no religious observations or ceremonials. Instead it has many old customs associated with it.

Thus, both in the Diaspora and in Palestine, Purim more than any other festival is celebrated with joy and even frivolity. In the Diaspora celebrations include: Haman-clapping during the reading of the Magillah, Shalach-monos-gifts to the poor - and the Purim-shpiel which is the origin of the Jewish Theatre. On the day of Purim all is joyful and one can revel, be a good fellow and forget his troubles.

In Palestine, the Jews created the Purim Carnival, which, in normal times, brings thousands into Tel-Aviv every year to see its pagentry and its colorful ceremonies and to participate in the free and unrestricted gaiety that pervades the streets.

Purim will never grow old. Purim symbolizes the eternity of the Jew. Hamans and Bevins have come and gone; their memories have been blotted out. The Jew and his cultural heritage survived and continues to live and create.

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III. Song of the Jew in Exile - "By the Rivers of Babylon"

IV. Jewish Music Revived with the return of Babylonian exiles.

SERVICES  
FESTIVALS  
GENERAL  
KINDS  
MUSIC

With the rebuilding of the Temple and the restoration of the Temple service, Jewish music was restored to its former place. The regular reading of the scriptures on Sabbaths and Festivals instituted by Ezra and the men of the Great Synagogue, as well as the study of the Mishnah and other sacred literature were now required to be rendered in accordance with universally acknowledged and traditionally accepted intonations.

כל הקורא בלא נעומו ושונה בלא זמרה עליו הכתוב אומר: וגם אני נחתי להם חקים לא טובים (מדרש שיר השירים)

Every  
music

Every prayer had its tune, and every service its melody. Thus did music invade the house of study, the house of prayer, the school and the home, permeating the whole of Jewish life.

V. With the destruction of the Second Temple, the Jew went into voluntary mourning once again. The use of instrumental and secular music was now proscribed by general consent. Was Israel to succumb to this spirit of despair and hopelessness? Was the voice of Israel's song to be silenced forever, or was the Jew destined to rise again from his state of despondence to a new life - a new faith and a new song? An answer to these questions may be found in an interesting comment of the Rabbis on the opening verse of the Song of Moses:

אז שר משה לא נאמר אלא אז ישיר. מכאן לוחיה המתים מן ההורג

By using the future tense, ישיר, instead of the past tense, שר, the Bible implies the belief in Israel's future resurrection and regeneration. When the Jew, who was time and again declared dead by his enemies, will be reborn to a new life and to a new song - a שירה חדשה. As long as the Jew will continue to sing, he will continue to live. As a modern Hebrew writer, Eliezer Ben Yehudah, properly paraphrased it: "A people who sings, lives; a people who lives, sings."

During the long period of the "Galuth" the quality and mode of Israel's song changed with his fortunes and his position among the nations. At times it was sad and tragic, at other times it was triumphant and glorious. At times it was contemplative and nostalgic, at other times it was majestic and cheerful.

- (a) Lullabies
- (b) Sabbath Z'miroth
- (c) Songs that reflect occupation (tailor, storekeeper, etc.)
- (d) Songs of Synagogue and melodies to accompany study.

VI. Today, standing on the threshold of a new life as a nation reborn, the Jew once again found in music a source of courage and hope, of faith and consolation.

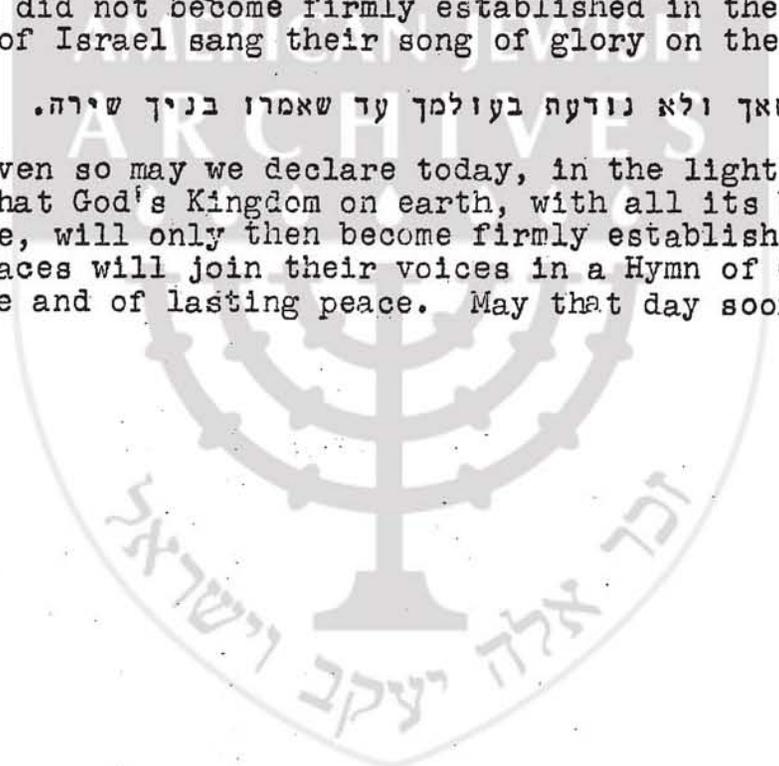
- (1) Song of the Jewish martyrs going to their death in the torture chambers - "Ani Maamin" - "I Believe."
- (2) Song of the Partisan fighters and refugees.
- (3) Songs of the Chalutzim - singing, they drained swamps; singing, they broke rocks; singing, they built new roads; singing, they erected new cities; hungry and tattered they sang and praised the Lord for the privilege of being the pioneer builders of their homeland.

VII. We cannot, however, find full satisfaction in our new song of victory so long as there still remain discords in the world's harmony and false notes in the international orchestra. We are distressed in the thought that in this late age of human progress and civilization, mankind still finds itself on the brink of a most dangerous cataclysm that threatens to overthrow the world and reduce it to תהו ובהו.

Would that we had a modern Moses to rally the nations of today who are in danger of being engulfed by a new Red Sea of tears and blood. Would that we possessed today a modern Moses to wield his divine baton and lead all mankind in a new song of exultation, reflecting a recognition of the Fatherhood of God and the Brotherhood of Man! Would that all men could be truly united in a glorious song of universal peace and harmony, democracy and equal opportunity! The Midrash declared many centuries ago that "The throne of God did not become firmly established in the world until the children of Israel sang their song of glory on the shores of the Red Sea.

לא נחיישב כסאך ולא נודעה בעולמך עד שאמרו בניך שירה.

Even so may we declare today, in the light of world conditions, that God's Kingdom on earth, with all its blessings to the human race, will only then become firmly established when all nations and races will join their voices in a Hymn of Glory, of true brotherly love and of lasting peace. May that day soon come. Amen!



FROM: Meyer F. Steinglass  
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120 Broadway, New York 5, N.Y.

SUGGESTED FEATURE  
FOR YOUR PURIM ISSUE (FEBRUARY 26 or 27)

QUEEN ESTHER'S BRETHREN IN ISRAEL

\* \* \* \*

Queen Esther, heroine of Purim, would doubtless find Israel a very interesting place to visit if she were to return today. Some forty thousand of her Persian Jewish brethren are now living there, constituting one of the latest groups of immigrants to arrive in the country. The bulk of the Persian immigrants have come to Israel during the last three years. They are still coming - by every form of transportation. During spring and summer, they usually travel by caravans of trucks. During the winter, aerial transport is used. Every week, about a hundred of these dark-skinned sisters and brothers of Esther and Mordecai arrive from Iran (the modern name for Persia) at Lydda airport.

In some ways, Queen Esther would find her brethren very much changed. But she would still find them pursuing the old Oriental craft of rug weaving, for which Persia has been a synonym through the ages. Modern machines and mass production of rugs in Israel have of course tended to curtail the demand for the more expensive hand-woven rugs. Nevertheless, a considerable group of Persian Jews at Kfar Saba, a community whose industrial expansion is being aided by State of Israel Bonds, continue to pursue the traditional craft.

In general, Persian Jews in Israel constitute a reservoir of skilled artisans. They are capable craftsmen, supplying a much-needed economic "vitamin" in the upbuilding of the new State. They have a knack for making things beautiful. In whatever calling they are engaged, the effects of this trait are soon evident.

Many, of course, have entered fields for which their backgrounds have given them no preparation. A considerable number are scattered on farms; the new

ceramics factory at Beersheba, built by American investments in Israel Bonds, gives employment to a substantial number.

Queen Esther probably would find her brethren not much altered in their eating habits. Not bread, but rice is their staff of life. Like Jews from all Arab lands, they cherish also a bit of "pita", a cylinder of baked dough.

In the tradition of their ancestors, the girls marry in the bloom of their youth. They are generally very easy to look at, as one might expect from the Queen Esther story. By the age of seventeen, most Persian Jewish girls have "got their man."

In most cases, it is economic distress that is sending these waves of Persian Jews back to the land from which they came many hundreds of years ago. True, there is a small fringe of some two thousand Jews in Persia who have acquired considerable wealth, largely as dealers in imports and exports. The mass of the Jews, however, find difficulty in obtaining employment, and are in desperate straits. To them Israel is a kind of economic Queen Esther, delivering them from the threat of starvation.

From 130,000 Jews, a few years back, the Jewish population of Persia now numbers about 90,000. Formerly, there were two Jewish weekly newspapers, but now only one remains. Even that one is battling hard for existence, due to the diminishing Jewish population, whose number will doubtless be further reduced by the continuing departure of the Persian Jews for Israel.

Israel is altering the lives of these Jews. By the same token, they are exerting a powerful impact on their new homeland. They represent an ancient culture, distinct from that of the surrounding Arab lands. Ancient Persian thought had a very marked influence on the thought and life of ancient Israel, and the mass transfer of Jews steeped in that culture inevitably has a significant influence on the newly developing life and culture of Israel.

Jews. Generally speaking, the Jews share the culture and life of the country in which they live and for this reason are rapidly assimilated by surrounding populations.

In the USSR and countries of People's democracies, the Jews are being especially quickly assimilated into the peoples among whom they live.

The Jewish question in the Soviet Union does not exist; it is solved by the Soviet policy of equality and friendship of peoples.

-Then attack on Zionists as agents of American & British imperialism, and racism in the U.S.

b) AIM OF SOVIET IS LIQUIDATION OF JEWS AS PEOPLE

- fail to see what this did to Jews in Germany: not only did not hasten assimilation, but increased Zionism and Jewish awareness everywhere
- disadvantages to selves, their strength, since Soviet Jews form a high percentage of Soviet scientists and technicians in key fields essential to modern military weapons, mathematical physics, and electronics, radar (as in Spain-bankers, traders; Germany, scientists)

VII - JEWISH ATTITUDE: Jehudah Halevi: Heart Among the Peoples;

Babylonia, Assyria, Persia, Greece, Rome, Spain - all great

We are barometer of mental and moral health and their failings; to have survived all this is proof of the vitality of our tradition, our people, our experience.

-This Heart seen by Catholics: COMMONWEAL EDITORIAL: When Jews are threatened we are threatened to;

-adopt psychology of Esther and Mordecai; not psychology of victim, but

UMORDECAI LO YICHRU VLO YISHTACHAVEH: They planned, they organized

a) fortify selves by prayer & learning for role forced upon us; keep up

morale; unmask those who would demoralize us (cherem commies)<sup>assimilate</sup>

b) public opinions, as against Nazis, Genocide (likeminded orgs, govt resol)

c) support Israel; ultimate refuge (bond drive, UJA 14 million, 25%-100 high)

COMFORT IN NARRATIVE: SUDDEN DIVINE SALVATION IN CHANGE OF DESTINY

LAYEHUDIM HAYESA ORAH VSIMCHA VSASSON VKOR: KEM TIHYEH LANU

for the Jews there was light, with joy and gladness and honor- so may it be for us.

PURIM SABBATH: FEB 28

I - PURIM - 14th, 15th day of Adar commemorates deliverance of Persian Jews from plot of Haman to exterminate them, as recorded in the Megillah of Esther.

-Altho scholars question origin and historicity of holiday - whether actually taken place in Xerxes reign, 485-464 BCE, holiday come to assume irremovable role in Jewish life.

-So much so, tradition has it when prophetic and writings (Ketubim) are forgotten, Esther remembered and ~~Exxx~~ Feast of Purim observed.

- This is a convivial and social holiday: Told in Megillah---  
*אניני / לארבעה עשרה שבועות / ארבעה עשרה ימים / פורים*

"Make them days of feasting and joy and of sending portions one to another, & gifts to the poor"

-Talmud says one should drink on Purim until he can no longer distinguish between ARUR HAMAN & BARUCH MORDECAI (502);

-Seudat Puirim- special baking, cakes symbolic of historical events of Purim, HAMATASCHEN (Judeo-German)

-On Purim everything allowed: drink, Purimspiele, men in women's clothing no damage paid to property; during Megillah reading hiss, stamp, rattle Haman, whistle Mordecai.

II - AND YET - DESPITE FRIVOLITY - THERE IS SOBERING ASPECT OF PURIM; One scholar records: Purim we see perennial fate of Jews; recalled more by daily experience than by the reading of the Megillah.

-Remarkable parallel of Purim story and the headlines of these past <sup>recent history</sup> several months: Same cast of characters; <sup>Malenkov</sup> Stalin the grand vizier, Haman, his wife incidentally a Jewess; Malenkov, Molotov, Beria, eager ambitious

-In Megillah, Haman infuriated by Mordecai refusal to bow to him, or the image on his chest: surly, embittered, he hastens to king and attacks Mordecai and his people as deviationists; THERE IS ONE PEOPLE SCATTERED YET SEPARATE AMONG THE NATIONS IN ALL THE PROVINCES OF THY KINGDOM AND THEIR LAWS ARE DIFFERENT FROM THOSE OF EVERY PEOPLE: WHILE THEY DO NOT EVER...

*Poland letter for books Ignatiev*

THEY DO NOT EXECUTE THE LAWS OF THE KING AND IT IS NO PROFIT FOR THE KING TO TOEERATE THEM

עם אהב מפני אמרם בין המצויים ככה  
המדינות לא כותיק, ודתיהם שאננת זכא עם לולא דתי האלק אינן אהובין  
ולמלק אן שיה עהניחם

He called them a useless, turbulent people inclined to disloyalty and he paid 10,000 silver talents for a decree to destroy, to kill and to exterminate all the Jews from young to old, little ones and women on one day...and to plunder their property as spoil.

III - MOTIVE OF HAMAN CLEAR FROM THIS ACCOUNT: ego assaulted, and totalitarian, like Mussolini: "Everything in the state, nothing outside the state, nothing against the state."

ARABS

IV- <sup>RUSSIA'S</sup> STALIN'S MOTIVE NOT SO CLEAR: ZIG-ZAGS IN POLICY:

- a) Israel in UN, then break relations (1927 White Russian killed amb in Pol)
- b) Czech aid during Israel-Arab war, Oren arrest; Prague trial in Dec.
- c) Jan. 1931: Anti-Semitism, being an extreme force of racial chauvinism, is the most dangerous remnant of cannibalism. Antisemitism is useful to the exploiters as a lightning conductor to protect capitalism from being struck down by the working people. Anti-Semitism is a danger to the working people; it is a wrong path which diverts them from the right road and leads them into the jungle. Therefore, as logical internationalists, Communists cannot fail to be irreconcilable and sworn enemies of AS

this statement, yet laws outlawing anti-semitism; Czech delegate David.

V - SOME MOTIVES WHICH YOU'VE HEARD

- a) woo Arabs & Moslem world; Arab editorials, efendi
- b) Nazis, all Germany; rescind Bonn agreement
- c) slap at Middle East pact in light of Egypt-Sudan agreement
- d) internal disaffection: tighten armed forces; heirs to throne of Stalin
- e) TIGHTEN INTERNAL HOLD ON JEWS (Golda Myerson visit; Odessa ships

M (MOSES) I (YISRO) N (NEVIIM) T (TALES) Z (TZIBIS)

VI - SOVIET ATTITUDE TOWARD JEWS GOES BACK TO LENIN 1903:

"Jews are not a nation".

- a) repeated in Soviet Encyclopedia: The Jews do not constitute a nation; they do not represent a historic, concentrated stable community of people originating on the base of a community of language, territory, general economic life and also general culture.. Jews was simply the name for different nationalities generally originating from the ancient

PURIM - FEAST OF LOTS  
March 19, 1954

COMMISSION ON INFORMATION  
ABOUT JUDAISM  
OF  
THE UNION OF AMERICAN HEBREW CONGREGATIONS  
AND  
THE CENTRAL CONFERENCE OF AMERICAN RABBIS

The downfall of a bigot and the triumph of the cause of religious freedom will once more be remembered by Jews throughout the world when they begin the celebration of the one-day holiday of Purim at sunset, Thursday, March 18.

Going back about twenty-five hundred years, the origin of the holiday is described in the Bible's Book of Esther. The story tells of the Persian premier, Haman, who demanded that all men prostrate themselves before him and of the refusal of Mordecai to do so on the ground of his loyalty to the Jewish principle of monotheism. Haman plots to destroy the Jewish people only to be thwarted by the heroism of Esther, the Jewish girl who became queen of Persia and risks her own life to deliver her people.

To keep alive the love of freedom and the admiration of courage, the Esther story is annually celebrated in Synagogue and home. At special worship services the Book of Esther is re-read, accompanied by prayers and hymns of thanksgiving for Divine Providence. In religious schools, children engage in plays, pageants, programs and parties in joyous celebration of the victory over bigotry. Gift-giving to the poor is another Purim tradition.

Please secure details concerning services in your city from local rabbis.

PLEASE GIVE CREDIT

# PURIM

By DAVID SCHWARTZ

(Copyright, 1955, J.T.A., Inc.)

Purim is a delightful holiday but the notion that Washington got his idea of the three-cornered hat from the "hamentashen" is of course far fetched. Nevertheless, it is a matter of record that Purim did affect American history in a most vital way. Look up the proceedings of the Massachusetts convention called to consider the question whether the Constitution of the United States should be ratified and you will see what I mean.

The ratification of the Constitution was accomplished with the utmost difficulty. The proposed Union of the States as provided in the Constitution was looked upon in its day much like the United Nations today. Why do we need it? people asked.

In Massachusetts, the fight was particularly bitter. All kinds of arguments were brought forth against the Constitution. At the Massachusetts convention, one delegate, a clergyman, opposed ratification on the ground that the Constitution did not mention God. A lawyer, who was a delegate to the convention, answering the clergyman, said that the same argument might be used against one of the books of the Bible. It, too, did not mention God.

Whereupon the clergyman-delegate retorted if he could be shown any book of the Bible which did not mention God, he would vote for ratification. The lawyer brought out the Book of Esther and sure enough it did not mention the Deity. So that vote was obtained in the very close battle of the Constitution.

The Book of Esther has indeed many interesting facets. The rabbis of old felt that much was to be said for Vashti, the deposed queen whom Esther succeeded. Let us recall the story. The King entertains the people with a saturnalian feast. It is suggested that Vashti show off the beauties of her body. The chaste Vashti defies the drunk King. She will not jiggle her chassis before the mob. If the mob wants that sort of thing, let them go to a burlesque show. She is a Queen.

Vashti has been disobedient to the King and Ahasuerus calls in his counsellors of state. One of these advisers is Memucan. He

sounds very modern to me. He seems the kind that would make a crafty prosecuting lawyer. Sometimes I visualize him as "Senator Joe" Memucan.

"Senator" Memucan points out that the issue transcends personalities. It is not simply that the King's wishes have been disobeyed. It goes deeper than that. The issue is treason and the Persian way of life. Listen to what he says as reported in the Book of Esther:

Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples, for this deed of queen will come abroad unto all women, to make their husbands contemptible in their eyes, when it will be said, the King Ahasuerus commanded Vashti, the queen, to be brought in before him; but she came not."

Senator Memucan, as you see, is disturbed by the loyalty issue.

Jewish folklore generally has bent a smiling eye toward Purim. "Purim ist nischt kein yomtov und kadoches isnt nischt kein krankheit." (Purim is no holiday and fever is no disease) — is a proverb.

An East Side boy once wrote this composition about Purim.

"Haman may have been a wicked man. It says so in the Megillah and I guess the Megillah is right. But if he is responsible for Purim and for the "klappers," the "Shalach mones" and all that, he couldn't have been such a bad fellow after all. And even if he was, it was so long ago and he was punished for what he did. Now, I'll tell you, I forgive him. Don't you."

But this lightness does not extend to all. Maimonides thought that the one holiday which would survive after the coming of the Messiah was Purim.

There is another interesting point about Purim. Reference has been made to Memucan's contention that a fundamental issue was involved in woman's place, whether the principle of the subordination of the female, inherent in the Persian way of life was to be maintained or whether wo-

(Continued on Page 4)

## PURIM

(Continued from Page 1)

man's rights was to triumph. It seems to me that the episode of Esther clinches the battle for woman's rights, for it is the beautiful woman, Esther, who saves her people.

How did she do it? A midrash says that Esther was 72 years old at the time. She was just in her prime, you see.

I find interesting a viewpoint of one old time Jewish sage. Esther, he says, was simply an instrument of destiny. Says the sage, "if a nail in the hat rack happens to be one on which a great man hangs his hat, let it not boast."

# HAG PURIM

## PURIM DAY

*Jolly*

Hag Pu-rim, hag Pu-rim Hag ga-dol hu la-yhu-dim. Ma-se-hot, ...  
 Pu-rim day, Pu-rim day, Glad-some, joy-ous ho-li-day. Happy throngs,

ra-asha-nim. Z'mi-rot, ri-ku-dim. Ha-va nar-i-sha Rash, rash, rash.  
 sing-ing songs, Masked and danc-ing gay. Let's make cla-mor, Rah, rah, rah.

Ha-va nar-i-sha Rash, rash, rash. Ha-va nar-i-sha Rash, rash, rash. Ba-ra-a-sha-nim. ....  
 Lus-ty.. noi-ses Grah, grah, grah! Loud-ly.... cry and shout hur-ray! With your Gre-gers play. ....

Hag Pu-rim, hag Pu-rim —  
 Ze el ze shol-him ma-not.  
 Mah-ma-dim, mam-ta-kim,  
 Tu-fi-nim, mig-da-not.

Purim day, Purim day,  
 Gladsome, joyous holiday.  
 Happy throngs, singing songs,  
 Masked and dancing gay.

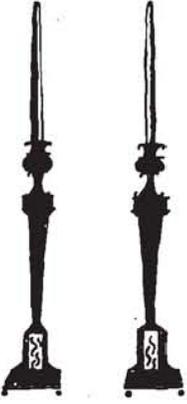
חג פורים, חג פורים —  
 זה אל זה שולחים מנות.  
 מחמדים, מחמדים,  
 חופינים, מגדנות.

הבה נרעשה  
 רש, רש, רש.  
 הבה נרעשה  
 רש, רש, רש.  
 הבה נרעשה  
 רש, רש, רש.  
 ברעשנים.

חג פורים, חג פורים —  
 חג גדול הוא ליהודים,  
 מסכות, רעשנים,  
 ומירות, רקודים.

PASSOVER

L'SHANA HABA'A



Slowly

L'-sha-na ha-ba-a, l'-sha-na ha-ba-a,

Faster

l'-sha-na ha-ba-a bi-ru-sha-la-yim. L'-sha-na.....

ha-ba-a,..... l'-sha-na..... ha-ba-a bi-ru-sha-la-yim.

L'-sha-na ha-ba-a,... l'-sha-na ha-ba-a,... bi-ru-sha-la-yim.

Next year may we be in Jerusalem.

לשנה הבאה בירושלים.



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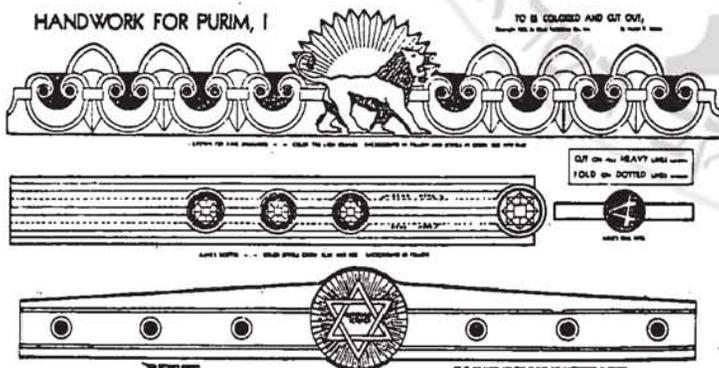
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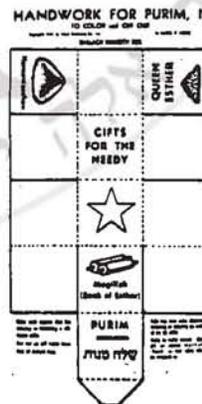
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## PURIM - AND JEWISH SURVIVAL

Continued from page 3

### 3. THE ECLECTIC SCHOOL

Presently there has appeared a third opinion. It insists that the psychological effect of anti-semitism on the Jewish people cannot be ignored. In the main it has been a negative influence, however. But even negative factors imprint their stamp on life and history. And Jewish life and history have been no exceptions in this respect. For it has compelled conversion and desertion, martyrdom and suffering—all pervasive elements in Jewish history. However, the bestial fury of nazism by depriving Jews of choice, of alternatives, transformed Jew-hatred into a sinister tool of death. In this form it can no longer be considered a factor in life; it is an instrument of genocide.

The attitude towards Jews crystalized by Soviet Russia and her satellites, too, deprives Jews of the possibilities to live as organized communities. It is now conceded that their refusal to permit their Jewish citizens to emigrate means the doom of Jewish life in these regions.

Because their ideology rejects Jewish peoplehood and Jewish religious and cultural individuality, from the Jewish standpoint their policy leads to the disappearance of the Jew as history has known him. Modern totalitarianism, therefore, has no room for the historic Jew and certainly not for Judaism.

This school of thought, therefore, specifies that the special incentive to survival has been Judaism, its spirit and discipline, its doctrines and its ideals. The Torah has been the positive and constructive force that forged Jewish existence. Just as Jewish life in the past has been galvanized and geared to Judaism in its manifold aspects so Jewish life in the future, certainly in the diasporas, cannot endure without it. Judaism is the heart of the Jewish people; when it stops functioning, that moment the Jewish people will cease to live.

### The ROLE OF PURIM

During our Purim celebrations let us pause to examine and to consider this miracle of our survival. Let us understand, as it is our duty, the forces that give us life—and death.

travelled over 450 miles a week over precipitous mountain passes, over roads covered with ice and snow, at times, in sub-zero weather, all in an open jeep. This is the kind of work that is trying the soul of man. Yet, there is compensation in the reaction of the men, in their attitude towards the Jewish chaplain. The Rabbi is not the gowned preacher in the pulpit...; he is not remote and untouchable. The Rabbi is another GI serving in his way, making sacrifices equally great to those of the members of his congregation; he shares with them hardship and danger.

This attitude leads men to attend services in greater numbers than in civilian life. I should like to quote one of the men, for his reaction is typical: "If my Rabbi," said he, "thinks sufficiently enough of me to travel 70 miles to conduct a service for me, I feel obligated to attend the service." Our congregants in civilian life, at least some of them, who prefer to sit in their well heated homes

and positions, and is passed over for consideration to existing vacancies. Thus his tour of duty in Korea, based on present regulations, is almost twice as long as that of most chaplains of other denominations. At the same time, and I say this in all modesty, he has to work far harder.

Hard and time consuming as the task is, I have set aside time for Torah...

You wondered whether I received or would like to receive material from the Seminary and its affiliates. To the first I must state that another hazard of the Chaplaincy is to be completely forgotten by the Seminary and the RA. I have not heard from either since last June. As for your second inquiry, the answer is in the affirmative.

I believe that your desire for a full and detailed description of life here has been adequately fulfilled. It is a life that must be experienced to be "appreciated"....

# PURIM - AND JEWISH SURVIVAL

## PURIM: A SYMPTOM OF JEWISH LIFE

Purim is a singular festival. It is a joyous and triumphant holiday, commemorating deliverance from a specific threat of destruction, engineered by Haman, the anti-semitic. Such danger has been frequent and recurrent in Jewish history; it has, consequently, become a symptom and a symbol of Jewish existence. Accordingly, every year the Jew has felt that Purim celebrates an actual victory over his contemporary tormentors. Thereby his faith in God's care and protection and in the eternity of his helpless brethren bloomed and deepened.

## THE MIRACLE—JEWISH SURVIVAL

Since every epoch in every center of Jewish settlement has had its Hamans, Jewish survival has indeed become a miracle, a mystery. Historians, Jewish and non-Jewish, have sought to unravel this mystery, to understand this miracle, in their efforts to account for the eternity of the Jewish people. Generally speaking, the historians may be divided into three schools of thought.

### 1. The Externalists

One school of scholars assumes that the Jewish people survived primarily because of constant external pressures exerted on them throughout the centuries in every center of Jewish life. These pressures herded the people together for self-protection like a flock of sheep is drawn together by a storm. Jewish solidarity, in brief, is the result of anti-semitism. The ever threatening danger seasons the will to live, steels the Jew to endure.

Moreover, they cite modern Jewish history to prove their theory. In Western Europe, with the lessening of anti-semitism, Jewish solidarity weakened and progressively diminished. Assimilation and intermarriage—always a sign of waning loyalty—became prevalent. Vestiges of faithfulness endured because anti-semitism was dormant and latent though no longer violent. Had anti-semitism been eliminated as a social and political policy, assimilation would have been complete. The newly garbed prejudices plus the continual virulent persecution in eastern Europe interfered with the assimilation processes and were responsible for the creation of various movements for the promotion of Jewish survival.

With the rise of nazism and fascism a solid front among Jews everywhere was reborn. Assimilation became bankrupt; Judaism re-emerged as the central cementing factor. The fund raising drives for relief and rescue further intensified Jewish community life with the consequent impetus to survival.

On the other hand, in Soviet Russia where anti-semitism was outlawed Jews rapidly assimilated, the younger generation especially became sovietized. Now Russian Jewry, as an organized community, has no future due to the free play of the absorptive processes, unrestrained by political and social inequities.

Jewish Tradition, too, had its advocates of this theory: "And the king (Ahasuerus) took his ring from his hand, and gave it unto Haman..." (Esther 3:10)

Rabbi Abba Bar Kahane thus interprets this verse: "The removal of the ring" had a greater effect on the Jewish people than the preachments of the 48 prophets and 7 prophetesses. For these did not cause them to return to Judaism whereas the persecutions (of which) the ring removal is the symbol caused the people to return to Judaism. (Megillah 14A)

### 2. THE INTERNALISTS

The second school of historians asserts that the Jewish people survived despite anti-semitism. They discount its effects. In fact, the actual physical survival of Jewry up to the rise of modern totalitarianism was due to the political organization of Europe and the Middle East. Had there not been innumerable independent political units to which the persecuted and the expelled could flee for safety and asylum the doom of Jewry would have been inevitable; the persistent persecutions

would have liquidated the people. Consequently the pressures and oppressions, the persecutions and depredations, were a standing threat, not an aid, to survival. Actually the creative and fruitful eras in Jewish history were those in which Jews enjoyed relative freedom. Space permits only two citations: The Golden Age in Spain and the Gaonic period in Babylonia.

Judaism, in its manifold phases and manifestations, is responsible for Jewish survival. The Torah has been the torch that has kept Jewish life ablaze, the instrument which enrolled the Jewish intellect and the Jewish soul in the service of Jewish endurance.

Because Judaism is a unique way of life specially suited to the people, it nurtured their creative spirit. A creative people cannot die; their very creativeness, embodied in literature and institutions, fashions and fans the will to live despite all obstacles. The creative spirit surmounts every challenge and every problem, heroically.

These historians clinch their argument by citing the historical fact that up to the rise of modern totalitarianism, irrespective of its color, red, brown or black, Jews had an alternative to suffering and death! The doors of the Church and Mosque were always open in welcome with freedom and equality as inducements. The historic fact is that the huge majority did not take advantage of this escape. They rather chose exile, suffering, often death. Even the Marranos, persecuted primarily for their faithlessness to the Church, endangered their lives for generations because they preferred to profess, true in secret, Judaism. This is a wondrous demonstration of the illimitable influence of Judaism on the life of the people.

Moreover, Emancipation presented the Jews with unprecedented problems of adjustment to modern life, intellectual, religious, psychological. And these challenging problems confronted Jewry suddenly, at one stroke. The creative capacity of Judaism became clear in the manner in which it "stood up" to the legion of challenges and strove for methods to overcome them. Out of this travail movements and institutions, political and social, cultural and religious, were born to sustain the creative life of Jewry. Many Jews, in their impatience and ignorance, misconstrued and miscalculated the innate resilience and the fruitful vitality of Judaism, and deserted the fold.

The loyal and faithful Jews, despite the disunity normal in an era of adjustment, created new Jewish centers in America and Israel, two new literatures, Hebrew and Yiddish, the science of Judaism, and contributed bountifully to western civilization. These achievements were produced despite anti-semitism. Still greater accomplishments would have been attained had the Jews been free and unmolested to develop their spiritual and intellectual resources.

Modern totalitarianism has deprived Jews of choice; they have no alternative. Consequently they were ruthlessly destroyed by Hitler. Behind the Iron Curtain Jews are compelled to de-Judaize, to assimilate by the proletarianization process. In effect, Judaism and organized Jewish life are suppressed. In the process of proletarianization, the Middle Class has been purged, the individual Jew loses his historic moorings. All this without the opportunity to emigrate. These Jewries have no future, not because anti-semitism is dead, but because the governments refuse to recognize the right of their Jewries to exist as cultural organisms. Their fate proves conclusively that Jewish survival is inconceivable without the substantive support and the immediate influence of Judaism.

The mainstream of Tradition upholds this thesis: The wise men of the nations came to Balaam, the gentile prophet, for counsel concerning the most effective method to destroy Israel. Balaam advised them to observe the synagogues and academies. "As long as the youth frequent these institutions you cannot successfully attack them. As long as the 'voice of Jacob' is heard in their sanctuaries and houses of study the 'hands of Esau' cannot prevail; when, however, the 'voice of Jacob' is stilled the 'hands of Esau' will overwhelm them." (Bereshit Rabbah, Toldot 65:16)

(Continued on page 5)

## NATIONAL SABBATH OBSERVANCE EFFORT RECEIVES NEW IMPETUS

Reports indicate that United Synagogue Sabbath was widely celebrated throughout the nation and Canada. The emphasis on this occasion was the Sabbath Revitalization Program instituted by our Movement. Our congregations enacted various projects in order to bring the National Effort to the fore and to focus the attention of their communities on the significance of this work.

To stimulate further our congregations to vitalize Sabbath observance in our homes and synagogues, Kit II, with suggestions and guides, has been mailed. Interesting projects are outlined as well as special programs for various occasions emphasizing various aspects of the Sabbath: a special program for *Shabbat Zakhir* with a symposium on the problem of Jewish survival is included. The special unit on Sabbath Music should prove valuable to every synagogue and its affiliated bodies. A tested program for Sisterhood Sabbath and an outline for the observance of Men's Club Sabbath are also featured. All the units contain suggestions vital to this national effort. *Have you examined and read the Kit?* You owe it to your organization and to your synagogue to take time to peruse the entire Kit.

A new poster—A Four Point Program for Sabbath Observance—part of this Kit, should be displayed prominently in every one of our synagogues. Our rabbis are particularly urged to make

certain that this poster is on exhibition. If the Sabbath project is worth the effort it is worth calling attention to it.

A questionnaire has reached our congregations, according to Dr. Emil Lehman, our Assistant Executive Director, requesting information about special projects that were carried out in our synagogues. This data will play its part in choosing the candidates for the Solomon Schechter Award that will be announced at our forthcoming Convention in Boston (May 14-18). It is urgent that the requested information reach the national office as soon as possible.

The Sabbath Observance Campaign has, without question, captivated the imagination of American Jewry. The Anglo-Jewish press is noting and discussing it; Jewish religious organizations are astir about it. Many of our congregations are feeling a quickened interest in the Sabbath—in home observance and public worship.

We do not claim achievements. We do believe that as a result of our effort the Sabbath is on the agenda of congregational life. The silence has been broken. This, in itself, is no mean accomplishment.

We do claim that congregations that have instituted phases of the revitalization program have been superbly successful. And what can be done in one community, we insist, can be done in every community.

### REFLECTIONS

(Continued from page 2)

of the Jewish people has been due to the leadership of consecrated Jews who stood ready to sacrifice even their lives for their religious and ethical ideals. When, however, all of this is sacrificed for a few paltry dollars, then there is little left to justify the group's continued life.

If those of us who are active in our local communities and in national organizations scrutinized the membership and officials of boards from this point of view we could establish readily standards that would exclude all such persons from offices of honor and leadership. Such boards would then have a positive outlook towards Jewish life; Jewish education and Jewish religion would then cease to be the step-children of the Jewish community.

## THE SABBATH EFFORT BRINGS REWARD

*These excerpts from a letter received by Dr. Emil Lehman are self-explanatory. . . . Editor*

. . . I would like to tell you of the progress we are making, in our synagogue, in the field of Sabbath revitalization. . .

Both the synagogue and sisterhood have established revitalization committees. Our last Oneg Shabbat devoted its entire program to this subject, and it was a wonderful success. We had the largest attendance we have ever had, and every woman left that afternoon inspired and stimulated. It was truly an afternoon of spiritual delight.

Flyers are sent regularly to the members, reminding them to attend services . . . emphasizing the positive approach to Sabbath revitalization. These pamphlets are bringing results, because Friday night attendance at services has definitely increased. We are also planning a Friday night supper on the 29th of February, in line with your suggestion, "Eating Out at the Synagogue."

All in all, there is a change in interest, for the better.

Personally, I find a great deal of satisfaction in my work, because I am learning so much about my Judaism. . .

In addition, it has been gratifying to see the wonderful response of our women to this program, proving conclusively that the need and hunger for Sabbath revitalization are there. They have been lying dormant, needing only to be awakened by such a campaign as this.

Mrs. Morris H. Budner  
Beth El Ner Tamid Synagogue  
Milwaukee, Wisconsin

### NETWORK TAKES NOTICE

The Columbia Broadcasting System recently took cognizance of the National Sabbath Observance Effort. On the Don Hollenbeck program, "The News of America," Edward P. Morgan reported on the project and its progress upon the occasion of National United Synagogue Sabbath.

\* \* \*

Station WLIB in New York will present the story of the National Sabbath Observance Effort in a special broadcast on Tuesday, March 18th, at 5:15 p.m. Dr. Abraham E. Millgram, Educational Director of the United Synagogue, and author of, "Sabbath, the Day of Delight," will appear on this program.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

*An Intimate Chat Between Rabbi and Reader*

## We Take Pride in a Center Boy Abroad

I AM again making use of this column to publish a most interesting letter from one of our young people, Edward M. Karlin, son of members of long standing, who was reared in our beloved institution as a student in the Hebrew School and member of our Junior Congregation. It came to me after the High Holy Day season, and it gave me so much pleasure and spiritual satisfaction that I want to share these feelings with you. Here is his letter:

"I can remember coming to the Brooklyn Jewish Center for the Rosh Hoshanah and Yom Kippur services as a child, long before I could understand the deep significance and beauty of the holiday period. This was the first year when I could not be at the Center for the holidays and I would like you to hear of the most interesting way in which I observed the holidays.

"Keflavik Airport in Iceland, where I am stationed as a private in the Army Audit Agency, is a small yet vital link in the chain of United States overseas bases. Iceland has no armed force of its own, but as a member of Nato has invited the Iceland Defense Force to its shores. Among the men in the army, navy and air force components making up the Defense Force there are approximately sixty Jews.

"Numerous attempts were made to find a Jewish chaplain or a civilian rabbi—there is no Jewish chaplain or rabbi in Iceland—who would be available for the high holiday period and be able to conduct a service for us, but there was only one rabbi for the entire North Atlantic area and he was assigned to Thule, on the arctic circle in Greenland.

"Due to the unselfish assistance of the base Protestant chaplain and the operations officer plans were formulated to fly as many of the men as possible to England so that they could attend regular services, under the guidance of a rabbi, in Manchester. Two flights were planned; one for Rosh Hoshanah and one for Yom

Kippur. All those who could not make the first trip were to be accommodated on the Yom Kippur flight so that each of us could enjoy the benefits of an organized service.

"Two days before the first flight was scheduled to depart the plane which had been assigned developed motor trouble and was put out of commission. We were resigned to spending the holidays in Iceland when another plane was made available to us, almost at the last moment, and early on the morning of Monday, September 27, together with thirty other men, I took off for England.

"After a pleasant trip by plane and bus we arrived at the Manchester synagogue just before the service was to begin and without any knowledge on the part of the congregation that we were coming. The *shul* was new, having been completed only a year previous.

"Before the singing of 'Yigdal' the rabbi, replete with top hat and tails, announced to the congregation that some American servicemen from Iceland were in England for the holidays and would the members please extend their hospitality to these visitors. Realizing that there had been no notice of our coming we did not and could not expect to be received by the members of the congregation in the wonderful way in which we were. Every one of us was invited to share the table and the homes of these thoughtful people.

"As I was leaving the *shul*, wondering where and how I was to spend the night, I hardly expected what was to follow. A man dressed in what we Americans would call a typical English manner came up to me and asked in a typical English accent if I would like to spend the holidays with his family and sleep at the home of one of his neighbors who was then attending services in another Manchester *shul*. I am sure that I accepted before he finished his invitation.

"During the next few days I was treated as a member of the family.

"It is interesting to note that the Manchester Jews who so readily invited thirty-one foreigners into their homes without notice and without preparation did so without any desire for thanks. It was to them a simple gesture of brotherhood from one Jew to another, from one human to another. I wonder if nations could not learn a lesson from these wonderful people. If they could there would no longer be a need for an Iceland Defense Force. Edward M. Karlin."

The letter is so well written, and expresses the solidarity of Jews throughout the world in so touching a fashion; that no additional comment on my part is necessary. It is good to know that we have had some share in rearing a young Jew of such fine and strong Jewish sentiments. That was the aim and hope of those who founded and built this institution, and we are thankful that we have succeeded in a large measure.

*Israel H. Peruthal*

### Correction

In the book criticisms which appeared in the January issue of the *Review*, written by Dr. Israel H. Levinthal, two regrettable errors appeared in the review of "The Need to Believe—The Psychology of Religion," by Mortimer Ostow and Ben-Ami Scharfstein.

The second paragraph should have read, "It reveals a thorough mastery of the theories of all the leading authorities."

The paragraph next to the last should have read, "Drs. Ostow and Scharfstein make a good case in their *refutation* of Freud's theory that the religious person manifests the continued illusions of the child, and show their agreement with Freud's brilliant pupil, Carl Jung, who holds that religion represents 'the cumulated wisdom of mankind.'"

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## PURIM AS A GUIDE TO ANTI-SEMITISM

**O**NCE again we return at the festival of Purim to the perennial enigma of human relations—the hatred of the Jew by the non-Jew. The Scroll of Esther read on Purim offers us a realistic and dramatic discussion of anti-Semitism. The issues dramatized in Esther are unfortunately of pressing relevance today.

The words of Haman to King Ahasuerus, as told in the Megillah, is a classic formulation of the accusations pointed at the Jew down through the ages. "There is a certain people, scattered abroad and dispersed among the peoples in all the provinces of your kingdom, their laws are different from those of every other people, and they do not keep the king's laws, so that it is not for the king's profit to tolerate them."—The unassimilable characteristics of the Jew are the quotation marks around the word Jew that set it apart for scorn, derision and suspicion. The modern Hamans have not succeeded in adding any novel reasons for their hatred and persecution of the Jews to those of antiquity. Theirs is just a repetition of Haman's words, albeit with some modern embellishments.

Some of the statements and descriptions in the Book of Esther, are so realistic that upon reading them we forget the time span that separates us Jews of the 20th Century from the Jews in the days of Mordecai and Esther living under the Persian hegemony. But its captivating realism may turn out to be for us a snare and a deception; in the ageless quotations and accusations of Haman, we have the root cause of the hatred of the Jew. Modern depth-psychology has taught us that what seems to the human eye and the

human mind as real often conceals the actual truth. Certainly the apparently logical accusations of Haman so frequently repeated through the generations cannot explain the anti-Semitic convulsions of one of the most scientifically and culturally advanced of modern nations; nor can it explain, to take an example that comes readily to hand, the anti-Jewish obsession of the encyclopedic historian, Arnold J. Toynbee.

The accusation directed against the Jew that he possesses unassimilable characteristics setting him apart are but convenient rationalizations of an irrational hatred sunk deep into man's collective subconscious. The sage teachers of the Talmud who encountered a variety of manifestations of anti-Semitism in the various lands of the Jewish dispersion, sought to unravel the mystery of Jew-hatred by probing beneath the anti-Semitic clichés and getting to the soul and spirit of anti-Semitism. They traced the ideological and spiritual lineage of Haman to that cruel bedouin tribe, the Amalekites, who attacked the weary columns of the Israelites during the early stages of their desert sojourn. The Rabbis enjoined the reading of that section in the Torah telling the story of the Amalekite assault, and a parallel section on the Amalekites in the First Book of Samuel on the Sabbath preceding the Purim festival, thus giving it the name of Shabbat Zakor—the Sabbath of Remembrance. In this introduction to the Purim festival, the Rabbis point up an obvious lesson the Jews were not attacked by the Amalekites because they were different or disloyal or had peculiar customs. In outward appearances or circumstances the children of Israel were indis-

tinguishable from the Amalekites. "Remember," the Torah admonishes us, "what Amalek did to you on the way as you came out of Egypt, how he attacked you on the way when you were faint and weary." The reason for this inordinate cruelty, the Torah tells us, was that Amalek, "Lo Yoreh Elohim"—did not fear God. (Prof. Umberto Cassuto notes that the name for God employed in this passage is Elohim, which connotes the universal character of the Godhood—the God of all nations and tribes.) "Lo Yoreh Elohim" is the root reason for anti-Semitism, the rest is a rationalized facade. Almost immediately after this story about the tribe that did not fear God, we are told of the Revelation on Mt. Sinai, the giving of the Ten Commandments to the children of Israel.

The Jew represents to humanity the Divine command to be human; the image of the Jew is to the world the symbol of the Ten Commandments and the Torah. Hatred of the Divine teachings reduces itself in time into a blind and irrational hatred of the Jew, though it may hide behind the cloak of moral indignation and historical judgments. Jew-hatred is the anti-God in man struggling against the dictates of God. Psycho-analysis, that branch of psychology which probes beneath the deceptive layers of consciousness, is increasingly recognizing the spiritual dimension in the phenomenon of anti-Semitism.

For us Jews it is of great importance to comprehend the inner realities of anti-Semitism, so that we may come to understand our unique position in the human psyche and appreciate the role we have played and are destined to play in the spiritualization of Mankind.

DR. BENJAMIN KREITMAN.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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\* Before the reading of the *Megillah*:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the reading of the *Megillah*.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצוותיו וצונו על מקרא מגילה.

ברוך אתה, יי אלהינו, מלך העולם, שעשה נסים לאבותינו בימים ההם בזמן הזה.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והניענו לזמן הזה.

THE BOOK OF ESTHER.

\*\* CAP. 1. מנלת אסתר א

1 And it came to pass in the days of Achashverosh, of the same Achashverosh who reigned, from India even unto Ethiopla, over a hundred and seven and twenty provinces,

2 In those days, when this king Achashverosh was sitting on the throne of his kingdom, which was in Shushan the capital,

3 That, in the third year of his reign, he made a feast unto all his princes and his servants, the army, of Persia and Media the nobles and the princes of the provinces who were near him

ויהי בימי אחשורוש הוא אחשורוש המלך מהיו ועד כוש שבע ועשרים ומאה מדינה: בימים ההם בשבת 2 המלך אחשורוש על כסא מלכותו אשר בשושן הבירה: בשנת שלוש למלכו עשה משתה לכלשריו ועבדיו 8 חיל פרס ומדי הפרתמים ושרי המדינות לפניו:

\* The congregation does not respond with Boruch Hu Uvaruch Sh'mo, but only answers Amen.

\*\* No conversation is permitted during the entire reading of the *Megillah*.



The King commanded the seven chamberlains to bring Vashti the Queen . . . .

ESTHER, I.

טולת אסתר א

4 When he showed the riches and the glory of his kingdom, and the brilliance [and] the splendor of his greatness, during many days, a hundred and eighty days.

5 And when these days were completed, the king made unto all the people that were found in Shushan the capital, unto every one, from the great even to the small, a feast of seven days, in the court of the garden of the king's palace;

6 [Where were] white, green, and blue [hangings], fastened with cords of the fine linen and purple, on rollers of silver and pillars of marble; couches of gold and silver, upon a pavement of green, and white, and yellow, and black marble.

7 And they gave them to drink in vessels of gold,—the vessels being diverse one from the other,—and the royal wine was in abundance, according to the ability of the king.

8 And the drinking was, according to the law, none to compel, for so had the king enjoined on all the officers of his house, to do according to the pleasure of every man.

9 Also Vashti the queen made a feast for the women, in the royal house which belonged to king Achashverosh.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Charbona, Bigtha, and Abagtha, Zethar, and Carcass, the seven chamberlains that served in the presence of king Achashverosh,

11 To bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty; for she was handsome in appearance.

12 But queen Vashti refused to come at the word of the king brought by the hand of the chamberlains; and the king was very wroth, and his fury burnt in him.

4 כְּבָרְאוֹתָו אֶת־עֹשֶׂר כְּבוֹד מַלְכוּתוֹ וְאֶת־יָקָר הַמַּאֲרָת  
הַגְּדוֹלָתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָת יוֹם: וּבַמְלֹאֲחַ וְהַיָּמִים  
הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבֵּירָה  
לְמִגְדוֹל וְעַד־קָהֶן מִשְׁתָּה שִׁבְעַת יָמִים כַּחֲצַר גֶּנֶת בֵּיתוֹ  
6 הַמֶּלֶךְ: חָיִר וְכַרְפֶּס וְתַכְלֵת אַחֲזוּ בְּתַבְלִי־כֹזֶן וְאֶרְזָמָן  
עַל־גִּילֵי כֶסֶף וְעִמְדֵי שֵׁשׁ מִטוֹת וְזָהָב וְכֶסֶף עַל־רַצְפַּת  
7 הַהַמְדוּשָׁשׁ וְדָר וְהַדְרָת: וְהַשְׁקוֹת בְּכָל זָהָב וּכְלִים  
8 מִכֶּלִים שׁוֹנִים וְיַיִן מַלְכוּת רַב בְּיַד הַמֶּלֶךְ: וְהַשְׁתִּיָּה  
כֶּהֱת אֵין אִנֹּם בִּיָּוֵן: וְיַד הַמֶּלֶךְ עַל כָּל־רֵב בֵּיתוֹ  
9 לַעֲשׂוֹת כַּרְצוֹן אִישׁ־אִישׁ: גַּם וְשֵׁתִי הַמַּלְכָּה עָשָׂהָ  
י מִשְׁתָּה וְנָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לְמֶלֶךְ אַחַשְׁוֵרוּשׁ: כַּיּוֹם  
הַשְּׁבִיעִי כְּטוֹב לִבְהַמֶּלֶךְ בְּיַוֵּן אָמַר לְמַדְוִיָּן בּוֹתָא  
הַרְבּוּא מְנַחַ וְאִכְנַתָּא וְחָר וְכַרְפֶּס שִׁבְעַת הַפְּרִיסִים  
11 הַמְשֵׁרֵתִים אֶת־פָּנֵי הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ: לְהָבִיא אֶת־  
וְשֵׁתִי הַמַּלְכָּה לְפָנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהִרְאוֹת הָעַמִּים  
12 וְהַשְּׂרִים אֶת־פָּנֶיהָ כִּי־טוֹבַת מֵרָאָה הָיָא: וְהִמָּאֵן הַמַּלְכָּה  
וְשֵׁתִי לְבּוֹא כְּדַבֵּר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַפְּרִיסִים וְיִקְרָא  
13 הַמֶּלֶךְ מֵאֵד חֲמַתּוֹ כַּעֲרָה בּוֹ: וַיֹּאמֶר הַמֶּלֶךְ



Let there go forth a royal command that Vashti come no more before King Ahasuerus . . . .

ESTHER, I.

מנלת אסתר א

13 Then said the king to the wise men, who knew the times;— for so was the king's manner towards all acquainted with law and judgment.

14 And those next unto him were Carshena, Shethar, Admatha, Tharshish, Meress, Marsena, and Memuchan, the seven princes of Persia and Media, who saw the king's face, who sat in the first rank in the kingdom:

15 What should according to law be done with queen Vashti; because she had not fulfilled the order of king Achashverosh by the hand of the chamberlains?

16 Then said Memuchan before the king and the princes: Not against the king alone hath Vashti the queen done wrong, but also against all the princes, and against all the people that are in all the provinces of king Achashverosh.

17 For this deed of the queen will go abroad unto all the women, so that they will despise their husbands in their eyes. when it shall be reported: King Achashverosh ordered Vashti the queen to be brought into his presence, but she came not.

18 And even this day will the ladies of Persia and Media, who have heard of the deed of the queen, say this unto all the princes of the king; and there will arise too much contempt and quarrel.

19 If it please the king, let there go forth a royal order from him, and let it be written among the laws of the Persians and the Medes, that no one transgress it; That, Vashti come no more before king Achashverosh; and let the king give her royal dignity unto another that is better than she.

20 And when the king's decree which he will make shall be published throughout all his kingdom, however great it is; all the wives will show respect to their husbands, unto every one, from the great even to the small.

14 לחכמים ודעי העתים כיכן דבר המלך לפני בלדיעי  
 14 גת דני: והקרב אליו פרשנא שחר אדמתא חרשיש  
 מרס מרסנא ממוכן שבעת שרי א פרס ומדי ראי פני  
 10 המלך הישבים ראשנה במלכות: בדת מדהלעשות  
 במלכה ושתי על א אשר לאיעשה אתמאמר המלך  
 16 אחשורוש ביד הפרסאים: ויאמר ממוכן לפני המלך  
 והשורים לא עלהמלך לבדו עותה ושתי המלכה כי  
 עלכל השורים ועלכל העמים אשר בכלמדינות  
 17 המלך אחשורוש: כייצא דבר המלכה עלכל הנשים  
 להבות בעלדון בענינתן באמדם המלך אחשורוש אמר  
 18 להביא אתישתי המלכה לפני ולאבאה: והיום הזה  
 האמרנה ושרות פרסיומדי אשר שמענו אתידבר המלכה  
 19 לכל שרי המלך וכדי בזון וקצף: אםעלהמלך טוב  
 יצא דברמלכות מלפניו וכתב בדת פרסיומדי ולא  
 יעבור אשר לאחבא ושתי לפני המלך אחשורוש  
 כ ומלכותה ותן המלך לרעותה הטובה ממנה: ונשמע  
 פתגם המלך אשריעשה בכלמלכותו כי רבה היא



Let the King's officers gather together all the young maidens . . . .

ESTHER CAP. 1. 2.

21 And the speech was pleasing in the eyes of the king and of the princes; and the king did according to the speech of Memuchan.

22 And he sent letters unto all the provinces of the king, unto every province according to its writing, and to every people according to its language, that every man should bear rule in his own house, and speak according to the language of his people.

CHAPTER II.

1 After these events, when the fury of king Achashverosh was appeased, he remembered Vashti, and what she had done, and what had been decreed concerning her.

2 Then said the king's servants that ministered unto him: Let there be sought for the king virgins handsome in appearance;

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins, handsome in appearance, unto Shushan the capital, into the house of the women, under the custody of Hegai the king's chamberlain, the keeper of the women; and let them give them their customary anointings;

4 And let the maiden who may be pleasing in the eyes of the king become queen instead of Vashti. And the speech was pleasing in the eyes of the king, and he did so.

5 There was a certain Jew in Shushan the capital, whose name was Mordecai, the son of Yair, the son of Shim'i, the son of Kish, a Benjamite;

6 Who had been carried away into exile from Jerusalem with the exiles who had been exiled with Jeconyah, the king of Judah, whom Nebuchadnezzar the king of Babylon had carried into exile.

מלכה אחתה א ב

21 וקבלה הנשים וחתו יקר לבגליתו למגדול ועד קהן: ויטב  
הדבר בעיני המלך והשרים ונעש המלך בדבר ממוכן:  
22 וישלח ספרים אל כל מדינות המלך אל מדינה ומדינה  
ככתבה ואלעים ועם כלשונו להיות כל איש שרר  
בביתו ומדבר בלשון עמו:

CAP. II. ב

א אחת הדברים האלה בשוף המלך אחשוורוש וקר  
את נשתי ואת אשר עשתה ואת אשר נגזר עליה:  
2 ויאמרו נערי המלך משרתי וקבשו למלך נערות בתולות  
3 טובות מראה: ויפקד המלך פקודים בכל מדינות  
מלכותו ויקבצו את כל הנערות בתולה טובות מראה אל  
שושן הבירה אל בית הנשים אל יד הגא סרים המלך  
4 שמר הנשים ונתון המרקהן: והנערה אשר תיטב  
בעיני המלך תמלך תחת נשתי ויטב הדבר בעיני  
ה המלך ונעש כן: איש והודי הנה בשושן הבירה  
6 ושמו מרדכי בן יאיר בן שמעי בן קניז איש ימני: אשר  
הגלה מירושלים עם הגולה אשר הגלתה עם יכניה:



Mordecai had brought up Hadassah, that is Esther . . . .

ESTHER, II.

מנלת אסתר ב

7 And he had brought up Hadassah, that is Esther, the daughter of his uncle: for she had neither father nor mother, and the maiden was beautiful in form and handsome in appearance; and when her father and mother were dead, Mordecai had taken her to himself as a daughter.

8 And it came to pass, when the king's order and his decree were heard, and when many maidens were brought together unto Shushan the capital, under the custody of Hegai, that Esther also was brought unto the king's house, under the custody of Hegai, the keeper of the women.

9 And the maiden was pleasing in his eyes, and she obtained favor before him; and he made haste to give her her anointings, with her presents, and the seven maidens, who were selected to be given her, out of the king's house; and he preferred her and her maidens with the best things in the house of the women.

10 Esther told nothing of her people or of her descent; for Mordecai had charged her that she should not tell.

11 And day by day did Mordecai walk before the court of the house of women, to ascertain the well-being of Esther, and what would be done with her.

12 And when the turn of every maiden was come to go in unto king Achashverosh, at the expiration [of the time] that she had been treated according to the custom of the women, twelve months; for so were the days of their anointings accomplished, six months with the oil of myrrh, and six months with sweet odors, and with other ointments of the women;

13 And thus came the maiden unto the king; whatsoever she asked for was given her to go with her out of the house of the women as far as the house of the king.

7 מלך־יהודה אשר הנלה ובוכרנער מלך בבל: נהו אמן  
את־הנדסה היא אסתר בת־דודו כי אין לה אב ואם  
והנערה יפתי־אור ושובת מראה ובמות אביה ואמה  
8 לקחה מרדכי לו לבת: נהו בהשמע דבר־המלך ודחו  
ובהקבץ נערות רבות אל־שושן הבירה אל־יד הני  
ומלקח אסתר אל־בית המלך אל־יד הני שמר הנשים:  
9 ומיטב הנערה בשינוי ומשא חסד לפניו ויברל את־  
תמרוניה ואת־מנותיה לתת לה ואת שבע הנערות  
הראיות לתת־לה מבית המלך וישנה ואת־נערותיה  
לשוב בית הנשים: לא־הגידה אסתר את־עמה ואת־  
11 מלדתה כי מרדכי צנה עליה אשר לא־תגיד: ובקל־  
יום ויום מרדכי בת־המלך לפני חצר בית־הנשים לדעת  
12 את־שלום אסתר ומה־יעשה בה: ובהגיע תר נערה  
ונערה לבוא אל־המלך אחשוורוש מקץ היות לה ברת  
הנשים שנים עשר חדש כי בן ימלאו ימי מרוכותן ששה  
חדשים בשמן המור וששה חדשים בכשמים ובחמרים  
13 הנשים: ובה הנערה באה אל־המלך את כל־אשר  
האמר נתן לה לבוא עמה מבית הנשים עד־בית המלך:



And the king loved Esther above all the women, and he placed the royal crown upon her head . . . .

ESTHER, II.

מנלת אסתר ב

14 In the evening she went, and in the morning she returned unto the second house of the women, to the custody of Sha'aash-gas, the king's chamberlain, the keeper of the concubines; she used not to come again unto the king, except the king delighted in her, and she was called by name.

15 And when the turn of Esther, the daughter of Abichayil, the uncle of Mordecai, who had taken her to himself as a daughter, was come to go in unto the king, she required nothing but what Hegal the king's chamberlain, the keeper of the women, said; and Esther obtained grace in the eyes of all those that beheld her.

16 And Esther was taken unto king Achashverosh, unto his royal house, in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favor before him more than all the virgins; and he placed the royal crown upon her head, and made her queen instead of Vashti.

18 And the king made a great feast unto all his princes and his servants, the feast of Esther; and he made a release of taxes to the provinces, and gave presents, according to the ability of the king.

19 And when virgins were gathered together the second time, and Mordecai was sitting in the king's gate.

20 Esther had not yet told of her descent nor her people; as Mordecai had charged her; and Esther did the commandment of Mordecai, equally as when she was under his guardianship.

21 In those days, while Mordecai was sitting in the king's

14 בערב | היא באה וּבִכְרָךְ הָיָא שְׂבָה אֶלְבִּית הַנָּשִׁים  
שְׁנֵי אֲלִיךְ שַׁעֲשֻׁנו סְרִים הַמֶּלֶךְ שִׁמְר הַפִּילִגְשִׁים לֹא  
תְּבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־הַפֶּן בְּהַ הַמֶּלֶךְ וְנִקְרָאָה  
15 בְּשֵׁם: וּבְרִיעַ הַרְאָסְתָּר בַּת־אֲבִיחַיִל וְיָד מְרִדְכִי אֲשֶׁר  
לְקַח־לָו לְבַת לְבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דְבָר כִּי אִם  
אֶת־אֲשֶׁר יֹאמֶר הִנֵּי סְרִים־הַמֶּלֶךְ שִׁמְר הַנָּשִׁים וְהָיוּ  
16 אֶסְתֵּר נִשְׂאָת חֹן בְּעֵינֵי כָל־רֵאִיָּה: וְתִלְקַח אֶסְתֵּר אֶל־  
הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ אֶלְבִּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא  
17 חֹדֶשׁ טֵבֶת בְּשָׁנַת־שִׁבְעַ לְמַלְכוּתוֹ: וַתֵּאֱחָב הַמֶּלֶךְ אֶת־  
אֶסְתֵּר מִכָּל־הַנָּשִׁים וְהָשָׂא וְהָשָׂא וְהָשָׂא לְפָנָיו מִכָּל־הַבְּתוּלוֹת  
18 הַנָּשִׁים כַּהֲרֵם־מַלְכוּת בְּרֵאשִׁיָּה וּמַלְכָּה תַּחַת נָשָׂיו: וַיַּעַשׂ  
הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל־יִשְׂרָאֵל וְעַבְדָּיו אֶת מִשְׁתֵּה  
אֶסְתֵּר וְהִקְחָה לְמַדְרֵיט עֲשׂוּ וַתֵּן מִשְׂאָת בְּיַד הַמֶּלֶךְ:  
19 וּבְהִקְבֹּץ בְּתוּלוֹת שָׂנִית וּמְרִדְכִי יֵשֵׁב בְּשַׁעֲרֵהַמֶּלֶךְ:  
כ אֵין אֶסְתֵּר מַגִּידַת מוֹלְדֹתָהּ וְאֶת־עַמָּהּ כְּאֲשֶׁר צִוָּה עֲלֶיהָ  
מְרִדְכִי וְאֶת־מֵאֲמַר מְרִדְכִי אֶסְתֵּר עֲשָׂה כְּאֲשֶׁר הִוָּחָה  
21 בְּיָמִים הָהֵם וּמְרִדְכִי יֵשֵׁב בְּשַׁעֲרֵי־  
בְּאִמְנָה אִתּוֹ:



The king's servants bowed down to Haman, but Mordecai bowed not down . . . .

ESTHER CAP. 2. 3.

gate, Bigthan and Theresh, two chamberlains of the king, of those who kept the door, became wroth, and sought to lay hand on king Achashverosh.

22 And the thing became known to Mordecai, and he told it unto Esther the queen; and Esther said it to the king in the name of Mordecai.

23 And the thing was inquired into and found true; and they were both of them hanged on a gallows; and it was written in the book of chronicles before the king.

CHAPTER III.

1 After these events did king Achashverosh make great Haman the son of Hammedatha the Agagite, and he advanced him; and he placed his seat above that of all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bent the knee and prostrated themselves to Haman; for so had the king commanded concerning him; but Mordecai bent not the knee nor prostrated himself.

3 Then said the king's servants, who were in the king's gate, unto Mordecai: Why transgressest thou the king's command?

4 Now it came to pass, when they spoke unto him day by day, and he hearkened not unto them, that they told it to Haman, to see whether the words of Mordecai would be able to stand; for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bent not the knee, nor prostrated himself to him, Haman became full of fury.

6 But it appeared too contemptible in his eyes to lay his hand on Mordecai alone; for they had told him of the people of Mordecai; therefore Haman sought to destroy all the Jews that were

מנלח אסתר בן

המלך קוצר בנתן ותרוש שגוררים המלך משמרי הסף  
 22 ויבקשו לשלח יד במלך אחשוורוש: ויודע הדבר  
 למרדכי ויעד לאסתר המלכה והיא אמר אסתר למלך  
 23 בשם מרדכי: ויבקש הדבר ונמצא ונהלו שניהם על-  
 עץ ונחבב בספר דברי הימים לפני המלך:

CAP. III. 1

א אחר | הדברים האלה נהלי המלך אחשוורוש אתהמן  
 גדומדתא האגגי וינשאודו וישם את-בסאו מעל כל-  
 2 השווים אשר אהו: וכל-עבדי המלך אשר-בשער המלך  
 כרעים ומשתחוים להמן כרבן צוהלו המלך ומרדכי  
 3 לא יכרע ולא ישתחוה: ויאמרו עבדי המלך אשר-  
 בשער המלך למרדכי מלוע אהו עובר את מצות  
 4 המלך: והי באמרם אליו יום זיום ולא שמע אליהם  
 ויעידו להמן לראות העמדו דברי מרדכי כדגיד להם  
 ה אשר-הוא יהודי: וירא המן כראון מרדכי כרע  
 6 ומשתחוה לו וימלא המן חמה: ויבו בעיניו לשלח יד  
 במרדכי לבדו כדגידו לו את-עם מרדכי ויבקש המן  
 להשמיד את-כל-יהודים אשר בקבל-מלכות אחשוורוש



If it please the king, let it be written that they be destroyed . . . .

ESTHER, III.

מלכת אסתר ג

throughout all the kingdom of Achashverosh, the people of Mordecai.

7 In the first month, that is the month Nissan, in the twelfth year of king Achashverosh, some 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 Adar.

8 Then said Haman unto king Achashverosh: There is one people scattered and dispersed among the nations in all the provinces of thy kingdom; and their laws are different from those of every people; while they do not execute the laws of the king; and it is no profit for the king to tolerate them.

9 If it be pleasing to the king, let it be written to destroy them; and ten thousand talents of silver will I weigh out into the hands of those that have the charge of the business, to bring into the king's treasuries.

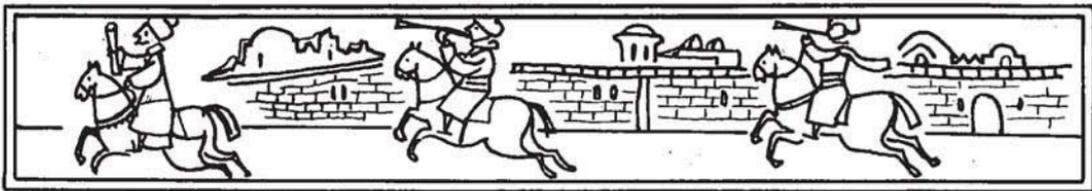
10 And the king drew his signet-ring from off his hand, and gave it unto Haman the son of Hammedatha the Agagite, the adversary of the Jews.

11 And the king said unto Haman: The silver is given to thee, the people also, to do therewith as it seemeth good in thy eyes.

12 Then were called the king's scribes in the first month on the thirteenth day thereof, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the princes of every people, to every province according to its writing, and to every people according to its language; in the name of king Achashverosh was it written, and it was sealed with the king's signet-ring.

13 And the letters were sent by the runners unto all the king's provinces, to destroy, to kill, and to exterminate all the Jews, from young to old, little ones and women, on one day, on

7 עַם מְרֻדֵי: בְּחֹדֶשׁ הָרִאשׁוֹן הָיָא חֹדֶשׁ נִיסָן בְּשַׁנְתָּא  
 שְׁתַּיִם עֶשְׂרֵה לְמַלְכָּא אַחַשְׁוֵרוֹשׁ הַפִּיל פּוּר הוּא הַגּוֹרֵל  
 לִפְנֵי הָמָן מִיּוֹם א' לַיּוֹם וְחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם עָשָׂר הָיָא  
 8 חֹדֶשׁ אָדָר: וְאָמַר הָמָן לְמַלְכָּא אַחַשְׁוֵרוֹשׁ יִשְׁנֵי  
 עַם אֶחָד מְסֻרָּר וּמְפֻרָּד בֵּין הָעַמִּים כָּלֵל מְדִינֹת מְלֻכּוֹתָא  
 וְחֻזִּים שְׁנוֹת מִבְּלַעַם וְאֶת־דִּתֵּי הַמֶּלֶךְ אֵינֶם עֹשִׂים  
 9 וְלְמַלְכָּא אֵין שְׂוָה לְהַיְהוּם: אִם־עַל־הַמֶּלֶךְ טוֹב יִקְרָב  
 לְאַבְרָם וְעֹשֶׂרֶת אֲלָפִים כְּבַר־כֶּסֶף אֲשָׁקֹל עַל־יְדֵי עַמִּי  
 וְהַמְּלָאכָה לְהִבֵּיא אֶל־נַגְנֵי הַמֶּלֶךְ: וְיִסַּר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ  
 מֵעַל יָדוֹ וְיַתְנֶה לְהָמָן כִּדְבַר־הַתָּא הָאֵנִי צָרֵר הַיְהוּדִים:  
 10 וְאָמַר הַמֶּלֶךְ לְהָמָן הַכֶּסֶף נָתַן לְךָ הָעָם לַעֲשׂוֹת כּוֹ  
 11 כְּטוֹב בְּעֵינֶיךָ: וַיִּקְרָא סְפָרֵי הַמֶּלֶךְ בְּחֹדֶשׁ הָרִאשׁוֹן  
 בְּשִׁלּוּשֵׁה עָשָׂר יוֹם בּוֹ יִבְתַּב כָּל־אֲשֶׁר־צִוָּה הָמָן אֶל  
 אַחַשְׁוֵרוֹשׁ מֶלֶךְ הַמֶּלֶךְ וְאֶל־הַפְּרוֹצִים אֲשֶׁר וְעַל־מְדִינָה וּמְדִינָה  
 וְאֶל־שָׂרֵי עָם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם  
 כְּלִשְׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ נִקְרָב וְנִחַםם כְּטַבַּעַת  
 12 הַמֶּלֶךְ: וְשִׁלּוּחַ סְפָרִים בְּיַד הַרָצִים אֶל־כָּל־מְדִינֹת  
 הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגַּ וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים מֵעַד



Runners went forth in haste, by the King's commandment . . . .

ESTHER CAP. 3. 4.

the thirteenth day of the twelve month, which is the month Adar, and to plunder their property as spoil.

14 A copy of the writing, to be given out as a law in every province, was published unto all the nations, that they might be ready against that day.

15 The runners went out with all speed with the king's decree, and the law was given out in Shushan the capital; and the king and Haman sat down to drink; and the city of Shushan was perplexed.

CHAPTER IV.

1 When Mordecai ascertained all that had been done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry;

2 And thus he came up to the front of the king's gate; for none dared to enter into the king's gate clothed with sackcloth.

3 And in each and every province, in every place whither the king's decree and his law had reached, there was great mourning for the Jews with fasting and weeping, and wailing; and many lay in sackcloth with ashes.

4 Then came the maidens of Esther with her chamberlains and told it her; and the queen was exceedingly terrified; and she sent garments to clothe Mordecai, and to remove his sackcloth from him, but he accepted them not.

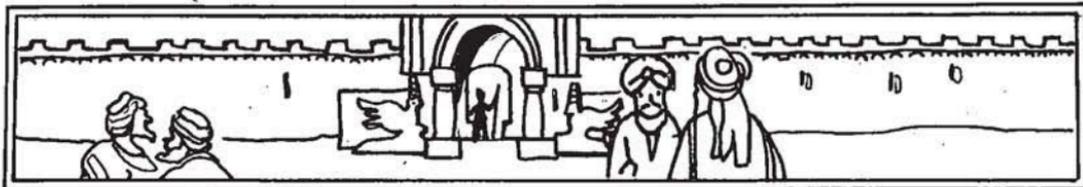
5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a charge for Mordecai to know what this was, and why this was.

מנלת אסתר ג ד

ועד נקנו טף ונשים ביום אחד בשלושה עשר לחודש  
 שנים עשר הוא חודש אדר ושללם לבו: פתענו הכתוב  
 להיחזק דת בכל מדינה ומדינה גלוי לכל העמים להיות  
 בו עתדים ליום הזה: הרצים יצאו דרופים ברבר המלך  
 והדת נתנה בשושן הבירה והמלך והמן ישבו לשחות  
 והעיר שושן נבוכה:

CAP. IV. 1

א ומרדכי ירע את כל אשר נעשה ויקרע מרדכי את  
 בגדיו וילבש שק ואפר ויצא בתוך העיר ויצעק וצקה  
 גדולה ומרה: נבוא עד לפני אשר המלך כי אין לבוא  
 אל שער המלך בלבוש שק: ובכל מדינה ומדינה מקום  
 אשר דבר המלך ודתו מניע אכל גודל ליהודים תעם  
 ויבקי ומספר שק ואפר יצע לרבים: ותבואנה נערות  
 אסתר וסרסיה נידו לה ותתחלתל המלכה מאד  
 ותשלח בנדים לה לבוש את מרדכי ולהסור שכן מעלו  
 ה ולא קבל: ותקרא אסתר לחתך מרדכי המלך אשר  
 הצמיד לפניו ותצטו על מרדכי לדעת מה דנה ועל  
 מרדה: ויצא הדך אל מרדכי אל דרוב העיר אשר



And Mordecai told him (Hatach) all that happened unto him . . . .

ESTHER, IV.

מנלת אחת ד

6 So Hatach went forth to Mordecai unto the broad place of the city, which was before the king's gate.

7 And Mordecai told him all that had happened unto him, and of the fixed sum of money which Haman had promised to weigh out into the treasuries of the king for the Jews, to destroy them.

8 Also the copy of the writing of the law that had been given out in Shushan to destroy them he gave to him, to show it unto Esther, and to tell her, and to charge her that she should go in unto the king, and to make supplication unto him, and to present a request before him for her people,

9 And Hatach came and told Esther the words of Mordecai.

10 And Esther said unto Hatach, and gave him a charge unto Mordecai,

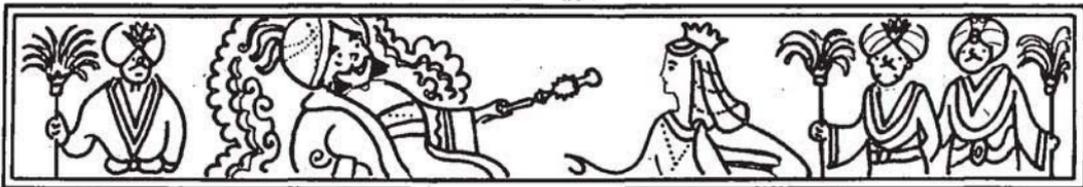
11 All the king's servants, and the people of the king's provinces, do know, that every one, whether man or woman, who should come unto the king into the inner court, who is not called, there is but one law for him, to put him to death, except the one to whom the king should hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.

12 And they told Mordecai the words of Esther.

13 Then said Mordecai to bring this answer back to Esther: imagine not in thy soul to be able to escape in the king's house out of all the Jews.

14 For if thou do indeed maintain silence at this time, enlargement and deliverance will arise to the Jews from another place; but thou and thy father's house will perish: and who knoweth whether thou hast not for a time like this attained to the royal dignity?

7 לפני שער המלך: ויגדלו מרדכי את כל אשר קרונו  
 ואת פרשת הכסף אשר אמר המן לשקול על-גונן  
 8 המלך ביהודיים לאפרם: ואת-פתשונן כחב-הדת אשר  
 נתן בשושן להשמדם נתן לו להראות את-אסתר ולהגיד  
 לה ולצוות עליה לבוא אל-המלך להתחנן-לו ולבקש  
 9 מקוטנו על-עמה: ויבא התך ויגד לאסתר את דברי  
 10 מרדכי: ותאמר אסתר לתך ותצווה אל-מרדכי: כל  
 עברי המלך ועם מדינות המלך ויודעים אשר כל-איש  
 ואשה אשר-יבוא אל-המלך אלה-החצר הפנימית אשר  
 לא-יקרא אתה דתו להמית לבד מאשר וישללו המלך  
 את-שרביט הזהב ותהי ואני לא נקראתי לבוא אל-  
 12 המלך זה שלושים יום: ויגדו למרדכי את דברי אסתר:  
 13 ותאמר מרדכי להשיב אל-אסתר אל-תדמי בנפשך  
 14 להגלט בית-המלך מכל-היהודים: כי אסדת-יש  
 תגורשי בעת הזאת כוח-הצלה יעמוד ליהודים במקום  
 אחר ואת ובית-אביך תאבדו ומי יודע אם-לעת בואת  
 15 יצעת למלכות: ותאמר אסתר להשיב אל-מרדכי:



The king held out to Esther the golden sceptre . . . .

ESTHER, CAP. 4. 5.

- 15 Then said Esther to bring this answer back to Mordecai,  
 16 Go, assemble together all the Jews who are now present in Shushan, and fast ye for me, so that ye neither eat nor drink three days, either night or day; also I with my maidens will fast in like manner; and then will I go in unto the king, which is not according to the law; and if I then perish, I perish.  
 17 And Mordecai went about, and did in accordance with all that Esther had charged him.

CHAPTER V.

- 1 And it came to pass on the third day, that Esther put on her royal apparel, and placed herself in the inner court of the king's house, opposite the king's apartment; and the king was sitting upon his royal throne in the royal apartment, opposite to the entrance of the house.  
 2 And it happened, when the king saw Esther the queen standing in the court, that she obtained grace in his eyes; and the king held out to Esther the golden sceptre that was in his hand; and Esther drew near, and touched the top of the sceptre.  
 3 Then said the king unto her: What wilt thou, queen Esther? and what is thy request? if it be equal to half of the kingdom it shall be given thee.  
 4 And Esther said: If it seem good unto the king, let the king and Haman come this day unto the banquet which I have prepared for him.  
 5 Then said the king: Bring Haman quickly hither to fulfil the word of Esther. So came the king with Haman to the banquet which Esther had prepared.  
 6 And the king said unto Esther at the banquet of wine: What is thy petition? and it shall be granted thee: and what

מנלת אסתר ד ה

- לך כגום את-כל-היהודים הנמצאים בשושן וצומו עלי  
 ואל-התאבלו ואל-תשתו שלשת ימים לילה ויום גם-אני  
 וצויתי אצום כן ובכן אבוא אל-המלך אשר לא-כדת  
 17 ובאשר אבדתי אבדתי: ונעבר מדברי נעש בכל אשר  
 צוה עלי אסתר:

CAP. V. ה

- ה  
 א ויהי נביום השלישי והלבש אסתר מלכות ותעמד בהצר  
 בית-המלך הפנימית נכח בית המלך והמלך יושב על-  
 2 כסא מלכותו בבית המלכות נכח פתח הבית: ויהי  
 כראות המלך את-אסתר המלכה עומדת בהצר נשאה  
 חן בעיניו וישט המלך לאסתר את-שרביט הזהב אשר  
 3 בידו ותקרב אסתר ותגע בראש השרביט: ויאמר לה  
 המלך מה-לך אסתר המלכה ומה-בבקשתך עררתי  
 4 המלכות ויעתן לך: ותאמר אסתר אם-על-המלך טוב  
 יבוא המלך והמן היום אל-המשתה אשר-עשיתי לו:  
 ה ויאמר המלך מה-רו את-המן לעשות את-דבר אסתר  
 ויבא המלך והמן אל-המשתה אשר-עשתה אסתר:  
 6 ויאמר המלך לאסתר במשתה הנין מה-שאלתך ויעתן



Then said Zeresh his wife and all his friends unto him "Let a gallows be made of fifty cubits high . . . .

ESTHER. V.

מנלת אסתר ה

is thy request? even if it be equal to half of the kingdom, it shall still be done.

7 Then answered Esther, and said: My petition and my request are:

8 If I have found grace in the eyes of the king, and if it please the king to grant my petition, and to fulfil my request, that the king may come with Haman to the banquet which I will prepare for them, and to-morrow will I do according to the word of the king.

9 And Haman went forth on that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, who did not rise up, nor move out of the way for him, then was Haman filled against Mordecai with fury.

10 Nevertheless Haman refrained himself, and went to his house; and he sent and had his friends brought in with Zeresh his wife.

11 And Haman recounted to them the glory of his riches, and the multitude of his children, and all the things wherein the king had made him great, and how he had advanced him above the princes and the servants of the king.

12 And Haman said: Yes, Esther the queen did not let any one come in with the king unto the banquet that she had prepared but myself; and also for to-morrow am I invited unto her with the king.

13 Yet all this availleth me nothing, every time that I see Mordecai the Jew sitting in the king's gate.

14 Then said unto him Zeresh his wife with all his friends: Let them make a gallows of fifty cubits high, and in the morning speak unto the king that they may hang Mordecai thereon; and

7 לך ומה-בקשתך ער-הצי המלכות ותעש: ותען  
 8 אסתר ותאמר שאלתי ובקשתי: 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: ויצא המן ביום הדיא שמת וטוב לב וכראות המן את-מרדכי בשער המלך ולאדם ולא-נע ממנו וימלא המן על-מרדכי חמה: ויתאפק המן ויבוא אל-ביתו וישלח ויבא את-אהביו ואת-זרש אשתו: ויספר להם המן את-כבוד עשרו ורב בניו ואת כל-אשר נדלו המלך ואת אשר נשאו על-השמים ועבדי המלך: ויאמר המן אף לא-הביאה אסתר המלכה עס-המלך אל-המשתה אשר-עשתה: כי אסאתי ונס-למתך אני קרו-אלה עס-המלך: וכל-זה אינני שנה לי בכל-עית אשר אני ראה את-מרדכי הדיודי וישב בשער המלך: ותאמר לו זרש אשתו וכל-אהביו יעשור-עין נבהה המשים אמה ובפלךך ואמר למלך וחתלו את-מרדכי עליו ויבא עס-המלך אל-המשתה שמת



That night sleep fled from the king; he ordered to bring in the book of memorable events . . . .

ESTHER, VI.

then go thou in with the king unto the banquet joyfully. And the thing pleased Haman; and he had the gallows made.

CHAPTER VI.

1 In that night sleep fled from the king, and he ordered to bring in the book of the memorable events of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Big-thana and Theresh, two chamberlains of the king, of those who kept the door, who had sought to lay hand on king Achashverosh.

3 And the king said: What honor and dignity have been done to Mordecai for this? Then said the king's young men, his servants: There hath nothing been done with him.

4 And the king said: Who is in the court? Now Haman was come into the outer court of the king's house, to say unto the king to hang Mordecai on the gallows which he had prepared for him.

5 And the king's young men said unto him: Behold, Haman is standing in the court. And the king said: Let him come in.

6 So Haman came in; and the king said unto him: What shall be done with the man whom the king desireth to honor? And Haman said in his heart: To whom would the king desire to do honor more than to myself?

7 Haman therefore said to the king: The man whom the king desireth to honor—

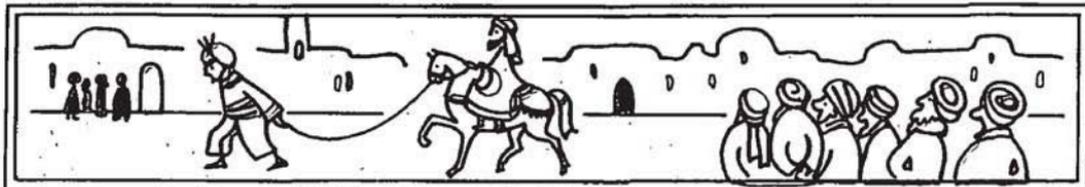
8 Let them bring a royal apparel which the king hath worn, and a horse on which the king hath ridden, and let there be placed a royal crown on his head.

מנלת אחרי ו

תיקב הדבר לפני המן בעש העץ:

CAP. VI. 1

א בלילה הוּא נִרְדָּה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהֵבִיא אֶת-  
סֵפֶר הַחֲרֻטֹּת דְּבַרֵי הַיָּמִים וְהָיוּ נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:  
ב וַיִּמְצָא כְּתוּב אֲשֶׁר הִגִּיד מֵרְדֵּכַי עַל-בְּנֵינָא וְחָרַשׁ שְׁנֵי  
קָרִיפֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַפֶּתַח אֲשֶׁר בִּקְשׂוּ לְשַׁלַּח יָד בַּמֶּלֶךְ  
ג אַחֲשֵׁרוֹשׁ: וַיֹּאמֶר הַמֶּלֶךְ מִה־נַּעֲשֶׂה יָקָר וְנִדְוָלָה  
לְמֵרְדֵּכַי עַל-הוּא וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא-נַעֲשֶׂה  
ד עִמּוֹ דָּבָר: וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצֵר הַמֶּן כָּא לְחֵצֵר  
בֵּית-הַמֶּלֶךְ הַחֲצֵינָה לֵאמֹר לְמֶלֶךְ לְחַלּוֹת אֶת-מֵרְדֵּכַי  
ה עַל-הָעֵץ אֲשֶׁר-הֵבִין לוֹ: וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה  
ו הַמֶּן עֹמֵד בַּחֲצֵר וַיֹּאמֶר הַמֶּלֶךְ יִבּוֹא: וַיְבֹא הַמֶּן וַיֹּאמֶר  
ז לוֹ הַמֶּלֶךְ מִה־לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ הִפִּין בְּיָקָר  
וַיֹּאמֶר הַמֶּן בְּלִבּוֹ לֵמֹי הִפִּין הַמֶּלֶךְ לַעֲשׂוֹת יָקָר וְחָרַד  
ח מִמֶּנִּי: וַיֹּאמֶר הַמֶּן אֶל-הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ הִפִּין  
ט בְּיָקָרוֹ: יִבְאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבּוֹ הַמֶּלֶךְ  
וּסוּם אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן עֵתֵר מַלְכוּת



And he (Haman) proclaimed before him, "Thus shall it be done to the man whom the king delighteth to honor"

ESTHER CAP. 6. 7.

מגילת אסתר 11

9 And let the apparel and the horse be given into the hand of one of the king's princes, of the most noble, that they may array the man whom the king desireth to honor, and let them cause him to ride on the horse through the broad places of the city, and proclaim before him: Thus shall be done to the man whom the king desireth to honor.

10 Then said the king to Haman: Make haste, take the apparel and the horse, as thou hast spoken, and do thus to Mordecai the Jew, that sitteth at the king's gate; leave out nothing of all that thou hast spoken.

11 And Haman then took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the streets of the city, and proclaimed before him: Thus shall be done unto the man whom the king desireth to honor.

12 And Mordecai thereupon returned to the king's gate; but Haman hastened to his house, mourning, and having his head covered.

13 And Haman related to Zeresh his wife and to all his friends all that had befallen him; then said unto him his wise men and Zeresh his wife: If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou wilt not prevail against him, but thou wilt surely fall before him.

14 They were yet speaking with him, when the king's chamberlains arrived, and they hastened to bring Haman unto the banquet which Esther had prepared.

CHAPTER VII.

CAP. VII. 1

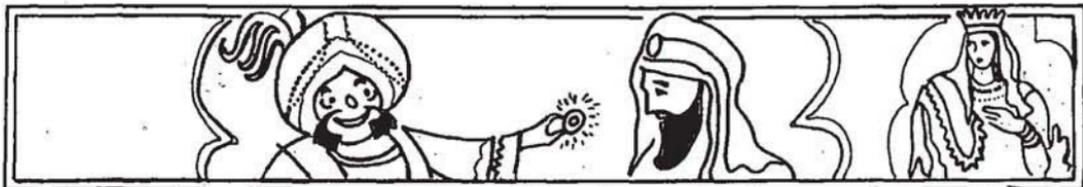
1 And the king came with Haman to drink with Esther the queen.

2 And the king said unto Esther also on the second day at

9 בראשו: ונתון הלבוש והסוס על יד איש משורי המלך  
 הפרחמים והלבשו אתה איש אשר המלך חפץ ביקרו  
 והרכיבו על הסוס ברחוב העיר והראו לפניו בקרה  
 יעשה לאיש אשר המלך חפץ ביקרו: ויאמר המלך  
 לקמן כהר קח את הלבוש ואת הסוס כאשר דברת  
 ועשה לכן למדכי היהודי הושב בשער המלך אל  
 11 חפל דבר מקל אשר דברת: ויבא המן את הלבוש  
 ואת הסוס וילבש את מדכי והרכיבו בקרוב העיר  
 ויקרא לפניו בקרה יעשה לאיש אשר המלך חפץ ביקרו:  
 12 חשב מדכי אל שער המלך והמן נדחה אל ביתו אבל  
 13 חפשי ראש: ויספר המן לזרש אשתו ולכל אחיו  
 את כל אשר קרה ויאמרו לו חכמיו וזרש אשתו אם  
 מצדע היהודים מדכי אשר ההלות לנפל לפניו לא  
 14 תוכל לו כהנפול חפול לפניו: עודם מדברים עמו  
 וקרמי המלך הגיעו וברלו להביא את המן אל המשתה  
 אשר עשתה אסתר:

2 ויבא המלך והמן לשנות עם אסתר המלכה: ויאמר





The king took off his ring which he had taken away from Haman, and gave it to Mordecai . . . .

ESTHER CAP. 7. 8.

in the house of Haman, fifty cubits high. And the king said: Hang him thereon.

10 So they hanged Haman on the gallows which he had prepared for Mordecai, and the fury of the king was appeased.

CHAPTER VIII.

1 On that day did king Achashverosh give the house of Haman the adversary of the Jews unto Esther the queen; and Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his signet-ring which he had taken away from Haman, and gave it unto Mordecai: and Esther appointed Mordecai over the house of Haman.

3 And Esther spoke again before the king, and fell down at his feet, and wept, and besought him to do away the evil of Haman the Agagite, and his device which he had devised against the Jews.

4 And the king held out toward Esther the golden sceptre; and Esther arose, and stood up before the king;

5 And she said, If it be pleasing to the king, and if I have found grace before him, and the thing seem proper before the king, and I be pleasing in his eyes, let it be written to recall the letters, the device of Haman the son of Hammedatha the Agagite, which he hath written to exterminate the Jews who are in all the provinces of the king.

6 For how could I endure to look on the evil that is to befall my people? and how could I endure to look on the extermination of my kindred?

מנלת אסתר ו

עמד בבית המן ובה המשיח אמה ויאמר המלך תלדו י עליו: ויתלו אחיהמן עליהמן אשר נתן למרדכי חמת המלך שקבה:

CAP. VIII. ח

א כיום היום נתן המלך אחשוורוש לאסתר המלכה את בית המן צר היהודים ומרדכי בא לפני המלך כר הנידה אסתר מה הואלה: ונסר המלך את טבעתו אשר העביר מהמן ונתנה למרדכי ותשם אסתר את מרדכי על בית המן: ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו ותקד ותתחנן ללו להעביר את רעת המן האני ואת מחשבתו אשר השב עליהודים: וישט המלך לאסתר את שרבת הזהב ותקם אסתר והתעמד לפני המלך: ותאמר אבי על המלך טוב ואם מצאתי חן לפניך וכשר הדבר לפני המלך וטובה אני בעיניך וכהב להשיב את הספרים מחשבת המן כך המדתא האני אשר קהב לאבד את היהודים אשר בקבל מדעות המלך: כי איבקה אוכל וראיתי ברעה אשר מצא את עמי ואיבקה אוכל וראיתי באבן



Then were called the king's scribes and it was written according to all that Mordecai commanded . . . .

ESTHER, VIII.

מנלח אסתר ח

7 Then said king Achashverosh unto Esther the queen and to Mordecai the Jew: Behold, the house of Haman have I given to Esther, and him have they hanged on the gallows, because he had stretched out his hand against the Jews.

8 And ye write concerning the Jews, as it may be good in your eyes, in the king's name, and seal it with the king's signet-ring; for a writing which is written in the king's name, and sealed with the king's signet-ring, cannot be recalled.

9 Then were called the king's scribes at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded to the Jews, and to the lieutenants, and the governors and the princes of the provinces who were from India unto Ethlopia, one hundred and twenty-seven provinces, unto every province according to its writing, and unto every people according to its language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the name of king Achashverosh, and sealed it with the king's signet-ring, and he sent letters through the swift messengers on horseback, and riders on mules, camels, and young dromedaries:

11 That the king had granted to the Jews who were in every city to gather themselves together, and to stand forward for their life, to destroy, to slay, and to exterminate all the military strength of the people and province that would assault them, both little ones and women, and to plunder their property as spoil,

12 On one day in all the provinces of king Achashverosh, on

7 מלכותי: ויאמר המלך אחשוורש לאסתר המלכה  
 ולמרדכי היהודי הנה ביתי המן נתתי לאסתר ואתו  
 8 תלו על העץ על אשר שלח ידו ביהודים: ואתם  
 כתבו על היהודים כטוב בעיניכם בשם המלך וחתמו  
 בטבעת המלך ככתב אשר יכתב בשם המלך ונתתם  
 9 בטבעת המלך אין להשיב: ויבדאו ספרי המלך בעת  
 ההיא בחדש השלישי הוא חודש סיון בשלושה  
 ועשרים בו וכתב בכל אשר צוה מרדכי אל  
 היהודים ואל האחשדרפנים והפחות ושרי המדינות  
 אשר מהרד וערכוש שבע ועשרים ומאה מדינה  
 מדינה ומדינה ככתבה ועם ועם כלשון ואל היהודים  
 ככתבם וכלשונם: וכתב בשם המלך אחשוורש וחתם  
 בטבעת המלך וישלח ספרים ביד הרצים בסוסים  
 11 רכבי הרכש האחשתרנים בני הרמקים: אשר נתן  
 המלך ליהודים אשר בכל עיר ועיר להקהל ולעמד  
 על נפשם להשמיר להרג ולאבד את כל תייל עם  
 12 ומדינה הארים אתם טף ונשים ושללם לבו: ביום



The swift messengers went out . . . with the command of the king . . .

### ESTHER CAP. 8. 9

the thirteenth day of the twelfth month, which is the month Adar.

13 A copy of the writing to be given out as a law in every province, was published unto all nations, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 The swift messengers that rode upon mules and camels went out, being hastened and hurried forward with the command of the king; and the law was given out at Shushan the capital.

15 And Mordecai went out from the presence of the king in a royal apparel of blue and white, and with a great crown of gold, and with a cloak of fine linen and purple: and the city of Shushan was glad and joyful.

16 For the Jews there was light, with joy and gladness, and honor.

17 And in every province, and in every city, whithersoever the king's command reached with his law, there were joy and gladness for the Jews, entertainments and a feast-day: and many of the people of the land became Jews; for the dread of the Jews had fallen upon them.

### CHAPTER IX.

1 And in the twelfth month, that is, the month Adar, on the thirteenth day thereof, when the king's command with his law drew near to be put into execution, on the day that the enemies

### מנלת אסתר ה

אחד קבל-מדינות המלך אהשוורוש בשלושה עשר  
 13 לחדש שנים-עשר הוא-חדש אדר: פתשגן הכתב  
 להצטן דת קבל-מדינה ומדינה נלוי לכל-העמים ולהיות  
 14 היהודיים עתודים ליום הזה להקדם מאביהם: הרצים  
 רכבי הרכש האהשתרנים יצאו מבבלים ודחופים בדבר  
 15 המלך והדת נתנה בשושן הבירה: ומרדכי וצא  
 מלפני המלך בלבוש מלכות הבלת והור ועטרת והב  
 גדולה ותכריד ביו וארגמן והעיר שושן צהלה ושמחה:  
 16 ליהודים היתה אורה ושמחה וששון ויקר: ובקבל-  
 17 מדינה ומדינה ובקבל-עיר ועיר מקום אשר דבר-המלך  
 ודתו מלע שמחה וששון ליהודים משמה יום טוב  
 ורבים מנמי הארץ מתהדרים קינפל פתח-היהודים  
 עליהם:

### CAP. IX. 5

א ובשנים עשר חדש הוא-חדש אדר בשלושה עשר יום  
 ב אשר הגיע דבר-המלך ודתו להעשות ביום אשר  
 שברו איבי היהודים לשלוט בהם ונהפוך הוא אשר



The Jews assembled together in the cities throughout all the provinces of King Ahasuerus . . . .

ESTHER, IX.

of the Jews had hoped to have power over them, which had been changed nevertheless, so that the Jews had power over those that hated them,

2 The Jews assembled together in their cities, throughout all the provinces of king Achashverosh, to stretch out their hand against those that had sought their injury; and no man could keep standing before them; for the dread of them had fallen upon all the nations.

3 And all the rulers of the provinces, and the lieutenants, and the governors, and the superintendents of the affairs of the king, elevated the Jews; because the dread of Mordecai had fallen upon them.

4 For Mordecai was great in the king's house, and his fame went throughout all the provinces; for the man Mordecai became greater and greater.

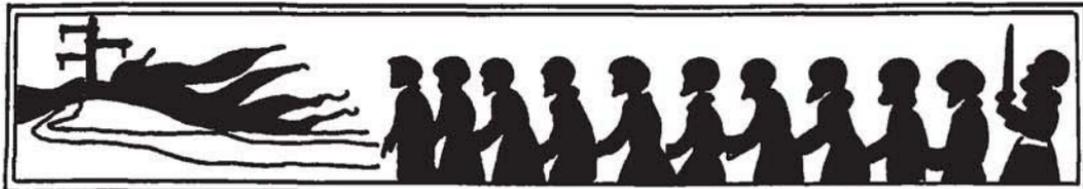
5 And the Jews smote all their enemies with the stroke of the sword, and slaughter, and extermination; and they acted with those that hated them according to their pleasure.

6 And in Shushan the capital the Jews slew and exterminated five hundred men.

מנלת אמתר ט

1 ושלמו היהודים המה בשנאיהם: נקהלו היהודים  
 בעריהם בכל המדינות המלך אחשוורוש לשלח יד  
 במבקשי העתם ואיש לא עמד בפניהם ברנפל פחדם  
 על כל העמים: וכל שורי המדינות והאחשדרפנים  
 ותפוחות ועשי המלאכה אשר למלך מנשאים אתי-  
 4 היהודים ברנפל פחד מרדכי עליהם: כירדול מרדכי  
 בבית המלך ושמעו הולך בכל המדינות כיהאיש  
 ה מרדכי הולך ונרדול: ועבו היהודים בכל אביהם מבת  
 6 הרב והרג ואכרו ועשו בשנאיהם כרצונם: ובשושן  
 הבירה הרגו היהודים ואבד חמש מאות איש:

7 ואת  
 פרשנהא  
 דלפון  
 8 אסקתא:  
 פורתא  
 אדלא  
 9 ארדתא:  
 שרמשתא



The king commanded . . . and the ten sons of Haman were hanged . . .

ESTHER, IX.

בנלת אסתר ט

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalya, and Aridatha,

9 And Parmashta, and Arissai, and Aridai, and Vayzatha,

10 The ten sons of Haman the son of Hammedatha, the adversary of the Jews, did they slay: but to the spoil did they not stretch forth their hand.

11 On that same day came the number of those that were slain in Shushan the capital before the king.

12 Then said the king unto Esther the queen: In Shushan the capital have the Jews slain and exterminated five hundred men, and the ten sons of Haman: what have they done in the rest of the king's provinces? Now what is thy petition? and it shall be granted thee; and what is thy request farther? and it shall be done.

13 Then said Esther: If it please the king, let it tomorrow also be granted to the Jews who are in Shushan to do according to the law of this day, and let the ten sons of Haman be hanged on the gallows.

14 And the king ordered that it should be done so; and the law was given out at Shushan; and the ten sons of Haman were hanged.

15 And the Jews that were in Shushan assembled together also on the fourteenth day of the month Adar, and slew at Shushan three hundred men; but to the spoil they did not stretch forth their hand.

ואת	אָרִיִּי
ואת	אָרִיִּי
עשרת	וְיִחָא:
בני המן שהמנחמא צר היהודים הרגו וכבדו לא	
11 שלחו את־הם: ביום הוּא בא מספר היהודים בשושן	
12 הבירה לפני המלך: ויאמר המלך לאסתר המלכה	
בשושן הבירה הרגו היהודים ואבד המלש מאות איש	
ואת עשרת בני־המן בשאר מדינות המלך מה עשו	
13 ומה שאלתך ויצונו לך ומה בקושתך עוד ותעש: ותאמר	
אסתר אסעל המלך טוב יענו גם־מלך ליהודים אשר	
בשושן לעשות ברת היום ואת עשרת בני־המן יתלו	
14 על־העץ: ויאמר המלך להעשות כן והצטו הן בשושן	
15 ואת עשרת בני־המן תלו: והקבלו היהודיים אשר	
בשושן גם ביום ארבעה עשר לתרש אָרִיִּי מִדְרַע	
בשושן שלש מאות איש וכבדו לא שלחו את־הם:	
16 ושאר היהודים אשר בקריות המלך נקבלו וצמד	



The Jews that were at Shushan assembled together . . . .

ESTHER, IX.

16 And the remaining Jews that were in the king's provinces assembled together, and stood forward for their life, and procured rest from their enemies, and slew of those that hated them seventy and five thousand; but to the spoil did they not stretch forth their hand,

17 On the thirteenth day of the month Adar, and they rested on the fourteenth day thereof, and made it a day of entertainment and joy.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof, and rested on the fifteenth thereof, and made it a day of entertainment and joy.

19 Therefore do the Jews of the villages, that dwell in the unwall'd towns, make the fourteenth day of the month Adar as one of joy and entertainment, and a feast-day, and of sending portions one to another.

20 And Mordecai wrote down these events; and he sent letters unto all the Jews that were in all the provinces of king Achashverosh, those nigh and those far away,

21 To take it on themselves as a duty, that they should celebrate the fourteenth day of the month Adar, and the fifteenth day of the same in each and every year,

22 Like those days whereon the Jews had rest from their enemies, and the month which was changed unto them from sorrow to joy, and from mourning into a feast-day; to make them days of entertainment and joy, and of sending portions one to the other, and gifts to the needy.

23 And the Jews took upon themselves that which they had

סנלת אסתר ט

על־נפשם ונחל מאיבתם הרגו בשנאיהם המשה  
 17 ושבעים אלה ובבנה לא שלחו את־דם: ביום־שלושה  
 עשר לחודש אדר וטח בארבעה עשר בו ועשה אלו  
 18 יום משתה ושמחה: והיה־יום אשר־בשושן נקדלו  
 בשלושה עשר בו ובארבעה עשר בו ונחל בחמשה  
 19 עשר בו ועשה אלו יום משתה ושמחה: על־כן היה־יום  
 הפרושים הנשבים בערי הפרוות עשים את יום ארבעה  
 עשר לחודש אדר שמחה ומשתה ויום טוב ומשלח  
 כמנות איש לרעהו: ויכתוב מרדכי את־הדברים האלה  
 וישלח ספרים אל־כל־היהודים אשר בכל־מדינות  
 21 המלך אחשוורוש הגדולים והרחוקים: לקום עליהם  
 לחיות עשים את יום ארבעה עשר לחודש אדר ואת  
 22 יום־המשה עשר בו בכל־שנה ושנה: בימים אשר־היו  
 בדם היהודים מאיבתם החודש אשר נהפך להם מיום  
 לשמחה ומאבל ליום טוב לעשות אותם ימי משתה  
 ושמחה ומשלח מנות איש לרעהו ומחנות לאבינים:  
 23 וקבל היהודים את אשר־החלו לעשות ואת אשר־כתב



Mordecai wrote down these events

ESTHER IX.

begun already to do, and that which Mordecai had written unto them.

24 Because Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had devised against the Jews to exterminate them, and had cast the Pur, that is, the lot, to destroy them, and to exterminate them.

25 But when she came before the king, he ordered by that letter that his wicked device, which he had devised against the Jews, should return upon his own head: and they hanged him and his sons on the gallows.

26 Therefore did they call these days Purim, after the name of Pur; therefore, because of all the words of this letter, both for that which they had experienced thereby, and for that which had occurred unto them,

27 The Jews confirmed it as a duty, and took upon themselves, and upon their seed, and upon all such as join themselves unto them, so that no one should fail therein, that they would celebrate these two days according to their prescription, and at their appointed time, in each and every year.

28 And these days are remembered and celebrated throughout each and every generation, every family, every province, and every city; and these days of Purim will not pass away from the midst of the Jews, nor will their memorial cease from their seed.

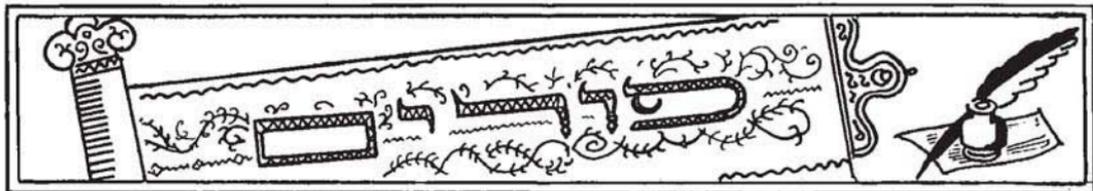
29 Then wrote Esther the queen, the daughter of Abichayil, with Mordecai the Jew, with all due strength, to confirm this letter of Purim the second time.

30 And he sent letters unto all the Jews, to the hundred and twenty-seven provinces of the kingdom of Achashverosh, words of peace and truth,

31 To confirm these days of Purim in their times, just as

סגלת אסתר ט

24 מִרְדֵּכַי אֵלֵיהֶם: כִּי הָיוּ בְּדַמְדֻמְתָּא הָאֲנִי אֶרֶל כָּרַד  
הַיְהוּדִים חָשַׁב עַל־הַיְהוּדִים לֵאבְרָם וְהַפֵּל פֹּדֵר הוּא  
כֹּה הַגִּדֵּל לְרַמָּם וְלֵאבְרָם: וּבִכְבֹּאָה לִפְנֵי הַמֶּלֶךְ אָמַר עִם  
הַסֵּפֶר יָשׁוּב מִחֻשְׁבֹּתָהוּ הִרְעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים  
26 עַל־דָּאִישׁוֹ וְחָלָו אֹתוֹ וְאֶת־דְּבָרָיו עַל־הָעֵץ: עַל־כֵּן כָּרָא  
לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפֹּדֵר עַל־כֵּן עַל־כֵּל־דְּבָרָיו  
הָאֲנֻרָת הַזֹּאת וּמִהֲרָא עַל־מַלְכָּהּ וּמָה רָגִיעַ אֵלֵיהֶם:  
27 קִיָּמוּ וּקְבַלְוּ הַיְהוּדִים אֶלֵיהֶם וְעַל־זִרְעָם וְעַל כָּל  
הַגּוֹלִים עִלְיָהֶם וְלֹא יַעֲבֹד לְהוֹת עֲשִׂים אֶת־שְׁנֵי הַיָּמִים  
28 הָאֵלֶּה כִּכְתָבָם וּכְמוֹנָם בְּכָל־שָׁנָה וּשְׁנָה: הַיָּמִים הָאֵלֶּה  
נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דֹּדֵר וְדוֹר מִשְׁפָּחָהּ וּמִשְׁפָּחָה מְרִינָה  
וּמְדִינָה וְעִיר וְעִיר וְיָמֵי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ  
29 הַיְהוּדִים וְזָכָרָם לֵאֲדִיסוֹף מִיָּרֵם: וְלִתְכַתֵּב  
אֲסַמֵּר הַמַּלְכָּה בְּתִיבֵי־תִיל וּמִרְדֵּכַי הַיְהוּדִי אֶת־כָּל־  
ל חֻקָּה לְקִים אֶת־אֲנֻרָת הַפָּרִים הַזֹּאת הַשְּׁנִית: וַיִּשְׁלַח  
סִפְרִים אֶל־כָּל־הַיְהוּדִים אֶל־שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה  
31 מִלְּכוּת אַחַשְׁוֵרֶשׁ דְּבָרֵי שְׁלוֹם וְאַמֶּת: לְקִים אֶת־יָמֵי  
הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כַּאֲשֶׁר קִים עֲלֵיהֶם מִרְדֵּכַי הַיְהוּדִי



That these days of Purim shall not cease from among the Jews, nor the memory of them perish from their seed.

ESTHER, CAP. 9. 10.

מנחת אסתר ט. י.

Mordecai the Jew and Esther the queen had enjoined on them, and as they had confirmed for themselves and for their seed, the matters of the fastings and their prayers.

32 And the order of Esther confirmed these matters of Purim; and it was written in the book.

ואסתר המלכה וְכַאֲשֶׁר קִיְמוּ עַל-נַפְשָׁם וְעַל-יְרֵעֵם דְּבַרִי  
 32 הַצּוּמוֹת וְעֵרְתָם: וּמֵאִמֶּר אֶסְתֵּר קָם דְּבַרִי הַפְּרִים  
 הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר:

CHAPTER X.

CAP. X.

1 And king Achashverosh imposed a tribute upon the land, and the isles of the sea.

2 And all the acts of his strength and of his might, and the exposition of the greatness of Mordecai, wherewith the king made him great, behold they are written in the book of the chronicles of the kings of Media and Persia.

3 For Mordecai the Jew was the second in rank after king Achashverosh, and great among the Jews, and acceptable to the multitude of his brethren, a promoter of good to his people, and speaking peace to all its seed.

א וַיִּשֶׂם הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ מִסּוּ עַל-הָאָרֶץ וְאִיֵּי הַיָּם: וְכָל־  
 מַעֲשֵׂה חֲקָפוֹ וְנִבְרָתוֹ וּפְרָשְׁתֵּי נִדְלַת מְרִדְכַי אֲשֶׁר נִדְּלוּ  
 הַמֶּלֶךְ הַלְוֵאֲתָם כְּתוּבִים עַל-סֵפֶר דְּבַרִי הַיָּמִים לְמַלְכֵי  
 3 מֶדְיָ וּפָרְסִים: כִּי וּמִדְּכַי הַיְהוּדִי מִשְׁנֵה לְמֶלֶךְ אַחַשְׁוֵרֶשׁ  
 וְנִדְּלוּ לַיהוּדִים וְרָצִי לָרֹכֵב אֹתוֹ דִּרְשׁ טוֹב לַעֲמֵי הַדָּבָר  
 שְׁלָוִם לְכָל-יְרֵעֵי:

Blessed art thou, O Lord our God, King of the universe, who dost plead our cause, judge our suit and avenge our wrong, who renderest retribution to all that hate our soul, and on our behalf dealest out punishment to our adversaries. Blessed art thou, O Lord, who on behalf of thy people Israel dealest out punishment to all their adversaries, O God, the Savior.

After reading the Book of Esther say:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָרַב אַתָּה רִיבָנוּ  
 וְהַדֵּן אֶת דֵּינָנו וְהַנּוֹקֵם אֶת נַפְשֹׁתֵנוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל  
 אוֹיְבֵינוּ וְנַשְׁטָנוּ וְהַנִּסְרָע לָנוּ מִצָּרֵינוּ: בְּרוּךְ אַתָּה יי הַנִּסְרָע  
 לַעֲמֵי יִשְׂרָאֵל מְכַל-צָרֵיהֶם. הָאֵל הַמּוֹשִׁיעַ:

The lily of Jacob rejoiced and was glad when Mordecai was seen in the purple. Thou hast ever been Israel's salvation, and their hope in every generation, to make known that all who hope in thee shall not be ashamed, neither shall any be confounded who put their trust in thee. Accused be Haman who sought to destroy me; blessed be Mordecai the Jew; accused be Zeresh, the wife of him that terrified me; blessed be Esther my protectress, and may Harbonah also be remembered for good.

שׁוֹשַׁנַּת יַעֲקֹב צִהְלָה וְשִׂמְחָה בְּרֵאֲוֵתָם יְחַד תִּהְיֶה לָּהּ  
 סָרְרָהּ: תְּשׁוּעָתָם הָיְיָ לְנִצָּחַ וְתִקְוַתָּם בְּכָל־דּוֹר וְדוֹר:  
 לְדוֹרֵיךְ שֶׁל־כִּנְיָן לֹא יִבְשׁוּ וְלֹא יִכְלְמוּ לְנִצָּחַ כָּל־  
 נַחֲוָסִים כִּי: אֲרִיר הָיָן אֲשֶׁר בָּקַשׁ לְאַבְרָהָם. בְּרִיּוֹן סָרְרָהּ כִּי  
 הָיְיָ. אֲרִירָה וְרַשׁ אִשֶׁת סָרְרָהּ. בְּרִיּוֹתָ אֲסָתֵר כִּנְיָן  
 בְּסָרָהּ. וְגַם סָרְבּוּנָה וְכוֹר לְטוֹב:



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\* Before the reading of the *Megillah*:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the reading of the *Megillah*.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצוותיו וצונו על מקרא מגילה.

ברוך אתה, יי אלהינו, מלך העולם, שעשה נסים לאבותינו בימים ההם בזמן הזה.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והניענו לזמן הזה.

THE BOOK OF ESTHER.

\*\* CAP. 1. מנלת אסתר א

1 And it came to pass in the days of Achashverosh, of the same Achashverosh who reigned, from India even unto Ethiopla, over a hundred and seven and twenty provinces,

2 In those days, when this king Achashverosh was sitting on the throne of his kingdom, which was in Shushan the capital,

3 That, in the third year of his reign, he made a feast unto all his princes and his servants, the army, of Persia and Media the nobles and the princes of the provinces who were near him

ויהי בימי אחשורוש הוא אחשורוש המלך מהודו ועד ארבע ועשרים ומאה מדינה: בימים ההם בשבת 2 המלך אחשורוש על כסא מלכותו אשר בשושן הבירה: בשנת שלוש למלכו עשה משתה לכלשריו ועבדיו 8 חיל פרס ומדי הפרתמים ושרי המדינות לפניו:

\* The congregation does not respond with Boruch Hu Uvaruch Sh'mo, but only answers Amen.

\*\* No conversation is permitted during the entire reading of the *Megillah*.



The King commanded the seven chamberlains to bring Vashti the Queen . . . .

ESTHER, I.

טולת אסתר א

4 When he showed the riches and the glory of his kingdom, and the brilliance [and] the splendor of his greatness, during many days, a hundred and eighty days.

5 And when these days were completed, the king made unto all the people that were found in Shushan the capital, unto every one, from the great even to the small, a feast of seven days, in the court of the garden of the king's palace;

6 [Where were] white, green, and blue [hangings], fastened with cords of the fine linen and purple, on rollers of silver and pillars of marble; couches of gold and silver, upon a pavement of green, and white, and yellow, and black marble.

7 And they gave them to drink in vessels of gold,—the vessels being diverse one from the other,—and the royal wine was in abundance, according to the ability of the king.

8 And the drinking was, according to the law, none to compel, for so had the king enjoined on all the officers of his house, to do according to the pleasure of every man.

9 Also Vashti the queen made a feast for the women, in the royal house which belonged to king Achashverosh.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Charbona, Bigtha, and Abagtha, Zethar, and Carcass, the seven chamberlains that served in the presence of king Achashverosh,

11 To bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty; for she was handsome in appearance.

12 But queen Vashti refused to come at the word of the king brought by the hand of the chamberlains; and the king was very wroth, and his fury burnt in him.

4 כדראתו את־עשר כבוד מלכותו ואת־יְקָר המארת  
ה גדולתו ימים רבים שמונים ומאת יום: ובמלואתו הימים  
האלה עשה המלך לכל־העם הנמצאים בשושן הבירה  
למנדול ועד־קמון משתה שבעת ימים כחצר גנת ביתן  
6 המלך: הויר וכרפס ותכלת אחוה בתבל־כוז וארגמן  
על־גילי כסף ועמדי שש מטות וזהב וכסף על־רצפת  
7 בהמיושש ודר וזררת: והשקות בכלי זהב וכלים  
8 מבלים שונים וכן מלכות רב ביד המלך: והשתיה  
כהת אין אום כיוון: וסד המלך על־כל־רב ביתו  
9 לעשות כרצון איש־איש: גם ושתי המלכה עשתה  
י משתה נשים בית המלכות אשר למלך אחשוורוש: כיום  
השביעי כטוב לב־המלך כיון אמר למרומן בותא  
הרבווא מנתא ואכנתא ותר וכרפס שבעת הפרסים  
11 המשרתים את־פני המלך אחשוורוש: להביא את־  
ושתי המלכה לפני המלך בכתר מלכות להראות העינים  
12 והשרים את־פניה כ־טובת מראה היא: ותמאן המלכה  
ושתי לבוא בדבר המלך אשר ביד הפרסים וקאף  
13 המלך מאד חמתו בערה בו: ויאמר המלך



Let there go forth a royal command that Vashti come no more before King Ahasuerus . . . .

ESTHER, I.

מנלת אסתר א

13 Then said the king to the wise men, who knew the times;— for so was the king's manner towards all acquainted with law and judgment.

14 And those next unto him were Carshena, Shethar, Admatha, Tharshish, Meress, Marsena, and Memuchan, the seven princes of Persia and Media, who saw the king's face, who sat in the first rank in the kingdom:

15 What should according to law be done with queen Vashti; because she had not fulfilled the order of king Achashverosh by the hand of the chamberlains?

16 Then said Memuchan before the king and the princes: Not against the king alone hath Vashti the queen done wrong, but also against all the princes, and against all the people that are in all the provinces of king Achashverosh.

17 For this deed of the queen will go abroad unto all the women, so that they will despise their husbands in their eyes. when it shall be reported: King Achashverosh ordered Vashti the queen to be brought into his presence, but she came not.

18 And even this day will the ladies of Persia and Media, who have heard of the deed of the queen, say this unto all the princes of the king; and there will arise too much contempt and quarrel.

19 If it please the king, let there go forth a royal order from him, and let it be written among the laws of the Persians and the Medes, that no one transgress it; That, Vashti come no more before king Achashverosh; and let the king give her royal dignity unto another that is better than she.

20 And when the king's decree which he will make shall be published throughout all his kingdom, however great it is; all the wives will show respect to their husbands, unto every one, from the great even to the small.

14 לחכמים ודעי העתים כיכן דבר המלך לפני בלדיעי  
 14 גת דני: והקרב אליו פרשנא שחר אדמתא חרשיש  
 מרס מרסנא ממוכן שבעת שרי א פרס ומדי ראי פני  
 10 המלך הישבים ראשנה במלכות: בדת מדהלעשות  
 במלכה ושתי על א אשר לאיעשה אתמאמר המלך  
 16 אחשורוש ביד הפרסאים: ויאמר ממוכן לפני המלך  
 והשורים לא עלהמלך לבדו עותה ושתי המלכה כי  
 עלכל השורים ועלבלדיעמים אשר בכלמדינות  
 17 המלך אחשורוש: כייצא דבר המלכה עלכלהנשים  
 להבות בעלדון בענינתו באמרם המלך אחשורוש אמר  
 18 להביא אתישתי המלכה לפני ולאבאה: והיום הזה  
 האמרנה ושרות פרסיומדי אשר שמענו אתידבר המלכה  
 19 לכל שרי המלך וכדי בזון וקצף: אםעלהמלך טוב  
 יצא דברמלכות מלפניו וכתב בדת פרסיומדי ולא  
 יעבור אשר לאחבא ושתי לפני המלך אחשורוש  
 כ ומלכותה ותן המלך לרעותה הטובה ממנה: ונשמע  
 פתנם המלך אשריעשה בכלמלכותו כי רבה היא



Let the King's officers gather together all the young maidens . . . .

ESTHER CAP. 1. 2.

21 And the speech was pleasing in the eyes of the king and of the princes; and the king did according to the speech of Memuchan.

22 And he sent letters unto all the provinces of the king, unto every province according to its writing, and to every people according to its language, that every man should bear rule in his own house, and speak according to the language of his people.

CHAPTER II.

1 After these events, when the fury of king Achashverosh was appeased, he remembered Vashti, and what she had done, and what had been decreed concerning her.

2 Then said the king's servants that ministered unto him: Let there be sought for the king virgins handsome in appearance;

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins, handsome in appearance, unto Shushan the capital, into the house of the women, under the custody of Hegai the king's chamberlain, the keeper of the women; and let them give them their customary anointings;

4 And let the maiden who may be pleasing in the eyes of the king become queen instead of Vashti. And the speech was pleasing in the eyes of the king, and he did so.

5 There was a certain Jew in Shushan the capital, whose name was Mordecai, the son of Yair, the son of Shim'i, the son of Kish, a Benjamite;

6 Who had been carried away into exile from Jerusalem with the exiles who had been exiled with Jeconyah, the king of Judah, whom Nebuchadnezzar the king of Babylon had carried into exile.

מלכה אחתה א ב

21 וקבלה הנשים וחתו יקר לבגליתו למגדול ועד קהן: ויטב  
הדבֿר בעיני המלך והשרים ונעש המלך כדבר ממוכן:  
22 וישלח ספרים אל־כל־מדינות המלך אל־מדינה ומדינה  
ככתבה ואל־עם ועם כלשונו להיות כל־איש שרר  
בביתו ומדבר כלשון עמו:

CAP. II. ב

א אחת הדברים האלה בשוף המלך אחשוורוש וקר  
את־נשתי ואת אשר־עשתה ואת אשר־נגזר עליה:  
2 ויאמרו נערי המלך משרתי ויקשו למלך נערות בתולות  
3 טובות מראה: ויפקד המלך פקודים בכל־מדינות  
מלכותו ויקבצו את־כל־נעוה בתולה טובת מראה אל־  
שושן הבירה אל־בית הנשים אל־יד הגא סרים המלך  
4 שמר הנשים ונתון המרקהן: והנערה אשר תיטב  
בעיני המלך תמלך תחת נשתי ויטב הדבֿר בעיני  
ה המלך ונעש כן: איש והודי הנה בשושן הבירה  
6 ושמו מרדכי בן־איך בן־שמעי בן־קיש איש ימני: אשר  
הגלה מירושלים עם־הגולה אשר הגלתה עם יבניה



Mordecai had brought up Hadassah, that is Esther . . . .

ESTHER, II.

מנלת אסתר ב

7 And he had brought up Hadassah, that is Esther, the daughter of his uncle: for she had neither father nor mother, and the maiden was beautiful in form and handsome in appearance; and when her father and mother were dead, Mordecai had taken her to himself as a daughter.

8 And it came to pass, when the king's order and his decree were heard, and when many maidens were brought together unto Shushan the capital, under the custody of Hegai, that Esther also was brought unto the king's house, under the custody of Hegai, the keeper of the women.

9 And the maiden was pleasing in his eyes, and she obtained favor before him; and he made haste to give her her anointings, with her presents, and the seven maidens, who were selected to be given her, out of the king's house; and he preferred her and her maidens with the best things in the house of the women.

10 Esther told nothing of her people or of her descent; for Mordecai had charged her that she should not tell.

11 And day by day did Mordecai walk before the court of the house of women, to ascertain the well-being of Esther, and what would be done with her.

12 And when the turn of every maiden was come to go in unto king Achashverosh, at the expiration [of the time] that she had been treated according to the custom of the women, twelve months; for so were the days of their anointings accomplished, six months with the oil of myrrh, and six months with sweet odors, and with other ointments of the women;

13 And thus came the maiden unto the king; whatsoever she asked for was given her to go with her out of the house of the women as far as the house of the king.

7 מלך־יהודה אשר הנלה ובוכרנער מלך בבל: נהו אמן  
את־הנדסה היא אסתר בת־דודו כי אין לה אב ואם  
והנערה יפתי־אור ושובת מראה ובמות אביה ואמה  
לקחה מרדכי לו לבת: נהו בהשמע דבר־המלך ודחו  
ובהקבץ נערות רבות אל־שושן הבירה אל־יד הני  
ומלקח אסתר אל־בית המלך אל־יד הני שמר הנשים:  
9 ומיטב הנערה כשיצו ומשא חסד לפניו ויברל את־  
תמרוניה ואת־מעותיה לתת לה ואת שבע הנערות  
הראיות לתת־לה מבית המלך וישנה ואת־נערותיה  
לטוב בית הנשים: לא־הגידה אסתר את־עמה ואת־  
11 מלכותה כי מרדכי צוה עליה אשר לא־תגיד: ובקל־  
יום ויום מרדכי כהנהגף לפני חצר בית־הנשים לדעת  
12 את־שלום אסתר ומה־יעשה בה: ובהגיע תר נערה  
ונערה לבוא אל־המלך אחשוורוש מקץ היות לה ברת  
הנשים שנים עשר חדש כי בן ימלאו ימי מרוכותן ששה  
חדשים בשמן המור וששה חדשים בכשמים ובחמרים  
13 הנשים: ובה הנערה באה אל־המלך את כל־אשר  
האמר נתן לה לבוא עמה מבית הנשים עד־בית המלך:



And the king loved Esther above all the women, and he placed the royal crown upon her head . . . .

ESTHER, II.

מנחת אסתר ב

14 In the evening she went, and in the morning she returned unto the second house of the women, to the custody of Sha'aash-gas, the king's chamberlain, the keeper of the concubines; she used not to come again unto the king, except the king delighted in her, and she was called by name.

15 And when the turn of Esther, the daughter of Abichayil, the uncle of Mordecai, who had taken her to himself as a daughter, was come to go in unto the king, she required nothing but what Hegal the king's chamberlain, the keeper of the women, said; and Esther obtained grace in the eyes of all those that beheld her.

16 And Esther was taken unto king Achashverosh, unto his royal house, in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favor before him more than all the virgins; and he placed the royal crown upon her head, and made her queen instead of Vashti.

18 And the king made a great feast unto all his princes and his servants, the feast of Esther; and he made a release of taxes to the provinces, and gave presents, according to the ability of the king.

19 And when virgins were gathered together the second time, and Mordecai was sitting in the king's gate.

20 Esther had not yet told of her descent nor her people; as Mordecai had charged her; and Esther did the commandment of Mordecai, equally as when she was under his guardianship.

21 In those days, while Mordecai was sitting in the king's

14 בערב | היא באה וּבִבְכֹרָהּ הָיָא שְׂבָה אֶלְבִּית הַגְּשִׁים  
שְׁנֵי אֶלְיָד שְׁעִשְׁנֵי סָרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילִגְשִׁים לֹא  
תָּבֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־הַפֶּחַץ בֵּיהֶם הַמֶּלֶךְ וְנִקְרָאָה  
15 בְּשֵׁם: וּבְרִינֵעַ חֲרָאֶסְתֵּר בַּת־אֲבִיחַיִל וְיָד מִרְדֵּכַי אֲשֶׁר  
לְקַח־לָהּ לְבֵת לָבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דְבָר כִּי אִם  
אֶת־אֲשֶׁר יֹאמֵר הֵי סָרִיס־הַמֶּלֶךְ שֹׁמֵר הַגְּשִׁים וְחָזִי  
16 אֶסְתֵּר נִשְׁאֵת חֹן בְּעֵינֵי כָל־רְאִיָּה: וְתִלְקַח אֶסְתֵּר אֶל־  
הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ אֶלְבִּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הַזֶּה  
17 חֹדֶשׁ טֵבֵת בְּשָׁנַת־שִׁבְעָה לְמַלְכוּתוֹ: וַתֵּאֱחָב הַמֶּלֶךְ אֶת־  
אֶסְתֵּר מִכָּל־הַגְּשִׁים וְחָשָׂא וְחָסֵד לְפָנֶיהָ מִכָּל־הַבְּתוּלוֹת  
18 וַיִּשֶׂם כְּתֹר־מַלְכוּת בְּרִאשׁוֹהָ וַיְמַלְכֶּהּ תַּחַת נִשְׁתִּי: וַיַּעַשׂ  
הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל־יִשְׂרָאֵל וְעַבְדָּיו אֶת מִשְׁתֵּה  
אֶסְתֵּר וְהִקְחָה לְמִדְיָנָה עֶשֶׂה וַתֵּן מִשְׁאֵת בְּיַד הַמֶּלֶךְ:  
19 וּבְהִקְבֹּץ בְּתוּלוֹת שְׁנֵית וּמִרְדֵּכַי יָשָׁב בְּשַׁע־הַמֶּלֶךְ:  
כ אֵין אֶסְתֵּר מְגִידַת מוֹלְדוֹתָהּ וְאֶת־עַמָּהּ כְּאֲשֶׁר צִוָּה עֲלֶיהָ  
מִרְדֵּכַי וְאֶת־מֵאֲמַר מִרְדֵּכַי אֶסְתֵּר עָשָׂה כְּאֲשֶׁר הִצִּיחָה  
21 בְּיָמִים הָאֵלֶּם וּמִרְדֵּכַי יָשָׁב בְּשַׁע־



The king's servants bowed down to Haman, but Mordecai bowed not down . . . .

ESTHER CAP. 2. 3.

gate, Bigthan and Theresh, two chamberlains of the king, of those who kept the door, became wroth, and sought to lay hand on king Achashverosh.

22 And the thing became known to Mordecai, and he told it unto Esther the queen; and Esther said it to the king in the name of Mordecai.

23 And the thing was inquired into and found true; and they were both of them hanged on a gallows; and it was written in the book of chronicles before the king.

CHAPTER III.

1 After these events did king Achashverosh make great Haman the son of Hammedatha the Agagite, and he advanced him; and he placed his seat above that of all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bent the knee and prostrated themselves to Haman; for so had the king commanded concerning him; but Mordecai bent not the knee nor prostrated himself.

3 Then said the king's servants, who were in the king's gate, unto Mordecai: Why transgressest thou the king's command?

4 Now it came to pass, when they spoke unto him day by day, and he hearkened not unto them, that they told it to Haman, to see whether the words of Mordecai would be able to stand; for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bent not the knee, nor prostrated himself to him, Haman became full of fury.

6 But it appeared too contemptible in his eyes to lay his hand on Mordecai alone; for they had told him of the people of Mordecai; therefore Haman sought to destroy all the Jews that were

מנלח אסחר בנ

המלך קוצר בנתן ותרוש שגורסיי המלך משמרי הסף  
 22 ויבקשו לשלח יד במלך אחשוורוש: ויודע הדבר  
 למרדכי ויעד לאסתר המלכה ותאמר אסתר למלך  
 23 בשם מרדכי: ויבקש הדבר ונמצא ונהלו שניהם על-  
 עץ ונחבב בספר דברי הימים לפני המלך:

CAP. III. 1

א אחר | הדברים האלה נהלי המלך אחשוורוש אתהמן  
 גדמהתא האני ונשארו ושם את-בסאו מעל כר-  
 2 השמים אשר אתו: וכל-עבדי המלך אשר-בשער המלך  
 כרעים ומשתחוים להמן כרבן צוהלו המלך ומרדכי  
 3 לא יכרע ולא ישתחוה: ויאמרו עבדי המלך אשר-  
 בשער המלך למרדכי מרוע אתה עובר את מצות  
 4 המלך: והי באמנם אליו יום ויום ולא שמע אליהם  
 ויעידו להמן לראות העמדו דברי מרדכי כדגיד להם  
 ה אשר-הוא יהודי: וירא המן כראון מרדכי כרע  
 6 ומשתחוה לו וימלא המן חמה: ויבו בעיניו לשלח יד  
 במרדכי לבדו כדגידו לו את-עם מרדכי ויבקש המן  
 להשמיד את-כל-יהודים אשר בקבל-מלכות אחשוורוש



If it please the king, let it be written that they be destroyed . . . .

ESTHER, III.

מלכת אסתר ג

throughout all the kingdom of Achashverosh, the people of Mordecai.

7 In the first month, that is the month Nissan, in the twelfth year of king Achashverosh, some 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 Adar.

8 Then said Haman unto king Achashverosh: There is one people scattered and dispersed among the nations in all the provinces of thy kingdom; and their laws are different from those of every people; while they do not execute the laws of the king; and it is no profit for the king to tolerate them.

9 If it be pleasing to the king, let it be written to destroy them; and ten thousand talents of silver will I weigh out into the hands of those that have the charge of the business, to bring into the king's treasuries.

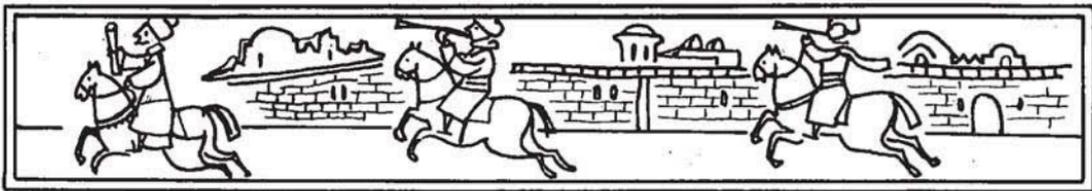
10 And the king drew his signet-ring from off his hand, and gave it unto Haman the son of Hammedatha the Agagite, the adversary of the Jews.

11 And the king said unto Haman: The silver is given to thee, the people also, to do therewith as it seemeth good in thy eyes.

12 Then were called the king's scribes in the first month on the thirteenth day thereof, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the princes of every people, to every province according to its writing, and to every people according to its language; in the name of king Achashverosh was it written, and it was sealed with the king's signet-ring.

13 And the letters were sent by the runners unto all the king's provinces, to destroy, to kill, and to exterminate all the Jews, from young to old, little ones and women, on one day, on

7 עַם מְרֻדֵי: בְּחֹדֶשׁ הָרִאשׁוֹן הָיָא חֹדֶשׁ נִיסָן בְּשַׁנְתָּא  
 שְׁתַּיִם עֲשָׂרָה לְמַלְכָּא אַחַשְׁוֵרוֹשׁ הַפִּיל פּוּר הוּא הַגּוֹרֵל  
 לִפְנֵי הַמֶּן מִיּוֹם א' לַיּוֹם וְחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם עָשָׂר הָיָא  
 8 חֹדֶשׁ אָדָר: וְאָמַר הַמֶּן לְמַלְכָּא אַחַשְׁוֵרוֹשׁ יִשְׁנֵי  
 עַם אֶחָד מְסֻרָּה וּמְפֻרָּד בֵּין הָעַמִּים כָּל מְדִינַת מְלָכוּתָךְ  
 וְחֻזֵּיָם שְׁנוֹת מִבְּלַעַם וְאֶת־דִּתִּי הַמֶּלֶךְ אֵינִם עֹשִׂים  
 9 וְלְמַלְכָּא אֵין שְׂוָה לְהַיְהוּדִים: אִם יִצְלַח הַמֶּלֶךְ טוֹב יִקְרָב  
 לְאִבְרָם וְעֹשֶׁרֶת אֲלָפִים כֶּסֶף כֶּסֶף אֲשָׁקוּל עַל־יְדֵי עַמִּי  
 וְהַמְלָאָה לְהִבִּיא אֶל־נַפְשִׁי הַמֶּלֶךְ: וְיִסַּר הַמֶּלֶךְ אֶת־טַבְעֻתָּא  
 מֵעַל יָדוֹ וְיַתְנֶה לְהִמָּן כִּדְבַר־הַמֶּלֶךְ הָאֵלֶּיךָ צָרָה הַיְהוּדִים:  
 10 וְאָמַר הַמֶּלֶךְ לְהִמָּן הַכֶּסֶף נָתַן לְךָ הָעָם לַעֲשׂוֹת כּוֹ  
 11 כְּטוֹב בְּעֵינֶיךָ: וְיִקְרָא סְפָרֵי הַמֶּלֶךְ בְּחֹדֶשׁ הָרִאשׁוֹן  
 בְּשִׁלּוּשֵׁי עָשָׂר יוֹם בּוֹ יִבְרָתָב כָּל־אֲשֶׁר־צִוָּה הַמֶּן אֶל  
 אַחַשְׁוֵרוֹשׁ לְמַלְכָּא וְאֶל־הַפְּרוּצִים אֲשֶׁר עַל־מְדִינָה וּמְדִינָה  
 וְאֶל־שָׂרֵי עָם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם  
 כְּלִשְׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ נִקְרָב וְנַחֲתָם כְּטַבְעֻת  
 12 הַמֶּלֶךְ: וְשִׁלּוּחַ סְפָרִים בְּיַד הַרָצִים אֶל־כָּל־מְדִינַת  
 הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגַּם וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים מֵעַר



Runners went forth in haste, by the King's commandment . . . .

ESTHER CAP. 3. 4.

the thirteenth day of the twelve month, which is the month Adar, and to plunder their property as spoil.

14 A copy of the writing, to be given out as a law in every province, was published unto all the nations, that they might be ready against that day.

15 The runners went out with all speed with the king's decree, and the law was given out in Shushan the capital; and the king and Haman sat down to drink; and the city of Shushan was perplexed.

CHAPTER IV.

1 When Mordecai ascertained all that had been done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry;

2 And thus he came up to the front of the king's gate; for none dared to enter into the king's gate clothed with sackcloth.

3 And in each and every province, in every place whither the king's decree and his law had reached, there was great mourning for the Jews with fasting and weeping, and wailing; and many lay in sackcloth with ashes.

4 Then came the maidens of Esther with her chamberlains and told it her; and the queen was exceedingly terrified; and she sent garments to clothe Mordecai, and to remove his sackcloth from him, but he accepted them not.

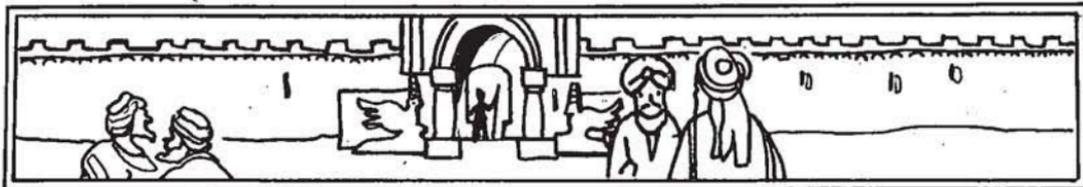
5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a charge for Mordecai to know what this was, and why this was.

מנלת אסתר ג ד

ועד נקנו טף ונשים ביום אחד בשלושה עשר לחודש  
 14 שנים עשר הוא חודש אדר ושללם לבו: פתענו הכתוב  
 להיחזק דת בכל מדינה ומדינה גלוי לכל העמים להיות  
 15 פו עתידים ליום הזה: הרצים יצאו דרופים ברבר המלך  
 והדת נתנה בשושן הבירה והמלך והמן ישבו לשחות  
 והעיר שושן נבוכה:

CAP. IV. 1

ד  
 א ומרדכי ירע את כל אשר נעשה ויקרע מרדכי את  
 בגדיו וילבש שק ואפר ויצא בתוך העיר ויצעק וצקה  
 2 גדולה ומרה: נבוא עד לפני אשר המלך כי אין לבוא  
 3 אל שער המלך בלבוש שק: ובכל מדינה ומדינה מקום  
 אשר דבר המלך ודתו מניע אכל גודל ליהודים תעם  
 4 ויבקי ומספר שק ואפר יצע לרבים: ותבואנה נערות  
 אסתר וסרסיה נידו לה ותתחלתל המלכה מאד  
 ותשלח בנדים לה לבוש את מרדכי ולהסור שכן מעליו  
 ה ולא קבל: ותקרא אסתר לחתך מרדכי המלך אשר  
 הצמיד לפניו ותצטו על מרדכי לדעת מה היה ועל  
 6 מרדה: ויצא התך אל מרדכי אל דרכי העיר אשר



And Mordecai told him (Hatach) all that happened unto him . . . .

ESTHER, IV.

מנלת אחת ד

6 So Hatach went forth to Mordecai unto the broad place of the city, which was before the king's gate.

7 And Mordecai told him all that had happened unto him, and of the fixed sum of money which Haman had promised to weigh out into the treasuries of the king for the Jews, to destroy them.

8 Also the copy of the writing of the law that had been given out in Shushan to destroy them he gave to him, to show it unto Esther, and to tell her, and to charge her that she should go in unto the king, and to make supplication unto him, and to present a request before him for her people,

9 And Hatach came and told Esther the words of Mordecai.

10 And Esther said unto Hatach, and gave him a charge unto Mordecai,

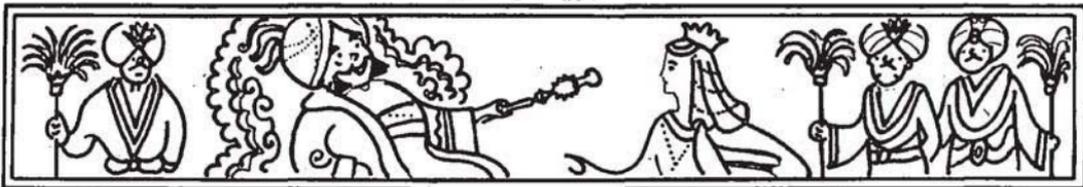
11 All the king's servants, and the people of the king's provinces, do know, that every one, whether man or woman, who should come unto the king into the inner court, who is not called, there is but one law for him, to put him to death, except the one to whom the king should hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.

12 And they told Mordecai the words of Esther.

13 Then said Mordecai to bring this answer back to Esther: imagine not in thy soul to be able to escape in the king's house out of all the Jews.

14 For if thou do indeed maintain silence at this time, enlargement and deliverance will arise to the Jews from another place; but thou and thy father's house will perish: and who knoweth whether thou hast not for a time like this attained to the royal dignity?

7 לפני שער המלך: ויגדלו מרדכי את כל אשר קרו  
 ואת פרשת הכסף אשר אמר המן לשקול עליו  
 8 המלך ביהודיים לאפרם: ואת פתשון כחבדת אשר  
 נתן בשושן להשמדם נתן לו להראות את אסתר ולהגיד  
 לה ולצוות עליה לבוא אל המלך להתחנן לו ולבקש  
 9 מקוטנו על עמה: ויבא החך ויגד לאסתר את דברי  
 10 מרדכי: ותאמר אסתר לחך ותצווה אל מרדכי: כל  
 עברי המלך ועם מדינות המלך וידעים אשר כל איש  
 ואשה אשר יבוא אל המלך אלה החצר הפנימית אשר  
 לא יקרא אתה דתו להמית לבד מאשר וישלח המלך  
 את שרביט הזהב ותה ואתי לא נקראתי לבוא אל  
 12 המלך זה שלושים יום: ויגדו למרדכי את דברי אסתר:  
 13 ותאמר מרדכי להשיב אל אסתר אל תדמי בנפשך  
 14 להמלט בית המלך מכל היהודים: כי אסדתוש  
 פתרישי בעת הזאת כוח תצלה עמך ליהודים במקום  
 אחר ואת ובית אבך תאבדו ומי ידע אם ילעת בואת  
 15 הנצח למלכות: ותאמר אסתר להשיב אל מרדכי:



The king held out to Esther the golden sceptre . . . .

ESTHER, CAP. 4. 5.

- 15 Then said Esther to bring this answer back to Mordecai,  
 16 Go, assemble together all the Jews who are now present in Shushan, and fast ye for me, so that ye neither eat nor drink three days, either night or day; also I with my maidens will fast in like manner; and then will I go in unto the king, which is not according to the law; and if I then perish, I perish.  
 17 And Mordecai went about, and did in accordance with all that Esther had charged him.

CHAPTER V.

- 1 And it came to pass on the third day, that Esther put on her royal apparel, and placed herself in the inner court of the king's house, opposite the king's apartment; and the king was sitting upon his royal throne in the royal apartment, opposite to the entrance of the house.  
 2 And it happened, when the king saw Esther the queen standing in the court, that she obtained grace in his eyes; and the king held out to Esther the golden sceptre that was in his hand; and Esther drew near, and touched the top of the sceptre.  
 3 Then said the king unto her: What wilt thou, queen Esther? and what is thy request? if it be equal to half of the kingdom it shall be given thee.  
 4 And Esther said: If it seem good unto the king, let the king and Haman come this day unto the banquet which I have prepared for him.  
 5 Then said the king: Bring Haman quickly hither to fulfil the word of Esther. So came the king with Haman to the banquet which Esther had prepared.  
 6 And the king said unto Esther at the banquet of wine: What is thy petition? and it shall be granted thee: and what

מנלת אסתר ד ה

- לך כגוים את-כל-היהודים הנמצאים בשושן וצומו עלי  
 ואל-התאבלו ואל-תתשו שלשת ימים לילה ויום גם-אני  
 וצויתי אצום כן ובכן אבוא אל-המלך אשר לא-כדת  
 17 ובאשר אבדתי אבדתי: ונעבר מדברי נעש בכל אשר  
 צוה עלי אסתר:

CAP. V. ה

- ה ויהי נבנים השלישי והלבוש אסתר מלכות ותעמד בהצר  
 בית-המלך הפנימית נכח בית המלך והמלך יושב על-  
 2 כסא מלכותו בבית המלכות נכח פתח הבית: ויהי  
 כראות המלך את-אסתר המלכה עומדת בהצר נשאה  
 חן בעיניו וישט המלך לאסתר את-שרביט הזהב אשר  
 3 בידו ותקרב אסתר ותגע בראש השרביט: ויאמר לה  
 המלך מה-לך אסתר המלכה ומה-בבקשתך עררתי  
 4 המלכות ונתן לך: ותאמר אסתר אם-על-המלך טוב  
 יבוא המלך והמן היום אל-המשתה אשר-עשיתי לו:  
 ה ויאמר המלך מה-רו את-המן לעשות את-דבר אסתר  
 ויבא המלך והמן אל-המשתה אשר-עשתה אסתר:  
 6 ויאמר המלך לאסתר במשתה הנין מה-שאלתך ונתן



Then said Zeresh his wife and all his friends unto him "Let a gallows be made of fifty cubits high . . . .

ESTHER. V.

מנלת אסתר ה

is thy request? even if it be equal to half of the kingdom, it shall still be done.

7 Then answered Esther, and said: My petition and my request are:

8 If I have found grace in the eyes of the king, and if it please the king to grant my petition, and to fulfil my request, that the king may come with Haman to the banquet which I will prepare for them, and to-morrow will I do according to the word of the king.

9 And Haman went forth on that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, who did not rise up, nor move out of the way for him, then was Haman filled against Mordecai with fury.

10 Nevertheless Haman refrained himself, and went to his house; and he sent and had his friends brought in with Zeresh his wife.

11 And Haman recounted to them the glory of his riches, and the multitude of his children, and all the things wherein the king had made him great, and how he had advanced him above the princes and the servants of the king.

12 And Haman said: Yes, Esther the queen did not let any one come in with the king unto the banquet that she had prepared but myself; and also for to-morrow am I invited unto her with the king.

13 Yet all this availleth me nothing, every time that I see Mordecai the Jew sitting in the king's gate.

14 Then said unto him Zeresh his wife with all his friends: Let them make a gallows of fifty cubits high, and in the morning speak unto the king that they may hang Mordecai thereon; and

7 לך ומה-בקשתך ער-הצי המלכות ותעש: ותען  
 8 אסתר ותאמר שאלתי ובקשתי: 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: ויצא המן ביום הדין שמת וטוב לב וכראות המן את-מרדכי בשער המלך ולאדם ולא-נע ממנו וימלא המן על-מרדכי חמה: ויתאפק המן ויבוא אל-ביתו וישלח ויבא את-אהביו ואת-זרש אשתו: ויספר להם המן את-כבוד עשרו ורב בניו ואת כל-אשר נדלו המלך ואת אשר נשאו על-השמים ועבדי המלך: ויאמר המן אף לא-הביאה אסתר המלכה עס-המלך אל-המשתה אשר-עשתה: כי אסאתי ונסלמתר אני קרו-אלה עס-המלך: וכל-זה אינני שנה לי בכל-עית אשר אני ראה את-מרדכי הדיודי וישב בשער המלך: ותאמר לו זרש אשתו וכל-אהביו יעשור-עין נבה המשים אמה ובפלךך ואמר למלך וחתלו את-מרדכי עליו ויבא עס-המלך אל-המשתה שמת



That night sleep fled from the king; he ordered to bring in the book of memorable events . . . .

ESTHER, VI.

then go thou in with the king unto the banquet joyfully. And the thing pleased Haman; and he had the gallows made.

CHAPTER VI.

1 In that night sleep fled from the king, and he ordered to bring in the book of the memorable events of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Big-thana and Theresh, two chamberlains of the king, of those who kept the door, who had sought to lay hand on king Achashverosh.

3 And the king said: What honor and dignity have been done to Mordecai for this? Then said the king's young men, his servants: There hath nothing been done with him.

4 And the king said: Who is in the court? Now Haman was come into the outer court of the king's house, to say unto the king to hang Mordecai on the gallows which he had prepared for him.

5 And the king's young men said unto him: Behold, Haman is standing in the court. And the king said: Let him come in.

6 So Haman came in; and the king said unto him: What shall be done with the man whom the king desireth to honor? And Haman said in his heart: To whom would the king desire to do honor more than to myself?

7 Haman therefore said to the king: The man whom the king desireth to honor—

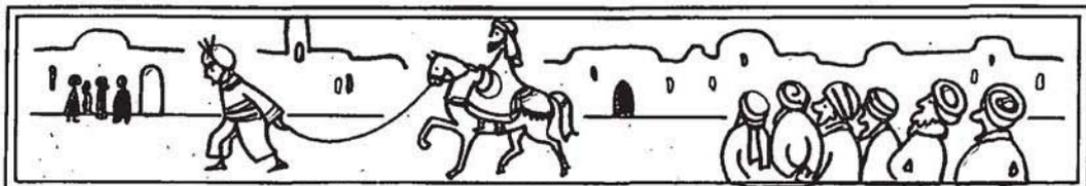
8 Let them bring a royal apparel which the king hath worn, and a horse on which the king hath ridden, and let there be placed a royal crown on his head.

מנלת אחרי ו

תיקב הדבר לפני המן בעש העץ:

CAP. VI. 1

א בלילה הוּא נִרְדָּה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהֵבִיא אֶת-  
סֵפֶר הַחֲבֵרֹת דְּבַרֵי הַיָּמִים וְהָיוּ נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:  
ב וַיִּמְצָא כְּתוּב אֲשֶׁר הִגִּיד מֵרְדֵּכַי עַל-בִּנְתָנָא וְתֵרֶשׁ שְׁנֵי  
קָרִיפֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַפֶּתַח אֲשֶׁר בִּקְשׂוּ לְשַׁלַּח יָד בַּמֶּלֶךְ  
ג אַחֲשֵׁרוּשׁ: וַיֹּאמֶר הַמֶּלֶךְ מִה־נַּעֲשֶׂה יָקָר וְנִדְוָלָהָ  
לְמֵרְדֵּכַי עַל-הָיוּ וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא-נַעֲשֶׂה  
ד עִמּוֹ דְּבַר: וַיֹּאמֶר הַמֶּלֶךְ מִי הַחֲצֵר וְהַמֶּן כָּאֵל חֲצֵר  
בֵּית-הַמֶּלֶךְ הַחֲצֵינָה לֵאמֹר לְמֶלֶךְ לְחַלּוֹת אֶת-מֵרְדֵּכַי:  
ה עַל-הָיוּ אֲשֶׁר-הֵבִין לוֹ: וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה  
ו הַמֶּן עֹמֵד בַּחֲצֵר וַיֹּאמֶר הַמֶּלֶךְ יִבּוֹא: וַיְבֹא הַמֶּן וַיֹּאמֶר  
ז לֹא הַמֶּלֶךְ מִה־לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ הִפִּין בִּיקְרָו  
וַיֹּאמֶר הַמֶּן בְּלִבּוֹ לִמֵּי הַפִּין הַמֶּלֶךְ לַעֲשׂוֹת יָקָר וְיִתֵּר  
ח מִמֶּנִּי: וַיֹּאמֶר הַמֶּן אֶל-הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ הִפִּין  
ט בִּיקְרָו: יִבְאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבּוֹ הַמֶּלֶךְ  
ו יוֹסֵם אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן עֵתֶר מַלְכוּת



And he (Haman) proclaimed before him, "Thus shall it be done to the man whom the king delighteth to honor"

ESTHER CAP. 6. 7.

סלת אסתר 11

9 And let the apparel and the horse be given into the hand of one of the king's princes, of the most noble, that they may array the man whom the king desireth to honor, and let them cause him to ride on the horse through the broad places of the city, and proclaim before him: Thus shall be done to the man whom the king desireth to honor.

10 Then said the king to Haman: Make haste, take the apparel and the horse, as thou hast spoken, and do thus to Mordecai the Jew, that sitteth at the king's gate; leave out nothing of all that thou hast spoken.

11 And Haman then took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the streets of the city, and proclaimed before him: Thus shall be done unto the man whom the king desireth to honor.

12 And Mordecai thereupon returned to the king's gate; but Haman hastened to his house, mourning, and having his head covered.

13 And Haman related to Zeresh his wife and to all his friends all that had befallen him; then said unto him his wise men and Zeresh his wife: If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou wilt not prevail against him, but thou wilt surely fall before him.

14 They were yet speaking with him, when the king's chamberlains arrived, and they hastened to bring Haman unto the banquet which Esther had prepared.

CHAPTER VII.

1 And the king came with Haman to drink with Esther the queen.

2 And the king said unto Esther also on the second day at

9 בראשו: ונתון הלבוש והפוס עליה איש משפרי המלך  
הפרהמים והלבשו אתה איש אשר המלך הפזן ביקרו  
והרכיבו על הפוס ברחוב העיר וקראו לפניו בקרה  
ייעשה לאיש אשר המלך הפזן ביקרו: ויאמר המלך  
לקמן מנר קח את הלבוש ואת הפוס כאשר דברת  
ועשהכן למרדכי היהודי הושב בשער המלך אל  
10 תפל דבר מכל אשר דברת: וקח המן את הלבוש  
ואת הפוס וילבש את מרדכי ורכיבו ברחוב העיר  
11 וקרא לפניו בקרה יעשה לאיש אשר המלך הפזן ביקרו:  
12 תשב מרדכי אל שער המלך והמן נרתח אל ביתו אבל  
13 תחפו ראשו: ויספר המן לרש אשתו ולכל ארבו  
את כל אשר קרה ויאמרו לו חכמו ורש אשתו אם  
14 מוצע היהודים מרדכי אשר האלות לנפל לפניו לא  
תוכל לו כי נפול תפול לפניו: עודם מדברים עמו  
וקרטי המלך הגיעו וברלו להביא את המן אל המשקה  
אשר עשתה אסתר:

CAP. VII. 1

2 והא המלך והמן לשתות עם אסתר המלכה: ויאמר



And the king came with Haman to drink with Esther the queen . . . .

ESTHER, VII.

מנלת אסתר ז

the banquet of wine: What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? even if it be equal to half the kingdom, it shall be done.

3 Then answered Esther the queen and said: If I have found grace in thy eyes, O king! and if it be pleasing unto the king, let my life be given me at my petition, and my people at my request;

4 For we have been sold, I and my people, to be destroyed, to be slain and to be exterminated; and if we had been only sold for bondmen and bondwomen, I would have remained silent; for the adversary regardeth not the damage of the king.

5 Then spoke king Achashverosh and said unto Esther the queen: Who is this, and where is he, whose heart hath emboldened him to do so?

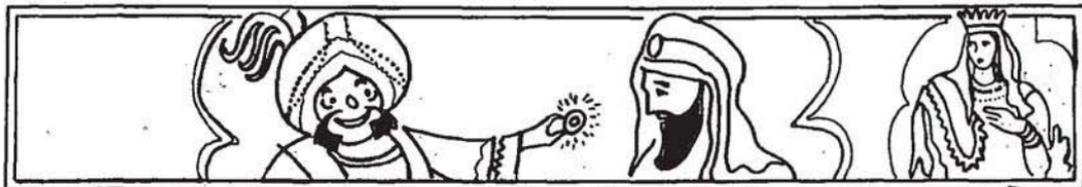
6 And Esther said: An adversary, and an enemy, this wicked Haman. Then became Haman terrified before the king and the queen.

7 And the king arose in his fury from the banquet of wine, and went into the palace-garden; and Haman remained behind to make request for his life of Esther the queen; for he saw that there was evil fully determined.

8 And when the king returned out of the palace-garden into the apartment of the banquet of wine, Haman was fallen upon the couch whereon Esther was; then said the king: Will he even do violence to the queen before me in the house? The word had just come out of the king's mouth, when they covered Haman's face.

9 Then said Charbonah, one of the chamberlains, before the king: Behold, there is also the gallows, which Haman hath made for Mordecai, who had spoken well for the king, standing

המלך לאסתר גם ביום השני במשתה ה' מיה שאלתך  
אסתר המלכה ותענה לו ומה בקשתך עדי-חצי המלכות  
9 ותקשי: ותען אסתר המלכה ותאמר אם-מצאתי חן  
בעיניך המלך ואם-על-המלך טוב תענה לי נפשי  
4 בשאלתי ועמי בבקשתי: כי נמכרנו אני ועמי להשמיד  
להרוג ולאבד ואלו לעבדים ולשפחות נמכרנו ה'רשתי  
ה כי אין הער שנה בגוק המלך: ואמר המלך  
אחשוורוש ואמר לאסתר המלכה מי הוא זה ואי-ורה  
6 הוא אשר-מלאו לבו לעשות כן: ותאמר אסתר אש  
צר ואויב ה'מן הרע הנה וה'מן נבעת מלפני המלך  
7 והמלכה: והמלך גם בהמתו ממשטה ה'מן אל-גנת  
הביתו וה'מן עמד לבקש על-נפשו מאסתר המלכה כי  
8 ראה כ'רגלתה אליו הרעה מאת המלך: והמלך שוב  
מנעת הביתו אל-ביתו ומשטה ה'מן וה'מן נפל על-ה'מטה  
אשר אסתר עליה ואמר המלך ה'גם לבקש את-  
המלכה עמי בבית הדבר יצא מפי המלך ופני ה'מן חסו:  
9 ואמר הרבוני אחר מ'הפרסיים לפני המלך גם ה'נוד  
העז אשר-עשה ה'מן למרדכי אשר דבר טוב על-ה'מלך



The king took off his ring which he had taken away from Haman, and gave it to Mordecai . . . .

ESTHER CAP. 7. 8.

in the house of Haman, fifty cubits high. And the king said: Hang him thereon.

10 So they hanged Haman on the gallows which he had prepared for Mordecai, and the fury of the king was appeased.

CHAPTER VIII.

1 On that day did king Achashverosh give the house of Haman the adversary of the Jews unto Esther the queen; and Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his signet-ring which he had taken away from Haman, and gave it unto Mordecai: and Esther appointed Mordecai over the house of Haman.

3 And Esther spoke again before the king, and fell down at his feet, and besought him to do away the evil of Haman the Agagite, and his device which he had devised against the Jews.

4 And the king held out toward Esther the golden sceptre; and Esther arose, and stood up before the king;

5 And she said, If it be pleasing to the king, and if I have found grace before him, and the thing seem proper before the king, and I be pleasing in his eyes, let it be written to recall the letters, the device of Haman the son of Hammedatha the Agagite, which he hath written to exterminate the Jews who are in all the provinces of the king.

6 For how could I endure to look on the evil that is to befall my people? and how could I endure to look on the extermination of my kindred?

מנחת אסתר ח

עמד בבית המן ובה חמשים אמה ויאמר המלך תלדו י עליו: ונתלו את המן על הגלגל אשר הכין למרדכי חמת המלך שקבה:

CAP. VIII. ח

א ביום ההוא נתן המלך אחשורוש לאסתר המלכה את בית המן צרר היהודיים ומרדכי בא לפני המלך כר הנידה אסתר מה הואלה: ויסר המלך את טבעתו אשר העביר מהמן ונתנה למרדכי ותשם אסתר את מרדכי על בית המן: ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו ותקד ותתחנן ללו להעביר אתי רעת המן האני ואת מה שכתבו אשר השב עלי היהודיים: וישט המלך לאסתר את שרביט הזהב ותקם אסתר והתעמד לפני המלך: ותאמר אסתר למלך טוב ואם מצאתי חן לפניו וכשר הדבר לפני המלך וטובה אני בעיניו ירחב להשיב את הספרים מה שכתב המן כד המדחא האני אשר קחב לאבד את היהודיים אשר בקבל מדעות המלך: כי איקבה אוכל וראיתי ברעה אשר מצא את עמי ואיקבה אוכל וראיתי באבדן



Then were called the king's scribes and it was written according to all that Mordecai commanded . . . .

ESTHER, VIII.

מלכת אסתר ח

7 Then said king Achashverosh unto Esther the queen and to Mordecai the Jew: Behold, the house of Haman have I given to Esther, and him have they hanged on the gallows, because he had stretched out his hand against the Jews.

8 And ye write concerning the Jews, as it may be good in your eyes, in the king's name, and seal it with the king's signet-ring; for a writing which is written in the king's name, and sealed with the king's signet-ring, cannot be recalled.

9 Then were called the king's scribes at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded to the Jews, and to the lieutenants, and the governors and the princes of the provinces who were from India unto Ethiofia, one hundred and twenty-seven provinces, unto every province according to its writing, and unto every people according to its language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the name of king Achashverosh, and sealed it with the king's signet-ring, and he sent letters through the swift messengers on horseback, and riders on mules, camels, and young dromedaries:

11 That the king had granted to the Jews who were in every city to gather themselves together, and to stand forward for their life, to destroy, to slay, and to exterminate all the military strength of the people and province that would assault them, both little ones and women, and to plunder their property as spoil,

12 On one day in all the provinces of king Achashverosh, on

7 מלכתיה: ויאמר המלך אחשורש לאסתר המלכה  
 ולמרדכי היהודי הנה ביתך נתתי לאסתר ואתו  
 8 תלו עליהעץ על אשר שלח ידו ביהודיים: ואתם  
 כתבו על היהודים כטוב בעיניכם בשם המלך וחתמו  
 בטבעת המלך כי כתב אשר נכתב בשם המלך ונחתום  
 9 בטבעת המלך אין להשיב: ויקראו ספריה המלך בעת  
 ההיא בחדש השלישי הוא חודש סיון בשלושה  
 ועשרים בו נכתב בכל אשר צוה מרדכי אל  
 היהודים ואל האחשדרפנים והסחות ושני המדינות  
 אשר מהדו ועד פוש שבע ועשרים ומאה מדינה  
 מדינה ומדינה בכחבה ועם ועם כלשון ואל היהודים  
 בכחכם ומלשונם: וכתב בשם המלך אחשורש וחתום  
 בטבעת המלך וישלח ספרים ביד הרצים בסוסים  
 11 רכבי הרקש האחשדרנים בני הרמקים: אשר נתן  
 המלך ליהודים ו אשר בכל עיר ועיר להקהל ולעמד  
 על נפשם להשמיר להרג ולאבד את כל היל עם  
 12 ומדינה הערים אתם טף ונשים ושללם לבז: ביום



The swift messengers went out . . . . with the command of the king . . . .

ESTHER CAP. 8. 9

the thirteenth day of the twelfth month, which is the month Adar.

13 A copy of the writing to be given out as a law in every province, was published unto all nations, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 The swift messengers that rode upon mules and camels went out, being hastened and hurried forward with the command of the king; and the law was given out at Shushan the capital.

15 And Mordecai went out from the presence of the king in a royal apparel of blue and white, and with a great crown of gold, and with a cloak of fine linen and purple: and the city of Shushan was glad and joyful.

16 For the Jews there was light, with joy and gladness, and honor.

17 And in every province, and in every city, whithersoever the king's command reached with his law, there were joy and gladness for the Jews, entertainments and a feast-day: and many of the people of the land became Jews; for the dread of the Jews had fallen upon them.

CHAPTER IX.

1 And in the twelfth month, that is, the month Adar, on the thirteenth day thereof, when the king's command with his law drew near to be put into execution, on the day that the enemies

פנלת אסתר ה ט

אחד בקבל-מדינות המלך אהשוורוש בשלושה עשר  
 13 לחדש שנים-עשר הואחדש אדר: פתשנן הכתב  
 להנחן דת בקבל-מדינה ומדינה נלוי לכלהעמים ולהיות  
 14 היהודיים עתודים ליום הזה להנקם מאויביהם: הרצים  
 רכבי הרכש האחשחרנים וצאי מבהלים ודהופים בדבר  
 15 המלך והדת נתנה בשושן הבירה: ומרדכי וצאי  
 מלפני המלך בלבוש מלכות תהדר ונעמרת והב  
 גדולה ותכריז ביום וארצמן והעיר שושן צהלה ושמחה:  
 16 ליהודים היתה אורה ושמחה וששון ויקר: ובכל-  
 מדינה ומדינה ובכל-עיר ועיר מקום אשר דבר-המלך  
 17 יהיו מניע שמחה וששון ליהודים משמה ויום טוב  
 ורבים מנימי הארץ מתחילים קרנפל פחד-היהודים  
 עליהם:

CAP. IX. ט

\* ובשנים עשר חדש הואחדש אדר בשלושה עשר יום  
 פו אשר הגיע דבר-המלך דתו להעשות ביום אשר  
 שברו איבי היהודים לשלטת בהם ונהפוך הוא אשר



The Jews assembled together in the cities throughout all the provinces of King Ahasuerus . . . .

ESTHER, IX.

of the Jews had hoped to have power over them, which had been changed nevertheless, so that the Jews had power over those that hated them,

2 The Jews assembled together in their cities, throughout all the provinces of king Achashverosh, to stretch out their hand against those that had sought their injury; and no man could keep standing before them; for the dread of them had fallen upon all the nations.

3 And all the rulers of the provinces, and the lieutenants, and the governors, and the superintendents of the affairs of the king, elevated the Jews; because the dread of Mordecai had fallen upon them.

4 For Mordecai was great in the king's house, and his fame went throughout all the provinces; for the man Mordecai became greater and greater.

5 And the Jews smote all their enemies with the stroke of the sword, and slaughter, and extermination; and they acted with those that hated them according to their pleasure.

6 And in Shushan the capital the Jews slew and exterminated five hundred men.

מנלת אמתר ט

1 ושלמו היהודים המה בשנאיהם: נקהלו היהודים  
 בעריהם בכל המדינות המלך אחשוורוש לשלח יד  
 במבקשי העתם ואיש לא עמד בפניהם ברנפל פחדם  
 על כל העמים: וכל שרי המדינות והאחשדרפנים  
 ותפוחות ועשי המלאכה אשר למלך מנשאים אתי-  
 4 היהודים ברנפל פחד מרדכי עליהם: כירדול מרדכי  
 בבית המלך ושמעו הולך בכל המדינות כיהאיש  
 ה מרדכי הולך ונרדול: ועבו היהודים בכל אביהם מבת  
 6 הרב והרג ואכרו ועשו בשנאיהם כרצונם: ובשושן  
 הבירה הרגו היהודים ואבד חמש מאות איש:

7 ואת  
 ואת פרשנהא  
 ואת דלפון  
 ואת אסקתא: 8  
 ואת פורתא  
 ואת אדלא  
 ואת ארדתא: 9  
 ואת שרמשתא



The king commanded . . . and the ten sons of Haman were hanged . . . .

ESTHER. IX.

סנלח אסתר ט

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalya, and Aridatha,

9 And Parmashta, and Arissal, and Aridai, and Vayzatha,

10 The ten sons of Haman the son of Hammedatha, the adversary of the Jews, did they slay: but to the spoil did they not stretch forth their hand.

11 On that same day came the number of those that were slain in Shushan the capital before the king.

12 Then said the king unto Esther the queen: In Shushan the capital have the Jews slain and exterminated five hundred men, and the ten sons of Haman: what have they done in the rest of the king's provinces? Now what is thy petition? and it shall be granted thee; and what is thy request farther? and it shall be done.

13 Then said Esther: If it please the king, let it tomorrow also be granted to the Jews who are in Shushan to do according to the law of this day, and let the ten sons of Haman be hanged on the gallows.

14 And the king ordered that it should be done so; and the law was given out at Shushan; and the ten sons of Haman were hanged.

15 And the Jews that were in Shushan assembled together also on the fourteenth day of the month Adar, and slew at Shushan three hundred men; but to the spoil they did not stretch forth their hand.

וְאֵת	אֲרִיִּי
וְאֵת	אֲרִיִּי
עֲשָׂרָה	וְיָחָא:

בְּנֵי הַמֶּלֶךְ בְּדֹמְדָתָא צִרְרֵי הַיְהוּדִים הֲרִגוּ וּבִבְרָה לֹא  
 11 שְׁלָחֵי אֲתֵיִדִים: בַּיּוֹם הַהוּא בָּא מִסְפַּר הַיְהוּדִים בְּשׁוֹשָׁן  
 12 הַבִּירָה לִסְפֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמְּלִכָּה  
 בְּשׁוֹשָׁן הַבִּירָה הֲרִגוּ יְהוּדִים וְאִבְרָהִם מֵאֹת אִישׁ  
 וְאֵת עֲשָׂרַת בְּנֵי־הָמָן בִּשְׂעָרֵי הַמֶּלֶךְ מִדֵּי עֵשׂוֹ  
 13 וּמִדֵּי־שְׂאֵלֹתָיךְ וַיֵּצֵאן לָךְ וּמִדֵּי־בִקְשֹׁתַיךְ עַד וְהָעֵשׂ: וְהֵאמֵר  
 אֲסֹתֵר אִם־עַל־הַמֶּלֶךְ טוֹב יִתֵּן גַּם־מָהֵר לַיהוּדִים אֲשֶׁר  
 בְּשׁוֹשָׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֲשָׂרַת בְּנֵי־הָמָן יִתְּלוּ  
 14 עַל־הַעֲצֵי: וַיֹּאמֶר הַמֶּלֶךְ לַהֲעֲשׂוֹת כִּן וְהִנֵּחֵן הֵת בְּשׁוֹשָׁן  
 15 וְאֵת עֲשָׂרַת בְּנֵי־הָמָן תְּלִי: וַיִּקְרָלוּ הַיְהוּדִים אֲשֶׁר־  
 בְּשׁוֹשָׁן גַּם בַּיּוֹם אַרְבַּעַה עָשָׂר לַחֹדֶשׁ אֲזָר תְּהִי  
 בְּשׁוֹשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבִבְרָה לֹא שְׁלָחֵי אֲתֵיִדִים:  
 16 וּשְׂעָרֵי הַיְהוּדִים אֲשֶׁר בְּקִרְיַת הַמֶּלֶךְ נִקְרָלוּ וְעַמֵּד



The Jews that were at Shushan assembled together . . . .

ESTHER, IX.

16 And the remaining Jews that were in the king's provinces assembled together, and stood forward for their life, and procured rest from their enemies, and slew of those that hated them seventy and five thousand; but to the spoil did they not stretch forth their hand,

17 On the thirteenth day of the month Adar, and they rested on the fourteenth day thereof, and made it a day of entertainment and joy.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof, and rested on the fifteenth thereof, and made it a day of entertainment and joy.

19 Therefore do the Jews of the villages, that dwell in the unwall'd towns, make the fourteenth day of the month Adar as one of joy and entertainment, and a feast-day, and of sending portions one to another.

20 And Mordecai wrote down these events; and he sent letters unto all the Jews that were in all the provinces of king Achashverosh, those nigh and those far away,

21 To take it on themselves as a duty, that they should celebrate the fourteenth day of the month Adar, and the fifteenth day of the same in each and every year,

22 Like those days whereon the Jews had rest from their enemies, and the month which was changed unto them from sorrow to joy, and from mourning into a feast-day; to make them days of entertainment and joy, and of sending portions one to the other, and gifts to the needy.

23 And the Jews took upon themselves that which they had

סנלת אסתר ט

על־נפשם ונחם מאיבתם הרזן בשנאיהם המשה  
 17 ושבעים אלה ובבנה לא שלחו את־דם: ביום־שלושה  
 עשר לחודש אדר וטח בארבעה עשר בו ועשה אלו  
 18 יום משתה ושמחה: והיה־יום אשר־בשושן נקדלו  
 בשלושה עשר בו ובארבעה עשר בו ונחם בחמשה  
 19 עשר בו ועשה אלו יום משתה ושמחה: על־כן היה־יום  
 הפרושים הנשבים בערי הפרוות עשים את יום ארבעה  
 עשר לחודש אדר שמחה ומשתה ויום טוב ומשלח  
 כמנות איש לרעהו: וכתב מרדכי את־הדברים האלה  
 וישלח ספרים אל־כל־יהודים אשר בכל־מדינות  
 21 המלך אחשוורוש הגדולים והרחוקים: לקום עליהם  
 לחיות עשים את יום ארבעה עשר לחודש אדר ואת  
 22 יום־המשה עשר בו בכל־שנה ושנה: בימים אשר־היו  
 בדם היהודים מאיבתם החודש אשר נהפך להם מנין  
 לשמחה ומאבל ליום טוב לעשות אותם ימי משתה  
 ושמחה ומשלח מנות איש לרעהו ומחנות לאבינים:  
 23 וקבל היהודים את אשר־החלו לעשות ואת אשר־כתב



Mordecai wrote down these events

**ESTHER IX.**

begun already to do, and that which Mordecai had written unto them.

24 Because Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had devised against the Jews to exterminate them, and had cast the Pur, that is, the lot, to destroy them, and to exterminate them.

25 But when she came before the king, he ordered by that letter that his wicked device, which he had devised against the Jews, should return upon his own head: and they hanged him and his sons on the gallows.

26 Therefore did they call these days Purim, after the name of Pur; therefore, because of all the words of this letter, both for that which they had experienced thereby, and for that which had occurred unto them,

27 The Jews confirmed it as a duty, and took upon themselves, and upon their seed, and upon all such as join themselves unto them, so that no one should fail therein, that they would celebrate these two days according to their prescription, and at their appointed time, in each and every year.

28 And these days are remembered and celebrated throughout each and every generation, every family, every province, and every city; and these days of Purim will not pass away from the midst of the Jews, nor will their memorial cease from their seed.

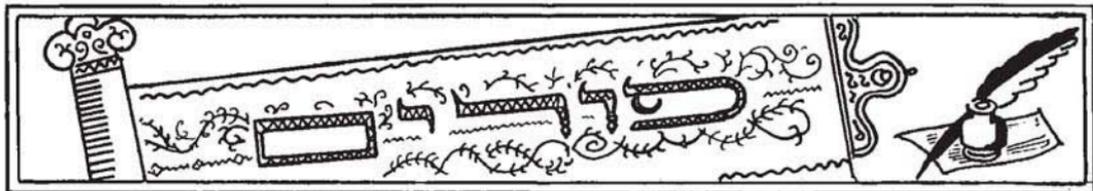
29 Then wrote Esther the queen, the daughter of Abichayil, with Mordecai the Jew, with all due strength, to confirm this letter of Purim the second time.

30 And he sent letters unto all the Jews, to the hundred and twenty-seven provinces of the kingdom of Achashverosh, words of peace and truth,

31 To confirm these days of Purim in their times, just as

**מנלח אסחר ט**

24 מִרְדֵּכַי אֵלֵיהֶם: כִּי הָיָן בְּדַמְדִּיקָתָא הָאֲנִי צַרְרָא קְרִי  
הַיְהוּדִים חֶשֶׁב עַל־הַיְהוּדִים לְאַבְדָּם וְהִפֵּל פּוּר הוּא  
כֹּה הַגִּזְלָל לְדַמְסָם וְלִאבְדָּם: וּבְכַאֵף לִפְנֵי הַמֶּלֶךְ אָמַר עַם  
הַסֵּפֶר יֵשׁוּב מִחֻשְׁבְּתוֹ הִרְעָה אֲשֶׁר־חֶשֶׁב עַל־הַיְהוּדִים  
36 עַל־דְּאִשּׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הַעֲצִים: עַל־כֵּן קָרְאוּ  
לְיָמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפּוּר עַל־כֵּן עַל־כֵּל־דְּבָרֵי  
הָאֲנִירָת הַזֹּאת וּמִהֲרָאוּ עַל־כֶּבֶד וּמֵה רִגְעָא אֵלֵיהֶם:  
27 קִיְמוּ וּבְגִל הַיְהוּדִים | עֲלֵיהֶם | וְעַל־יָרְעָם וְעַל־כֵּן  
הַגִּלְתִּים עֲלֵיהֶם וְלֹא יַעֲבֹר לְהוֹיֹת עֲשִׂים אֶת־שְׁנֵי הַיָּמִים  
28 הָאֵלֶּה כְּכַתְּבָם וְכּוּמְנָם בְּכֹל־שָׁנָה וְשָׁנָה: הַיָּמִים הָאֵלֶּה  
נּוֹכְרִים וְנַעֲשִׂים בְּכֹל־דְּדוֹר וְדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְרִינָה  
וּמְדִינָה וְעִיר וְעִיר וַיּוֹם הַפּוּרִים הָאֵלֶּה לֹא יִעָבְרוּ מִתּוֹךְ  
29 הַיְהוּדִים וּכְרָם לְאִרְסוּף מִיָּרְעָם: וְהַתְּכַתֵּב  
אֲסַחֵר הַמֶּלֶכָה בְּתִיבֵי־כֵתִיל וּמִרְדֵּכַי הַיְהוּדִי אֶת־כֵּתֵל  
5 תְּקַף לְקִים אֶת־אֲנִירָת הַפְּרִים הַזֹּאת הַשְּׁנִית: וַיִּשְׁלַח  
סְפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־שִׁבְעָא וְעֶשְׂרִים וּמֵאָה מְדִינָה  
31 מִלְּכֻת אַחַשְׁוֵרֶשׁ דְּבָרֵי שְׁלוֹם וְאַמֶּת: לְקִים אֶת־מִי  
הַפְּרִים הָאֵלֶּה בְּמִנְיָתָם כְּאִשְׁרֵי קִים עֲלֵיהֶם מִרְדֵּכַי הַיְהוּדִי



That these days of Purim shall not cease from among the Jews, nor the memory of them perish from their seed.

ESTHER, CAP. 9. 10.

מנחת אסתר ט. י.

Mordecai the Jew and Esther the queen had enjoined on them, and as they had confirmed for themselves and for their seed, the matters of the fastings and their prayers.

32 And the order of Esther confirmed these matters of Purim; and it was written in the book.

ואסתר המלכה וְכַאֲשֶׁר קִיְמוּ עַל-נַפְשָׁם וְעַל-יְרֵעֵם דְּבַרִּי  
 32 הַצּוּמוֹת וְעִקְרָתָם: וּמֵאִמֶּר אֶסְתֵּר קָם דְּבַרִּי הַפְּרִים  
 הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר:

CHAPTER X.

CAP. X.

1 And king Achashverosh imposed a tribute upon the land, and the isles of the sea.

2 And all the acts of his strength and of his might, and the exposition of the greatness of Mordecai, wherewith the king made him great, behold they are written in the book of the chronicles of the kings of Media and Persia.

3 For Mordecai the Jew was the second in rank after king Achashverosh, and great among the Jews, and acceptable to the multitude of his brethren, a promoter of good to his people, and speaking peace to all its seed.

א וַיִּשֶׂם הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ מִמֶּם עַל-הָאָרֶץ וְאֵי הַיָּם: וְכֹל  
 מַעֲשֵׂה חֲקָפוֹ וְנִבְרָתוֹ וּפְרָשְׁתֵּי נִדְלֹת מְרִדְכַי אֲשֶׁר נִדְלוּ  
 הַמֶּלֶךְ הַלְוֹאֲתָם כְּתוּבִים עַל-סֵפֶר דְּבַרִּי הַיָּמִים לְמַלְכֵי  
 3 מֶדְיָ וּפָרְסִים: כִּי וּמִדְּכַי הַיְהוּדִי מִשְׁנֵה לְמֶלֶךְ אַחַשְׁוֵרֶשׁ  
 וְנִדְלוּ לַיהוּדִים וְרָצִי לָרוּב אֶתְיוּ דַרְשׁ טוֹב לַעֲמֵי הַדָּבָר  
 שְׁלוֹם לְכָל-יְרֵעֵי:

Blessed art thou, O Lord our God, King of the universe, who dost plead our cause, judge our suit and avenge our wrong, who renderest retribution to all that hate our soul, and on our behalf dealest out punishment to our adversaries. Blessed art thou, O Lord, who on behalf of thy people Israel dealest out punishment to all their adversaries, O God, the Savior.

After reading the Book of Esther say:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם. הָרַב אַתָּה רִיבָנוּ  
 וְהַדָּן אַתָּה דִּינָנוּ וְהַנוֹקֵם אַתָּה נִקְמַתְנוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל  
 אוֹיְבֵינוּ נַשְׁשָׁנוּ וְהַנִּסְרָע לָנוּ מַצְרִיעֵנוּ: בְּרוּךְ אַתָּה יי הַנִּסְרָע  
 לַעֲמֵי יִשְׂרָאֵל מְכַל-צָרֵיהֶם. הָאֵל הַמּוֹשִׁיעַ:

The lily of Jacob rejoiced and was glad when Mordecai was seen in the purple. Thou hast ever been Israel's salvation, and their hope in every generation, to make known that all who hope in thee shall not be ashamed, neither shall any be confounded who put their trust in thee. Accursed be Haman who sought to destroy me; blessed be Mordecai the Jew; accursed be Zeresh, the wife of him that terrified me; blessed be Esther my protectress, and may Harbonah also be remembered for good.

שׁוֹשַׁנֵּי יַעֲקֹב צִהְלָה וְשִׂמְחָה בְּרֵאֲוֵתָם יְחַד תִּהְיֶה לָּהֶם  
 כְּרִיבֵי: תְּשׁוּעָתָם הָיְיָ לְנִצָּחַ וְתִקְוַתָּם כְּכֹל־דֹּד וְדוֹר:  
 לְדוֹרֵיךָ שֶׁל־כִּנְיָהּ לֹא יִבְשׁוּ וְלֹא יִכְלְמוּ לְנִצָּחַ כֹּל־  
 נְחוּסִים בָּךְ: אֲרוּר הַמֶּן אֲשֶׁר בָּקַשׁ לְאַבְדֵי. בְּרוּךְ הַיְיָ כִּי  
 הִיְיָדִי. אֲרוּרָה וְרַשׁ אִשֶׁת מַסְחִדֵי. בְּרוּכָה אֶסְתֵּר מִנְּהַ  
 בְּגָדֵי. וְגַם מְרַבּוּנָה וְכוֹר לְמוֹב:



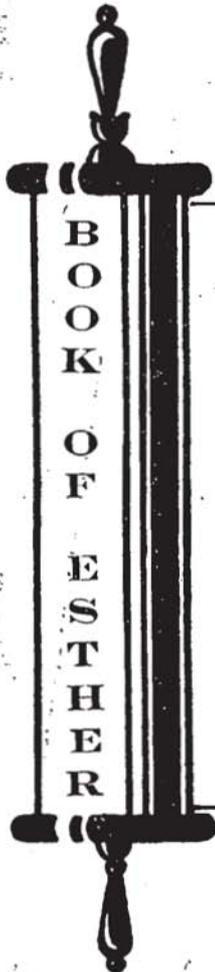
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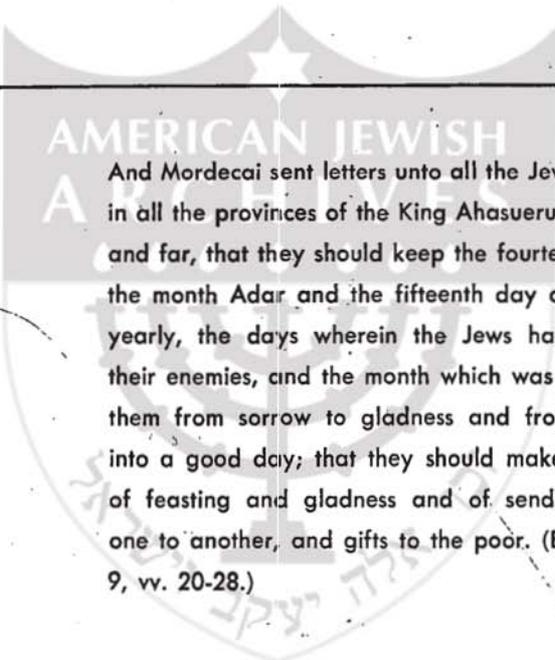
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# PURIM PORTFOLIO

by Joseph Greenstein



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And Mordecai sent letters unto all the Jews that were in all the provinces of the King Ahasuerus, both near and far, that they should keep the fourteenth day of the month Adar and the fifteenth day of the same, yearly, the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness and from mourning into a good day; that they should make them days of feasting and gladness and of sending portions one to another, and gifts to the poor. (Esther, chap. 9, vv. 20-28.)

Zionist Organization of America

1946

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issued Feb. 1946 by

**NATIONAL EDUCATION DEPARTMENT**

**ZIONIST ORGANIZATION OF AMERICA**

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New York 17, N. Y.

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**Zionist Organization of America**

**1946**

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## INTRODUCTION

Purim, symbolizing Jewish survival against the plottings and canards of Haman, the prototype of Hitler, has special significance in the present hour. The observance of Purim this year will help us, for a few moments at least, to forget about the misery, the blood-shed, the torment and the agony of our people. It will instill in us renewed courage and faith in mankind and give us the assurance that Am Yisroel Chay, that the plans of the modern Hamans will be frustrated, that civilization will prevail and the Jewish people will survive.

Perhaps the foremost lesson which Purim should hold for twentieth century Jewry, perhaps the most significant of its messages, is the one emphasizing the status of the Jewish people. In this respect the Jews of ancient Persia were hardly different from the Jews of medieval France, or recent czarist Russia, or contemporary Germany. Everywhere they were regarded as outsiders, interlopers, strangers — a people whose ways and manners and customs differ from the other peoples among whom they dwell. Such very difference was sufficient to set them apart, and to make them the objects of scorn, derision, persecution and pogrom. Haman and Torquemada and Chmielnicki and Hitler all observed the same truth: that Jews are in the physical and national sense disorganized and defenseless, and it was this lack of status which made them always the first victims.

Haman's plans did not succeed, but salvation was temporary. The Jews were rescued from Persia, and saved to undergo other trials elsewhere. Only Zionists recognize that the fundamental Jewish problem is this homelessness, this lack of status, this lack of national centrality. Queen Esther saved her generation, but upon her death people were again dependent upon the hospitality of the land, and subject to the whims of whatever new ruler or new government came into power.

Without doubt there are unsung Esthers and unhonored Mordecais in the ghettos and concentration camps of Europe. By their individual deeds and acts they have been enabled to rescue individuals, to save families, but the problem in its essence remains unsolved until it has been solved for the group—for the entire people. In every generation we have confounded our Hamans, often after great suffering. Today Jewry stands up before all the world and cries out against the injustice of it all. Why must this suffering be repeated in each new generation? Why must we always look for new saviors? True salvation for the Jews lies only within the means of the collective effort of the entire nation. Such autoemancipation is today going on in Palestine, and with our help will progress, making a home for the remnant in Europe who desire to go to Eretz Israel.

## I PURIM YESTERDAY AND TODAY

### THE STORY OF PURIM

The story of Purim has been preserved for us in the Megillah, or Scroll of Esther, which is read each year on the occasion of the gay holiday. The story deals with an episode in the life of the Jews who lived in Persia nearly two thousand years ago, under the reign of Ahasueras, known to history as Xerxes.

A powerful monarch, not accustomed to having his wishes disobeyed, Ahasueras became unduly excited when his queen, Vashti, refused his summons to appear before his guests assembled at a large banquet. Upon advice of his councillors he had Vashti banished from the kingdom, and sought a new queen. He resorted to the device of a beauty contest, and though the fairest maidens of all the land participated, his choice fell upon a Jewish girl, Esther, a cousin of Mordecai who also was her guardian.

In the meantime antagonism arose between the self-same Mordecai and Haman, the king's right-hand man and prime minister. The Jew, refusing to bow down before any other than God, angered Haman by failing to bend the knee whenever the latter passed. Due in large measure to this fact, Haman induced the king to authorize a decree ordering all the Jews killed.

While the prime minister went busily about his preparations for the mass execution, which included erection of the tallest gallows in the capital city of Shushan, which was reserved for Mordecai, there were other developments. Unable to sleep one night, the King ordered that his Chronicles be read to him, to pass the time. The records indicated that some time before a man by the name of Mordecai (the very one) had been responsible for saving the king's life, by revealing a conspiracy undertaken by a certain Bigthan and his co-plotter, Teresh. It was further indicated that Mordecai had never been adequately rewarded for his deed. Thereupon the king consulted Haman as to his advice for means of rewarding a certain man whom the king wanted to honor.

Imagining that the king had him in mind, Haman craftily suggested that the man the king had in mind should be dressed in regal clothes, seated on the king's horse and escorted around the city to demonstrate to the entire population the honor thus paid by the king. To his chagrin, Haman learned that the object of the attention was his arch-foe Mordecai, and the prime minister himself was compelled to lead the horse through the streets.

Haman hastened his plans for revenge, and cast lots to determine the day on which the extermination of the Jews would take place. The lots fell on the 14th day of Adar, and news soon spread throughout the city of the impending massacre. At this stage Mordecai informed Esther of what was happening, and asked her to intercede with the king in behalf of the Jews. Dramatically the queen invited the king and Haman to a private dinner, led the conversation with finesse, and concluded by denouncing the prime minister, revealing that she, too, as a Jewess, would be killed if the decree were fulfilled.

Ahasuerus was horrified to discover that he had almost lost his beautiful queen, and sent Haman to the very gallows which had been erected for Mordecai. Thus Esther served her people, the villain was properly punished, Mordecai was rewarded, and the king and queen lived happily ever after.

The 14th of Adar was marked a holiday called Purim, so named after the Hebrew word for casting of lots, whereby the date was chosen. Rejoicing, feasting, masquerading, and gift-giving have been highlights of the holiday's observance ever since.

## THE ROLE OF PURIM IN HISTORY

By Paul Seeley

Although Purim falls on the 14th day of Adar, so-called supplementary Purims are also celebrated on other dates by Jewish communities in various parts of the world commemorating Jewish redemption from the hands of the enemy. The following article presents an interesting historical survey of events in the last four centuries in which Jews miraculously escaped death and destruction.

The Purim festival, one of the most colorful in Jewish annals, keeps alive the story of how Haman, the Hitler of ancient times, was frustrated in his plot to destroy the Jews of Persia in the fifth century before the Christian era. In the light of Jewish history, the pages of which are studded with tragedies, it is quite natural that the Jews of other countries at other times should have instituted their own Purims to record for later generations the dangers which had been averted by their forefathers. Consequently there are many places in the world where Jews celebrate two Purims, one on the 14th of Adar in the Hebrew calendar (March 17th this year), the day which tradition tells us the intervention of Queen Esther with King Ahasuerus (Xerxes) foiled Haman, and the second on some other day which commemorates Jewish redemption from the hands of a human enemy or from a natural calamity.

The number of such extra Purims has been variously estimated as anywhere from 20 to 100. And their names—Earthquake Purim, Purim of Bandits, Gunpowder Purim, Purim of the Christians, Plum Jam Purim, and French Purim—are as bizarre as the events they commemorate are interesting.

GUNPOWDER PURIM recalls a gunpowder magazine explosion at Vilna in 1804 in which 31 persons were killed and the home of Chief Rabbi Danzig wrecked. By a miracle, the rabbi and his family escaped uninjured and so he established a special purim on the 15th day of Kislev, 10 days before Chanukah. Plum Jam Purim dates from 1731. Just four days before the regular Purim that year a Christian girl in Bohemia became ill after eating some plum jam purchased from a Jewish grocer. Other members of the family also took sick and the father died. The burgomaster ordered the arrest of the Jewish grocer on a charge of poisoning. But it was soon established that the man had died of tuberculosis so the grocer was freed. And in memory of the event he established Plum Jam Purim.

In Bulgaria the Jews celebrate the PURIM OF THE POISONED SWORD on the 9th and 10th days of Cheshvan in commemoration of an event in 1807. The governor of the city of Vedan, a noted swordsman, challenged one of his officials to a duel. The latter used a poisoned sword and the governor, who lost the duel, became critically ill. Since the duel had been fought in secret, the cause of the governor's illness was a mystery, but his physician, Chacham Bashi, who was also chief rabbi, diagnosed it as poisoning and declared the governor would die. The population then began to whisper that Jews had poisoned the governor and must therefore be destroyed. The governor, however, got wind of the plot and from his deathbed exculpated the Jews from blame.

On the Greek Island of Chios Jews celebrate the PURIM OF THE BAKER WOMAN in honor of an event that occurred in 1820 during the Greek revolt against Turkey. A Jewess who lived in one of the bastions of the city's fortified walls set up a stove during the siege and began baking bread. As she was putting the bread into the oven she accidentally rested the glowing end of her shovel near a cannon, the fuse of which took fire, causing it to explode. This awoke the Turkish soldiers who were able to repel a Greek sortie as a result of the Jewess' act. Purim of the Bandits keeps alive the memory of the narrow escape of the Jews of Adrianople in 1786 when the city was attacked by an army of mountain brigands. Although they were repulsed, the Jewish inhabitants were accused of collusion with the bandits because the latter had captured the Jewish quarter and attacked the rest of the city from that stronghold. In appreciation of their deliverance the rabbis ordained the Purim of Bandits.

The FRENCH PURIM is observed by Jews at Ancona, Italy, in memory of deliverance after almost a week's terror during the Napoleonic wars late in the 18th century. During this week, until French soldiers could arrive to save them, the synagogue was invaded, the Ark was pelted with stones and preparations were made to burn the ghetto. When the French troops arrived, many Jews were in their ranks. They heard of the danger facing their fellow Jews and hastened to them. They dispersed the attackers and, tearing the yellow badge of shame from the heads of the Jews, replaced it with the tricolor cockade. In Persia, where the original Purim began, the Jews also celebrate the Purim of the Converted Slaughterer on the 2nd day of Cheshvan. Sometime during the 13th century a Jewish ritual slaughterer was apprehended selling non-kosher meat and deprived of his position. In retaliation he turned Moslem and spread the rumor that Jews had blasphemed against Mohammedanism. The result was that the Jews were given the alternative of conversion or death. They accepted the former but before they could be converted the proselyte became ill and on his deathbed confessed to the city fathers that he had lied. Thereupon the Jews were permitted to remain in their own faith.

CAIRO PURIM takes us back to the 16th century. Ahmed Shaytan was then Turkish high commissioner in Egypt, and a Jew, Abraham de Castro, was director of the Egyptian mint. When Ahmed rebelled against the Turkish sultan and tried to make Egypt independent, Castro was ordered to issue coins stamped with the name of Ahmed, instead of the sultan. This he refused to do because he was loyal to the

Sultan, and he fled to Constantinople. In retaliation Ahmed ordered his followers to plunder the Jews and threatened them all with death unless they raised a huge sum of money by a fixed date. But Ahmed's treachery to his sultan also exposed him to treachery in Egypt and in the course of a sudden rebellion he was captured by a mob and beheaded. The day on which this miraculous delivery occurred was the 27th day of Adar, 1524, which has since been observed as Cairo Purim.

The Jews of Chirak, Persia, celebrate an interesting Purim on the second day of Heshvan. The story as told in Persian-Jewish literature of the 13th century is as follows:

Aba Alchasan was a Jewish ritual slaughterer and meat seller of Shirak. At one time there was a suspicion that on Rosh Hashonah he was selling trefe meat which he represented as kosher. The suspicion was so strong that although Alchasan was considered a pious man he was forbidden to function as a ritual slaughterer and a general prohibition to Jews against buying meat from him was issued.

That the suspicion was probably justified is evidenced by the fact that shortly after the slaughterer was punished in this fashion he became a convert and began to harass the Jews.

Since the inhabitants of Chirak were pious Mohammedans, to whom the reviling of their religion was the greatest of sins, the slaughterer convert spread a rumor that the Jews had blasphemed against the Mohammedan faith. This aroused the Mohammedan population to such an extent that the city fathers issued a decree that all Jews be killed unless they went over to the Mohammedan faith.

The Jewish population capitulated and all became converts. But in the meantime the slaughterer's conscience had begun to bother him. In a short time he became ill and died. Just before the end he called representatives of the city government to his bedside and swore before them that the Jews were innocent and that he had invented the whole story about their having blasphemed against the Mohammedan faith.

Whereupon the authorities issued an order permitting the Jews to return to their own belief. Ever since then the Jews of Chirak celebrate a Purim in commemoration of the event.

There are many other such Purims, for the lesson derived from the story of Purim, that a special Providence stands guard over the destiny of the Jewish people, has so deeply impressed itself upon the consciousness of the Jews that throughout the ages and in many lands they have applied the name of Purim to marvelous redemptions from danger. And the name of Haman, the villain of the Purim story, has become the Jewish symbol for Jew-baiter. In ancient times it was Antiochus Epiphanes and Titus. In modern times it is Hitler and his Satellites. Oddly, enough, however, not one of these extra Purims occur on the actual date of the traditional festival.

The existence of these imitation Purims justifies the assertion that every day is Purim and not, as an old Jewish ditty says: "Today is Purim, tomorrow is not."

## THE LESSON OF PURIM

By A. Almi

The Persian Empire, as the Book of Esther tells us, extended from India to Ethiopia over one hundred and twenty seven provinces in which lived many races and nationalities. They differed from each other in religion and in ways of life and made up a veritable babel of languages, gods, customs and ideas. Many of the subject nationals of the Persian Empire settled in Persia proper, some of them in the Persian capital. And yet the chroniclers of these days fail to record any riot by the indigenous Persians against the "aliens."

Haman, the Prime Minister of Persia, incidentally himself not a pure Persian, charged the Jews with being different from the others, with obeying peculiar laws and practicing peculiar customs. It was a political rather than a religious accusation. Religious antagonism to the Jews would be more conceivable in view of the basic conflict between the monotheism proclaimed by Judaism and the polytheism of the pagan religions. Moses understood it and refrained from proclaiming the Ten Commandments in Egypt, although he lived many generations after Abraham first attained the knowledge of the One God. Moses waited until the Hebrews left Egypt before issuing the Tablets which gave substance to the principle of monotheism, evidently feeling that his people's position in Egypt would be aggravated if the Ten Commandments were given in a land teeming with thousands of deities.

When the Jews attained political independence the pagan empires of Assyria and Babylonia—and later of Rome—vented their main fury on the monotheistic principle of Judaism, and in their attacks on the Jewish state sought first of all the profanation and the destruction of the Temple at Jerusalem. Unable to think in abstract terms, the pagans thought that by destroying the physical home of Jewish religion they would also destroy its spiritual essence. They could not conceive of a people living in a mere idea, a principle devoid of any physical embodiment. They could not believe that a faith could outlive its physical center or that a nationality could survive the destruction of its political state.

In the Persian Empire, as in Egypt before, the Jews found themselves surrounded by polytheistic and pluralistic faiths and concepts. True enough, by that time there had already crystallized itself in Persia the religion of Zoroaster which believed in two powers in the universe—the Power of Light and the Power of Darkness. This dualism was nearer Judaism than the polytheism of other religions, but yet there was in it material for religious antagonism towards the Jews. One could perhaps concoct an argument that Jews were on the side of Ahrimon, the god of darkness and evil and that they were weakening the power of Ahura-Mazda, the god of light and justice.

But Haman's charges were mainly of a political nature: Jews have their own peculiar laws and customs; they are scattered among the nations and do not mix with them. We hear the same arguments from modern anti-Semites, we hear them even in America where there are so many peoples, cultures and languages. And yet these accusations are levelled only against the Jews and not against the French, the English, the Swedes, the Russians or Italians and others who have national states of their own overseas and who could more plausibly be accused of being loyal to an alien state and therefore not sufficiently loyal to America.

Why then is this charge of separate laws and customs levelled against the Jews who have no state of their own. The answer to this question is to be found in the story of the Book of Esther, in the Land of the Persians and the Medes. It is there that hatred of the Jews was first formulated into a plan for complete extermination of the Jewish population. The subject peoples of the Persian Empire in their great majorities remained in their places enjoying national and religious autonomy in their territories and living as the equals of other races and nationalities, just as the races and nationalities live today within the British Commonwealth of Nations.

But the Jews, scattered among the nations as they were, were different. How could such a people live? The others could not understand it. The pagan, as has already been said, could not conceive of an idea without a body, he could not think in abstract terms. For that reason they could not understand how a people could go on living without a territory or a political state. This mentality of the pagans was inherited by the anti-Semites of later days and even by our own assimilationists. But while the anti-Semites argue that the Jews, scattered as they are, must have a secret state somewhere, a state within a state, a "kahal" or an "International" and are therefore dangerous, our assimilationists claim that since we have no state we are nothing more than a religious community, and that since we are only that, we do not need a state either in Palestine or anywhere else.

But our anti-Zionists are influenced by fear more than by ideological thinking. They are afraid that as soon as Jews acquire a state, that very fact will throw a shadow over their Americanism, their French, British, Turkish—or what have you—loyalties . . . They are afraid—we now speak of our American Jewish anti-Zionists—that their loyalty to America will be questioned if they show a warm feeling towards Palestine. They fear they will be suspected of dual allegiance and perhaps of liking Palestine more than America . . . It does not even occur to them to ask why such suspicions are not raised against the Italians, Russians, Frenchmen, Englishmen, Swedes, Poles or other members of other races who make up the aggregate of American cultures, faiths, speeches and colors . . .

To our assimilationists anti-Zionists it does not seem to occur that it is precisely because the Jews have no state of their own that our enemies can repeat the charges of Haman and that they will keep on making those charges so long as we have no Jewish territory. Our enemies believe, or pretend to believe, that a people which has no land of its own must have somewhere a secret state where its national aspirations and ideas find expression. The Protocols of the Elders of Zion were fabricated just because people think that the Jews must have something like a secret organization to take the place of a state with normal people, and that in that secret organization the Rothschilds work with the Troztkys for the subjugation of the world to the Jews.

No matter how many times we may prove these allegations to be false and ridiculous, it will not do any good, and new "proofs" of a Jewish world conspiracy will be manufactured instead of the old and discredited ones. In fact, even the Protocols long discredited by scholars and statesmen, are still being widely distributed and read. Even certain educated non-Jews are inclined to believe their authenticity. People simply cannot understand how Jews can live without something

to take the place of their political state and, since they do not see it, they imagine there is a secret organization. They know that besides the Bible, the Jews have the Talmud and the Zoahr and other "mysterious" books—mysterious because the Gentiles cannot read them and do not know what is in them—and they are sure there must be some mysterious Jewish international council, some Sanhedrin or Kahal which issues orders to Jews and which they obey.

If our own anti-Zionists were to give this matter a thought, if they were to appreciate this mentality of some non-Jews, they would realize that a Jewish state in Palestine whose existence and whose functions are public knowledge would set at naught those very suspicions and misconceptions among non-Jews which give rise to such fables as the Protocols of the Elders of Zion. It is only a Jewish commonwealth in Palestine which can make us the equals of other Americans who have homelands overseas.

### THE OLD MEGILLAH AND THE NEW

"It is good to die for one's country." These words were uttered by the valiant Joseph Trumpeldor when he lay dying mortally wounded in an Arab attack on Tel Hai. They are now repeated by thousands of heroic young men and women of the Palestine Yishuv who are fighting shoulder to shoulder with the forces of the United Nations in defense of democracy.

Trumpeldor died in the service of his people and of Eretz Israel three days before Purim, on the 11th Adar, 1920. Every Purim, therefore, the memory of Trumpeldor is commemorated with special services in Tel Hai and throughout Palestine.

Among the most important aspects of the cultural life of Eretz Israel are the national and religious festivals. It is the festivals—testimonies to the historical unity of the Jewish people, linking generation to generation—which chiefly help to fashion the character of life in the Yishuv.

In the creation of new forms of existence in Palestine, two tendencies prevail. The one lays emphasis on the adherence to Jewish traditions as part of the Jewish religion, which has been the main factor in preserving the Jewish people throughout the centuries of dispersion. The other looks rather to the future than to the past, seeking to create new values in place of the old. The problem of effecting a synthesis between the two points of view has received considerable attention.

In regard to the festivals, here too the two tendencies are revealed, and differences of opinion still exist as to the manner in which some of them should be observed. As far as these festivals are concerned which commemorate outstanding events in Jewish history or are bound up with the agricultural life of Israel in Biblical days, the problem of the form their observance should take hardly exists today. Thus the Yishuv is more or less agreed on the manner in which Passover, the festival of national freedom, Succoth, the festival of the gathering of the harvest, or Hanukah, the Feast of Lights commemorating the heroism of the Maccabees, should be celebrated, and the form of their observance has assumed an individual character in Palestine.

## THE MEGILLATH ESTHER

But Purim is in a different category. There are divergencies of opinion concerning its significance and hence the manner in which it should be observed. The Megillath Esther as in itself a peculiar appendix, as it were to the Holy Book. There are those who see in it reference to a galuth existence and to a galuth atmosphere in the life and spirit of the people. The affair at the Court of Ahasuerus, the shtadlanuth of Mordecai, the spirit of assimilation among the women of the court, the attitude of Esther who "had not shewed her people nor her kindred," are, they feel, all manifestations of a Galuth outlook on life.

But at the same time there are those who see in the Book of Esther references to a certain national pride and self-respect: in Mordecai who would not bow down to Haman, in the proud spirit of the Jews and in the injunction of Mordecai to "gather themselves together and to stand for their lives."

But, whatever views may exist among certain Jews, the Jewish people as a whole have taken Purim to their hearts. It is a happy festival, but more than this, it satisfies two very real, if subconscious, desires among the Jews in the Galuth: the desire for a miracle to occur and to change the dreary tenor of Jewish life, and the desire to witness the vanquishing of the enemy. And thus both in the Galuth and in Palestine, Purim more than any other festival is celebrated with joy and even frivolity. In the Galuth the Purim shpiel—the origin of the Jewish theatre—was one of the most popular features of all the festivals for many centuries; it was an expression of a spirit of real jollification unfettered by ritualistic observance. And in Palestine the Jews created the Purim Carnival which brings thousands into Tel-Aviv every year to see its pageantry and its colour and to participate in the free and untrammelled gaiety that pervades the streets.

## MEGILLATH TRUMPELDOR.

In the colonies of Palestine to-day Purim has a new significance. For it was during the week of its occurrence, on the 11th Adar, 1920, that Joseph Trumpeldor made his heroic stand against the Arabs at Tel Hai, which ended in his death. This event, so memorable, the anniversary of which is marked by Zionists all over the world, is of even greater significance to the labour element in Palestine than to others; for Trumpeldor was one of the great labour pioneers of the Yishuv and it was through his efforts that the Histadruth—that amazing organization of workers—was created in 1920.

And so in the colonies of Palestine the celebration of Purim has taken on a new form. Two megilloth are read: the megillath Esther, centuries old in time, yet new in the freshness of its telling and its appeal to the reader of to-day, and the later—much later—megillath Trumpeldor, telling a tale of courage and devotion; and giving inspiration to thousands who came after him and for whom he paved the way in a new form of life.

Trumpeldor's last words before his death were: "It is good to die for one's country." They were the words which conveyed a message in direct contradiction to their literal interpretation. They expressed in fact the conviction for which Trumpeldor had always stood: "It is good to live for one's country." He was a man who loved life, who loved humanity, who loved action, and who loved,

above all, his people; and his love for all of them found a synthesis in his life and work—and death—in Eretz Israel. Small wonder then that he has become a national hero, and that the anniversary of his death is commemorated every year in Palestine. Meetings and celebrations are held, special Trumpeldor publications regularly make their appearance, a memorial service is held at Tel Hai. The memory is indeed alive in the minds of the Yishuv, no less, if not more than that of Purim during the period of the festival. It is, however, stronger in the Kvtzoth and other labour settlements than in the towns, where the mirthful spirit of Purim prevails.

But it is more than possible that with time the two commemorations will blend into a natural, although seemingly unnatural, unity. They are commemorations which spring from two widely different sources: the one entirely joyous in character, the other tinged with tragedy and sorrow. But out of joy and sorrow the Yishuv was born. Laughter and tears were present at its birth, in its travail it rejoiced. Is it not possible that joy and sorrow will once again be united in Palestine in an old-new festival during the month of Adar?

## PURIM IN PRE-WAR PALESTINE

Before the outbreak of the war, Purim was celebrated in Palestine with pageants and colorful ceremonies, reflecting the true spirit of the holiday. Nowhere is Purim observed on a grander scale than in the all-Jewish city of Tel Aviv.

The following is a vivid portrayal of the manner and spirit in which Purim was celebrated in Tel Aviv during peace time, when the special events attracted many thousands of tourists from America and other parts of the world. The Yishuv looks forward to renewing the celebrations.

## TEL - AVIV

The air was really full of pleasant excitement, and not only on the day of Purim itself, but the day before and after,—in fact, though Purim fell on Monday night and Tuesday, the spirit of Purim began to be felt the Saturday before and kept on till the Saturday after. Tel-Aviv was a veritable sea of humanity. Tourists, and guests, participants in the Maccabiade had gathered together in their thousands. Jewish children of all ages ran in and out of the crowds of men and women belonging to the Yishuv and of men and women from many different countries. Bearded Jews, with the traditional "payoth" rubbed shoulders with Arabs in Tarbushes and veiled Moslem women from Jaffa, Ramleh and the neighborhood, all, apparently taking equal share in the general celebrations. There must have been about 150,000 souls thronging the streets, overflowing the balconies and roof-tops and even climbing the scaffolding of unfinished buildings to watch the Purim Procession pass by.

Hundreds of brilliant electric bulbs outlined the front of the City Hall in flat shining columns, a great cluster of light hung over the centre of Allenby Road, Tel Aviv's chief street, and electric bulbs formed the top and bottom of the nearby arches that spanned Allenby Road and were covered with gay, bright coloured figures marching in a joyful, curving procession of their own. At the other end of Tel Aviv on the large hill, a tremendous stage rose in next to no time. The back of it was painted to represent a colourful Oriental structure—the "Palace of Esther" herself. Thirty thousand people, at least, stood on the hill and watched each time one of the various performances sponsored by the city was performed on the great stage. During its short life, in fact, the Palace of Esther became a very important place to all of Tel Aviv. It seemed as substantial and familiar as any old established landmark, and thousands upon thousands of people poured into it in seemingly endless streams, and doubtless found themselves learning many things they had never before known about the geography of Tel Aviv's remotest sections.

Monday evening was ushered in by the reading of the Megillah at the Great Synagogue. The reading was measured and pleasant and adequately transmitted by loud speakers to the large crowd that filled the streets outside the synagogue. It was fortunate that the sounds were heard clearly, for half the small boys of Tel Aviv were assembled in the roadway, eagerly awaiting Haman's name as the signal to set off fire crackers. Immediately after the close of the Megillah, people began to rush to the Palace of Esther where the story of Purim was gayly acted, with song and dance and what not.

Tuesday morning the Palace of Esther belonged to the children of Tel Aviv. They dotted the hill in a bright pattern of many colours that gleamed beautifully under the flawlessly, translucently blue sky, and that seemed even brighter in contrast with the snow white of the apartment houses all about and the faint blue of the far away sea. Every one listened breathlessly to the loud speaker telling the story of Purim in a cleverly juvenilized version where the king at last angrily shouted to Haman "go hang yourself" and so Haman "got what was coming to him." All the important scenes of the story were illustrated by large, delicately coloured pictures bound together to form a tremendous book. The book stood in the middle of the stage and its leaves were turned at appropriate moments by brightly dressed page boys.

One of the happiest recollections of this Purim in Erez Israel was the untrammelled enjoyment of the youngsters which burst forth in the streets, in the squares, in schools and at the children's parties. I remember how much it impressed me when, coming into Allenby Street from a side turning, I was seized and swept off my feet into a wild "Horra" in which children and adults mingled with merriment and laughter.

The most important public event of Purim, the Carnival, had no connection with the Palace of Esther. It took place Wednesday afternoon and proceeded along the main streets of the city. Straying from the "Tarucha" the Levant Fair

grounds where it had assembled, the Carnival procession which consisted of scenes from Jewish History and from every day life in the country not lacking in humorous quips and parodies, wound its way along the gay streets. Although a light rain—rare occurrence at that time of the year—began to fall, the ardour and the spirits of the great multitude were by no means diminished. Away up at the Tarucha, Purim revels were in full swing. The Purim Play, portraying the deeds of our forefathers in Shushan in the days when Ahasuerus reigned from India to Abyssinia was visited by thousands of people. At the "Mugrabi" Tel Aviv's Opera House, the Purim Carnival Ball sped on the rejoicings.

Purimtime in Erez Israel is very beautiful. In the evenings, the soft mild air is scented with the perfume borne down from the orange groves, the sky is strewn with a million stars and every individual, stranger and resident alike, can experience in equal measure the great joy of celebrating a happy Festival on the soil of the Jewish Homeland . . .

#### HAIFA

Walking down Balfour Street on Erev Purim we see crowds swarming to the square in front of the Technical College. As we approach we listen to the familiar strains of the Megillah—a never-to-be-forgotten effect in the cool spring evening. The square itself is crammed tight with a crowd of old and young, children of all ages, shapes and sizes predominating. Inside the Technion the favoured few listen in comfort—outside, this enormous overflow meeting feels no less the joy of the festival. After the Megillah comes the traditional Purim song which generations of Jews have sung —

"Shoshanat, Ya'a-a-kov,  
Tzahalah vesame-e-e-chah!"

The Lily of Jacob rejoices and is merry. Only here in Palestine do we find the real rejoicing, the true merriment.



## II PURIM LAWS, CUSTOMS, LORE

### THE LAWS FOR PURIM

PURIM (CASTING OF LOTS), is celebrated on the 14th day of Adar, and in leap years on the 14th day of the second Adar by the reading of the Scroll of Esther, by festivities at home, exchange of gifts and aid to the poor. Of all Jewish holidays, Purim alone is the product of Jewish life in the Diaspora. It makes a strong appeal to the Jewish people because it deals with a problem old in origin but ever new in application. Purim symbolizes to the Jew the hope that he will be victor over his enemies and that the spirit of bigotry will yet disappear from among men.

The spirit of Jewish festivity is best maintained through the family. To bring the significance of the holiday closer to the Jewish home, Purim, in addition to the special services in the Synagogue, is celebrated by a family dinner (Seudah) which begins before sunset on the eve of the 15th of Adar. Briefly the Laws for Purim are:

#### THE LAWS FOR PURIM

1. The Shabbos before Purim is known as "Parshas Zachor"—the Shabbos when we re-read as the Maftir portion, the paragraph reminding us not to forget what Amalek did to our fathers after the Exodus from Egypt—when they attacked our fathers when they thought they were safe—to remember at all times that the Lord will save us from Tyranny and oppression and persecution if we obey the Torah.

2. The day before Purim is "Taanis Esther"—a fast day to commemorate the fast which Esther and all the Jews observed in their appeal to the Almighty for rescue.

3. The MEGILLAH—the Scroll of Esther—is read in the synagogue immediately after Maariv, with the appropriate blessings and in the traditional tune.

4. It is customary to give 3 half-dollars before the reading of the Megillah, which money is distributed to the needy. They correspond to the half-shekel which was donated for the purchase of the public offerings in the times of the Temple. Three half-shekels are given, because in the section about "Teumah" (contributions) the word "Terumah" occurs thrice. Remember your Chumush?—if not, look it up.

5. A mourner must hear the Megillah even during the week of Shiv'ah.

6. On the morning of Purim, early services are preferable. Three men are called up to the Torah—the portion being from the 17th chapter of Sh'mos—verses eight to sixteen at the conclusion of the Sedrah of "B'shallach." Later we will take the Bible and see what these verses tell. After the Sefer Torah has been returned to the Ark, the Megillah is read. Tefillin are not removed until after the conclusion of the reading of the Megillah.

7. It is the duty of every man, woman and child to hear the Megillah read on the eve of Purim and also in the morning.

8. Gifts — known as "Sh'lach Monos" (sending of gifts) must be given to everybody. Each person must send at least 2 presents to one person. These "presents" are really "portions" of food—and usually consist of prepared foods or delicacies. In addition, each person must give 2 gifts to 2 poor people—that is a present to each, *Matanos L'evyonim*—Gifts to the Poor.

9. The Purim feast is held before sundown on the 14th day of Adar. The meal should be started while it is still daytime—but it may be continued until as late as desired.

10. Although Purim is a "half-holiday," and work is permissible, only those duties should be performed which are absolutely necessary.

11. The 15th day of Adar is called "Shushan Purim," in memory of the fact that the Jews of Shushan, the capital of Persia, celebrated Purim a day later. It is also a 'half-holiday.' "Al HaNissim" is not said, however, and marriages are permitted but they are not permitted on Purim itself, because we do not mix one "Simchah"—joyous event—with another.

### PURIM CUSTOMS AND LORE

A. "Everything goes"—it has become almost proverbial that on Purim the sky's the limit. Even masquerading, such as men appearing in women's attire and vice versa (strictly forbidden in Deuteronomy 22:5) is generally overlooked on Purim.

B. Mahazit Ha-Shekel (half-shekel) reminiscent of the Shekel (the dues Jews paid to the Temple). In the same spirit that motivated the exchange of "Shalach Monos" and the sending of gifts to the poor, Jews have instituted the custom, for the eve of Purim, of making a charity collection in the Synagogue before the reading of the "Megillah."

C. "Adloyoda" a recent term, coined in Palestine, for a Purim Carnival. (Palestine has been the inspiration for practically every Jewish custom of recent birth, such as the "Oneg Shabbat", etc. Palestine creates; we of the diaspora follow.)

Adloyoda comes from the traditional Purim motto which says that on this festival one should drink Ad Lo Yoda (till one knows not the distinction between Baruch Mordecai (Blessed be Mordecai) and Arrur Haman (Cursed be Haman).

D. Haman-Taschen—three-cornered Purim cake. "Mon" (the Hebrew for the Biblical "Manna") in Yiddish means poppy seeds—which is what the Taschen (in German: pockets) of the Hamantaschen are filled with.

E. Megillah—The Scroll of the Book of Esther. Read at the evening and morning Purim services in the synagogue. The word Megillah comes from the Hebrew root "Galol" meaning "to roll," since it is rolled together. There are five Megillot: Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther.

A Megillah in the vernacular is any written composition which is unduly long or verbose. Megillah is also the name for a tractate of the Talmud, dealing with the history and observance of Purim.

F. Purim and Marriage—The Talmud speaks of Purim collection for brides' dowries. It was a prevalent mediæval custom for a bridegroom to read the Megillah at services. In Jerusalem, brides and grooms make certain to exchange gifts or felicitations on Purim.

G. Kreplach (small dough pouches containing chopped meat)—Traditionally, there are three special days upon which Kreplach are eaten—each associated with some kind of beating and banging.

1. Purim—when Haman is beaten.
2. Hoshannah Robboh—when there is the "beating of the willow."
3. Erev Yom Kippur—the eve of the Day of Atonement, which day has the beating of the heart in prayer.

H. Blot Out Haman—the custom of hissing, stamping, etc., at the mention of Haman's name during the Megillah reading is well known; and traces its origin to the French and German Jews of the 13th century who reasoned thusly: 1. the Bible contains the injunction "Thou shalt blot out the remembrance of Amalek completely" (Deuteronomy 25:19). 2. The Midrash elaborates this passage to include "even from woods and stones." 3. Then since Amalek was generally recognized as the fore-runner of Haman and his ilk, they introduced the symbolic practice of inscribing Haman's name on two stones and striking them together vigorously so as to literally "blot it out." Ultimately only the noisemaking remained.

I. Taanit Esther—The Fast of Esther. Pious Orthodox Jews fast on the day preceding Purim, the 13th day of Adar, because that was the date originally set aside by Haman for the massacre of the Jews. It is termed Taanit Esther for it was she who then first proclaimed it.

J. Special Purims—certain fast and feast days are observed in many communities to commemorate local or individual happenings. In imitation of Purim, a "Megillah" of the event is usually read, prayers recited, etc.

There are the Purims of Cairo, Florence, Naibonne, Rhodes, Tiberias, etc. (have the pupils look them up). For example: Purim of Abraham Danzig, known as the Powder Purim. It is observed annually by the family of Danzig on the 15th day of Kislev, as a memorial of the explosion of a powder magazine at Vilna in 1804. At that time, many were killed, but Abraham and his family, though wounded, escaped death.

K. Although Esther, the heroine of the Purim story is traditionally supposed to have been selected as Queen when she won the first recorded beauty contest, some rabbinical commentators held that she was 74 years old when she became Ahasuerus' consort.

L. Because of this rabbinical reasoning, the Hebrew equivalent of Esther is Hadassah, the Hebrew numerical value of which is 74.

N. The name of God is not mentioned even once in the book of Esther.

O. Although Purim is a joyous festival, marriages do not take place on that day because of the statement: "We don't mingle happiness with happiness."

P. In the great code of Maimonides it is written that in the days of the Messiah the only sacred books which will be still remembered will be the Pentateuch and the Scroll of Esther, which is read on Purim.

Q. There is an ancient tradition that a Babylonian scholar of the third century B.C. E. Rabbi Samuel Bar Shilath, who was a highly esteemed teacher of children in his day, was descended from Haman, the Purim villain.

R. Plays dealing with the story of Esther were very common in the Europe of the Middle Ages, but they were written by Christians, not Jews and were performed by members of the clergy.

S. In some parts of the world, extremely Orthodox Jews eat turkey on Purim in memory of King Ahasuerus. Turkey reminds them of Ahasuerus because the turkey is called "tarnegol hodu" (rooster of India) in Hebrew, and Ahasuerus is reputed to have ruled from India to Ethiopia.

T. Joseph Judah Chorny, Russian-Jewish traveler of the last century, relates the following concerning the Jews of Caucasia; On Purim, when the men return home from reading the Scroll of Esther in the synagogue, the women prepare a black piece of wood in the kitchen. When the man comes into the room, he asks his wife what it is, and she says, "It is Haman." At once the man gets angry and begins to scream at his wife that she should burn it. After kicking it, they all throw it in the fire.

U. Purim, in the Sephardic quarter of Jerusalem, is a day of eating sweetmeats. The Jewish confectioners make all kinds of images for this festive day. One can see them selling, for example, the Messiah on a donkey, Elijah with a trumpet in his hand, and Haman hanging on the gallows. Because sweet things are so popular on this day, the Arabs have called this Jewish holiday "the festival of sugar."

V. In the days of the Second Temple, the day preceding Purim, that is, the thirteenth of Adar, was also a holiday. It was known as "Nicanor Day," and commemorated the defeat of Nicanor, the general of Antiochus Epiphanes, by the famous Judas Maccabeus (161 C. E.). Nicanor Day, after the destruction of the Temple, gradually disappeared—after the seventh century we hear nothing about it—but Purim became more and more popular as the centuries rolled by.

W. The Scroll of Esther, which is today read during the evening and morning of Purim, was originally read only once—during the daytime. Joshua ben Levi, great Jewish scholar of the third century C. E., is the rabbi who introduced the reading of the Megillah on the eve of Purim.

X. The Jewish "Purimspiel" is really something recent—making its appearance about the beginning of the eighteenth century.

Y. Mordecai ben Hillel of Nuremberg, one of the greatest rabbis of medieval Germany, makes the following striking statement concerning the Purim festival: The day of Purim is as great as the day on which the Torah was given to Israel.

### A PURIM LEGEND

"There is a legend told of Mordecai's faith and trust in the Almighty. As Mordecai was on his way home from the king's court after Haman had informed him of his sinister plans concerning the destruction of the Jews, he met a group of Jewish children returning from school. He approached the children and asked them what Biblical verses they had learned that day.

"Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh," said the first.

"Let them take counsel together, but it shall be brought to naught; let them speak, but it shall not be carried out, for G-d is with us," said another.

When Mordecai heard these verses, he felt greatly reassured, and was confident that the Jews would be saved."



## III PURIM - THE JEWISH PROBLEM AND ITS SOLUTION

### ANTI - SEMITISM

By Theodore Herzl

I believe that I understand Anti-Semitism, which is really a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar sport, of common trade jealousy, of inherited prejudice, or religious intolerance, and also of pretended self-defense. I think the Jewish question is no more social than a religious one, notwithstanding that it sometimes takes these and other forms. It is a national question, which can only be solved by making it a political world-question to be discussed and settled by the civilized nations of the world in council.

We are a people—one people.

We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve only the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers; and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering. The majority may decide which are the strangers; for this, as indeed every point which arises in the relations between nations, is a question of might. I do not here surrender any portion of our prescriptive right, when I make this statement merely in my own name as an individual. In the world as it now is, and for an indefinite period will probably remain, might precedes right. It is useless, therefore, for us to be loyal patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace . . .

But I think we shall not be left in peace.

Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Those Jews who were advanced intellectually and materially, entirely lost the feeling of belonging to their race. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation; would have to provide for the duration of our political well-being; and even a Bismarck could not do that.

For old prejudices against us still lie deep in the hearts of the people. He who would have proofs of this need only listen to the people where they speak with frankness and simplicity; proverb and fairy-tale are both anti-Semitic. A nation is everywhere a great child, which can certainly be educated; but its education would, even in most favourable circumstances, occupy such a vast amount of time that we could, as already mentioned, remove our own difficulties by other means long before the process was accomplished.

Assimilation, by which I understand not only external conformity in dress, habits, customs, and language, but also identity of feeling and manner—assimilation of Jews could be effected only by intermarriage. But the need for mixed marriages would have to be felt by the majority; their mere recognition by law would certainly not suffice.

The movement towards the organization of the Jewish State I am proposing would, of course, harm Jewish Frenchmen no more than it would harm the "assimilated" of other countries. It would, on the contrary, be distinctly to their advantage. For they would no longer be disturbed in the "chromatic function," as Darwin puts it, but would be able to assimilate in peace, because the present Anti-Semitism would have been stopped for ever. They would certainly be credited with being assimilated to the very depths of their souls, if they stayed where they were after the new Jewish State, with its superior institutions, had become a reality.

We are one people—our enemies have made us one in our despite, as repeatedly happens in history. Distress binds us together, and, thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and, indeed, a model State. We possess all human and material resources necessary for the purpose.

—Judenstaat

## ASSERTION OF JEWISH FAITH

By Justice Louis D. Brandeis

We recognize that with each child the aim of education should be develop his own individuality, not to make him an imitator, not to assimilate him to others. Shall we fail to recognize this truth when applied to whole peoples? And what people in the world has shown greater individuality than the Jews? Has any a nobler past? Does any possess common ideas better worth expressing? Has any marked traits worthier of development? Of all the peoples in the world those of two tiny states stand pre-eminent as contributors to our present civilization,—the Greeks and the Jews. The Jews gave to the world its three greatest religions, reverence for law, and the highest conceptions of morality. Never before has the value of our contribution been so generally recognized. Our teaching of brotherhood and righteousness has, under the name of democracy and social justice, become the twentieth century striving of America and of western Europe. Our conception of law is embodied in the American constitution which proclaim this

to be a "Government of laws and not of men." And for the triumph of our other great teaching—the doctrine of peace, this cruel war is paving the way.

While every other people is striving for development by asserting its nationality, and a great war is making clear the value of small nations, shall we voluntarily yield to anti-Semitism, and instead of solving our "problem" end it by ignoble suicide? Surely this is no time for Jews to despair. Let us make clear to the world that we too are a nationality striving for equal rights to life and to self-expression. That this should be our course has been recently expressed by high non-Jewish authority. Thus Seton-Watson, speaking of the probable results of the war, said:

"There are good grounds for hoping that it (the war) will also give a new and healthy impetus to Jewish national policy, grant freer play to their splendid qualities, and enable them to shake off the false shame which has led men who ought to be proud of their Jewish race to assume so many alien disguises and to accuse of anti-Semitism those who refuse to be deceived by mere appearances. It is high time that the Jews should realize that few things do more to foster anti-Semitic feeling than this very tendency, to sail under false colors and conceal their true identity. The Zionists and the orthodox Jewish Nationalists have long ago won the respect and admiration of the world. No race has ever defied assimilation so stubbornly and so successfully; and the modern tendency of individual Jews to repudiate what is one of their chief glories suggests an almost comic resolve to fight against the course of nature."

Standing upon this broad foundation of nationality, Zionism aims to give it full development. Let us bear clearly in mind what Zionism is, or rather what it is not.

It is not a movement to remove all the Jews of the world compulsorily to Palestine. In the first place, there are 14,000,000 Jews, and Palestine would not accommodate more than one-third of that number. In the second place, it is not a movement to compel anyone to go to Palestine. It is essentially a movement to give to the Jews more, not less freedom,—it aims to enable the Jews to exercise the same right now exercised by practically every other people in the world: To live at their option either in the land of their fathers or in some other country; a right which members of small nations as well as of large,—which Irish, Greek, Bulgarian, Serbian or Belgian may now exercise as fully as Germans or English.

Zionism seeks to establish in Palestine, for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life, where they may expect ultimately to constitute a majority of the population, and may look forward to what we should call home rule. The Zionists seek to establish this home in Palestine because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance: that it is a manifestation in the struggle for existence by an ancient people which had established its right to live—a people whose three thousand years of civilization has produced a faith, culture and individuality which enable them to contribute largely in the future, as they had in the past to the advance of

civilization and that it is not a right merely but a duty of the Jewish nationality to survive and develop. They believe that there only, can Jewish life be fully protected from the forces of disintegration; that there alone, can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle in Palestine the opportunity to do so, not only those Jews, but all other Jews will be benefited and that the long perplexing Jewish Problem will, at last, find solution.

### ZIONISM AND PATRIOTISM

Let no American imagine that Zionism is inconsistent with Patriotism. Multiple loyalties are objectionable only if they are inconsistent. A man is a better citizen of the United States for being a loyal citizen of his state and of his city; for being loyal to his family, and to his profession or trade; for being loyal to his college or his lodge. Every Irish-American who contributed towards advancing home rule was a better man and a better American for the sacrifice he made. Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so.

There is no inconsistency between loyalty to America and loyalty to Jewry. The Jewish spirit, the product of our religion and experiences, is essentially modern and essentially American. Not since the destruction of the Temple have the Jews in spirit and in ideals been so fully in harmony with the noblest aspirations of the country in which they lived.

### THE ETERNAL PROBLEM

By Leo Pinsker

The eternal problem presented by the Jewish question stirs men today, as it did ages ago. It remains unsolved, like the squaring of the circle, unlike which, however, it is still a burning question. This is due to the fact that it is not merely a problem of theoretic interest but one of practical interest, which renews its youth from day to day, as it were, and pressed more and more imperiously for a solution.

The essence of the problem, as we see it, consists in the fact that, in the midst of the nations among whom the Jews reside, they form a heterogenous element which cannot be assimilated, which cannot be readily digested by any nation. Hence the problem is to find means of so adjusting the relations of this exclusive element to the whole body of the nations that there shall never be any further basis for the Jewish Question.

We cannot, of course, think of establishing absolute harmony. Such harmony has probably never existed, even among the other peoples. The millenium in which the "International" will disappear, and the nations will merge into humanity is still invisible in the distance. Until it is realized, the desires and ideals of a nation must be limited to establishing a tolerable modus vivendi.

The world will have to wait long for universal peace; but meantime the relations of the nations to one another may be adjusted fairly well by an explicit mutual understanding, an understanding based upon international law, treaties, and especially upon a certain equality in rank and mutually conceded rights, as well as upon mutual esteem.

No such equality in rank appears in the intercourse of the nations with the Jews. In the latter case the basis is lacking for that mutual esteem which is generally regulated and secured by international law or by treaties. Only when this basis is established, when the equality of the Jews and other nations becomes a fact, can the problem presented by the Jewish Question be considered solved.

—Auto-Emancipation

### THE TEST

By Ludwig Lewisohn

... It is useless for a Jew to say today, I am not a Zionist. If this work stagnates, if this task fails, if this experiment is permitted to be overwhelmed by difficulties, by sloth, by niggardliness, the nations who gave us our right in the land of the fathers will not ask: How many Zionists were there? How many non-Zionists? What private quarrels, what vain fears, what old self-seeking, what ambition of local and transitory Gentile favor impeded this creative enterprise? They will not ask these questions. They will say, You have not the character nor the cohesion nor the dignity nor the strength of a people. They will offer us the old dilemma between complete assimilation and extinction. Our minority rights in eastern Europe will be a thing of jeers and contumely! our people in central Europe will be driven to the ignominy of a false apostasy. Nor let the prosperous merchant or lawyer in Cleveland or Kansas City imagine that, if he but gives a little charity, this matter does not touch him. He can close his hear and mind to the fate of his people. He cannot protect himself or his children from being unescapably involved in that fate. The upbuilding of Palestine has become test and symbol and decision in the councils of the nations and the consciousness of mankind . . .

— Israel

### THE CALL

It is no accident that all our generations thought of redemption, but were not privileged to establish it. The whole people recognized the tragedy of the Galuth, recognized that there was no cure but redemption and normal existence in the land of its fathers. But the dream had to suffice, for it did not believe in its strength and will and power of practical activity. And even when the enthusiasm of 30 years ago rose to interpret the dream into practical achievement, the movement was unable to reach in one day that last phase of living reality. In our generation we must discipline ourselves for a long while. But if we really desire it then it is possible, for possibility will come with genuine and complete desire.

At this moment let us call to our brethren, to the youth in all the countries of the world—No whit shall we falter in our devotion. We stand in our place in Eretz Israel. Here we shall live, and here we shall die, for we have no other place.

— Chaim N. Bialik

## ZIONISM AND AMERICAN JEWRY

- A. A timely topic for discussion groups.
1. Importance of Zionism as a solution of the Jewish Problem.
  2. Zionism must permeate all spheres of Jewish activity.
- B. Why should the American Jew be a Zionist?
1. To satisfy our sense of responsibility for Jewish suffering throughout the world.
  2. Help solve permanent Jewish problem of landlessness.
  3. Need for cultural center.
  4. Need of "address" for Jewish affairs.
- C. Place of Zionism in American Jewish life.
1. American Jews need Zionism as
    - a. Source of renewed cultural life
    - b. Restores self-respect
    - c. Proves Jewish life wider than Creed (Milton Steinberg: "The Creed of an American Zionist"—ZOA)
    - d. Affords Nationalist basis and pattern for American Jewish Community organizations
    - e. Has developed new religious movements in Palestine which have a lesson and promise for Jewish people in America
    - f. Basis for American Jewish Education.



## IV PURIM PLANS FOR THE DISTRICT

### SOME SUGGESTED ACTIVITIES

Purim symbolizes the defeat of an arch tyrant and the deliverance of the Jewish community from oppression. Every Zionist District should mark the occasion with special functions devoted to the rehabilitation and salvaging from the hands of the modern tyrants the remnants of our people through their settlement in the Jewish Commonwealth in Palestine. The program should underscore the fact that as long as we have no state—we have a Haman and a Purim in every age.— Zionism is the solution to the problem.

### IN THE DISTRICT

1. Purim Ball in honor of returning veterans.
2. Purim Seudah in honor of new members — (or membership breakfast—or Purim party for workers).
3. "Shalach Monoth" for the Jewish National Fund.
4. Purim issue of the district newsletter.

### IN THE COMMUNITY

1. Designate Purim Sunday, March 17th as Zionist Day in your community. Co-sponsor a rally with other Jewish and non-Jewish groups who favor Palestine.
2. Co-sponsor with the synagogue "Zion Sabbath," utilizing a rally, the sermon, the Friday Night Forum, and/or the Oneg Shabbat.
3. Strengthen the Zionist family by having a joint meeting with another district, Hadassah and the youth groups.
4. Cooperate with the Religious Schools in your community by sponsoring an Essay Contest on Purim and Palestine; by showing a Palestine film at the Purim assembly; by addressing assemblies and visiting classes.
5. Enlist the press in our behalf. Request local newspapers—English, Anglo-Jewish and Yiddish — in addition to reporting news of meetings to use other material relating to Purim and Zionism. Much of the material offered herein lends itself to revision for editorial and feature story purposes.

### RESOURCES AND REFERENCES

This portfolio contains interesting and valuable background material and suggestions which can be profitably utilized to enhance the interest and content of your Purim celebration. Much of the material offered herein lends itself to revision for editorial and feature story purposes.

Some select resources and references are:

### 1. General Information

Purim, A Day of Laughter, H. E. Goldstein, Hebrew Pub. Co.  
Purim, An Historical Study, N. S. Doniach, Jewish Pub. Soc.  
Story of the Jewish Holidays, D. F. Zelig, pp. 126-148,  
The Jewish Holiday: 250 Questions and Answers, M. Soltes,  
pp. 34-35, 72-75  
The Jewish Festivals, H. Schauss, pp. 237-271

### 2. Programs and Anthologies

Purim Portfolio, Board of Jewish Education, Chicago  
Purim Bulletin, Jewish Welfare Board, 45 E. 32nd St., N. Y. C.  
Purim Program, Young Judaea, 381 Fourth Ave., N. Y. C.  
Purim Portfolio, Joseph Greenstein, Council for Orthodox Jewish Schools,  
1133 Broadway, New York 10, New York

### 3. Bibliographies

Library Bulletin, Jewish Education Committee, 1776 Broadway, New York  
City — complete bibliography on Purim, 3c.  
Index for Religious Schools and Clubs compiled by H. M. Friedman,  
Union of American Hebrew Cong. Cincinnati, Ohio, pp. 70-83

## A SUGGESTED PROGRAM

(On the pages immediately following you will find the items mentioned in this program, with explanations for their use, and/or pertinent resource material.)

### PURIM MOTIF

(Set the tone and atmosphere of the meeting with appropriate decorations.)

### OPENING

America  
Bible Reading  
Chairman's Opening Remarks

### 'LET US SING'

(Create a receptive mood and arouse the enthusiasm of the audience with community singing.)

### HIGHLIGHT OF THE EVENING

(The main part of the program should consist of one or more of the following):

- |                          |                 |
|--------------------------|-----------------|
| 1. Recitations           | 4. Quiz         |
| 2. Speaker or discussion | 5. Purim slides |
| 3. Dramatics             | 6. Purim dances |

### CLOSING

Chairman's Remarks  
Hatikvah  
Refreshments (Hamantaschen)

## PURIM MOTIF

The decorations assignment may be given to the pupils of the religious school or to the Youth Clubs.

1. From Bloch Publishing Co. — 31 West 31st St., New York City  
"Purim Ceremonial objects," 'Cut-Outs.' Printed on heavy paper to be cut out and constructed. Three objects, Purim Mask, Purim Crown, Sh'lach Monos Box. Assorted if desired, per dozen 45c.
2. Purim Masks — can be made of papier mache or from paper bags with grotesques of Purim characters painted on them. (Instructions for making groggers out of cardboard and for making masks out of papier mache are contained in the "Arts-Craft Guide — Jewish Festival Series" by Temima N. Gezari. Copies of these two pages can be obtained from the Jewish Education Committee, 1776 Broadway, N. Y. C. at 6c each. The cards are 9½ x 11, and the directions are in words and in pictures. On the reverse side of each card is a photograph suitable for framing.

### Selected References:

- (A) PURIM PROBLEMS AND PROJECTS (Board of Jewish Education, Chicago)
- (B) JEWISH ARTS AND CRAFTS, "Purim Suggestions", by Paul Veret, Bulletin No. 57
- (C) FESTIVAL CRAFTS IN THE JEWISH CENTER, by Temima N. Gezari — Purim Masks — Chapter
- (D) ARTS AND CRAFTS FOR THE JEWISH CLUB, by Comins & Leaf — pp. 144, 145, 184, 224, 230; (all can be gotten from Bloch Publishing Co.)

## INVITATIONS

### "A PROCLAMATION"

- "1. Whereas the jolly festival of Purim is rapidly approaching, the pupils of (name of district) are hereby bidden to set aside the evening of the 14th day of Adar of the Jewish year . . . on which to make merry.

(signed) President Zionist District

2. PURIM PARTY!

BE SURE TO COME

IF YOU DON'T

YOU'LL MISS 'SOME FUN'!

3. An invitation in the form of a Megillah — to read as follows: "Now it came to pass in the days of . . . (name of district) which reigns over the fun and recreation of all good Jews in . . . (name of locality) that in those days a decree was issued by the Program Committee of . . . (name of district) that the Feast of Esther should be observed this year, as it has always been observed with joy and merriment . . . and it was further decreed that all good members of the . . . (name of district) and with them all their

friends should assemble on Purim, which is on the ..... (date) on the month of ..... (year) and make merry at the Purim Ball, which the district has arranged and which will be bigger and better than any ever arranged before. It was further ordered that for all the good times there be no charges so that all may come and make merry and forget the hard times in the memory of the great deeds which the Lord has done of yore to our children of Israel and which he will again repeat in his own good time."

### BIBLE READINGS

For your Purim Celebration the following is appropriate:

- A. Passages from the Book of Esther.
- B. Exodus 17:8 and Deuteronomy 25:17-19 (Included in the Torah reading at the Purim morning service)
- C. Psalms 20 and 124
- D. From The Synagogue School, March 1946:

### FOR THY MIRACLES AND THY WONDERS

Responsive Reading for Purim

- Reader:** Blessed art Thou, O Lord our God, King of the universe,  
Who girdest Thy people Israel with might.
- Cong.:** Thou hast been the help of our fathers from of old,  
A Savior to their children in every generation.
- Reader:** Our God, our King, rid us of every oppressor.  
Close the mouths of our enemies.
- Cong.:** Save Thy people and bless Thine inheritance.  
Let Thy loving-kindness be upon us forever.
- Reader:** O Guardian of Israel, guard the remnant of Israel,  
And allow not Thy people Israel to perish.
- Cong.:** We give thanks unto Thee and declare Thy praise  
For Thy miracles which came in the month of Adar  
In the days of old, at this season of the year.
- Reader:** When Haman, the son of Hamdatha, the enemy of the Jews,  
Planned to destroy the Jews throughout the land.
- Cong.:** Then Esther came before the king who commanded that Haman's  
wicked plans against the Jews should return upon his own head;  
and Haman and his sons were hanged upon the gallows.

**Reader:** And Mordecai wrote these things and sent letters to all the Jews that were in the provinces of King Ahasuerus, that the Jews should keep the fourteenth day of the month of Adar and the fifteenth day too as festivals.

**Cong.:** These days recall that the Jews rested from their enemies;  
And the month of Adar was turned from sorrow to joy.

**Reader:** These days of Purim have been kept, and should be kept and remembered throughout every generation, every family, every province and every city.

**Cong.:** These days are days of feasting and joy,  
And of sending gifts one to another and to the poor.

**All:** If any design evil against us speedily O God make their counsel of none effect. May there always be abundant peace from heaven and life for us and all Israel, and let us say, Amen.

### LET US SING

1. Appropriate songs are YOM PURIM, CHAG PURIM, PURIM DAY, GOOD PURIM, WICKED, WICKED MAN, SHU SHU, SHUSHAN, SIM SHALOM, EIN KELOHENU, SHOMER YISRAEL, AM YISRAEL CHAI, etc.
2. From the Z.O.A. Education Department you may obtain a Purim Songsheet containing the following songs in Hebrew, transliteration and English. SHO-SHANOAS YAAKOV, IN SHU, SHU, SHUSHAN, CHAG PURIM, A WICKED MAN. (50c per 100 song sheets)
3. Selected References
  - A. Little Books of Jewish Songs (Chicago Bureau of Jewish Education)
  - B. Songs of Zion. H. Coopersmith, p. 186-194
  - C. MUSIC from Jewish Education Committee, Music Department, 1776 Broadway, New York City
    - "Purim Time Is Here", a dramatized Purim song, suitable for presentation at carnivals or entertainments, Hebrew, Yiddish and English, words and music (25c)
    - "Purim Songster" containing 32 songs in Hebrew, English and Yiddish, printed (5c)
    - Three sheets with words, music and piano accompaniment for the following songs: Shoshanas Yaakov, Heint Iz Purim, Utsu Eytza Ve'tufar, printed (5c each, 10c set)

## PURIM RECITATIONS

### HADASSAH

By  
Jessie E. Sampter

I love to think of Esther,  
A simple Jewish maid,  
When in her uncle's house she lived  
And happily obeyed,  
Before she thought of Shushan,  
Its splendor and its gloom,  
Or dreamed her deed of faith might save  
Her people from its doom.  
Her mind had then the sweetness,  
Her heart the courage high,  
That later bade her say "I go,  
And if I die, I die."

### MORDECAI

By  
H. H. Jackson

Make friends with him! He is of royal line  
Although he sits in rags, Not all thine  
Array of Splendour, pomp or high estate,  
Can buy him from his place within the gate,  
Never obeisance making, never scorn  
Betraying of thy silver and new-born  
Delight. Make friends with him, for unawares  
The charmed secret of the joys he bears;  
Be glad, so long as his black sackcloth, late  
And early, thwarts thy sun, for if in hate  
Thou plottest for his blood, thy own death-cry,  
Not his, comes from the gallows cubits high.

### A PURIM POEM

By  
Isabella R. Hess

You know the tale of Queen Esther,  
The queen so well named the "Star",  
And of Mordecai, humble and faithful,  
Who guided her life from afar.  
Long, long ago lived Queen Esther!  
But you must be Esthers too,  
You maidens with eyes so thoughtful,  
Who bear the proud name of Jew!  
And you boys with your hearts a-flaming  
With the dawn of your manhood's might,  
Remember how Mordecai humble  
Stood firm for his faith — and the right!  
How, clad in his sackcloth and ashes,  
As he sat in the dust by the gate,  
Yet he pointed the way to Queen Esther  
To suffer, and dare, and be great.  
You know how the old story ended —  
How Haman the dastard at last  
Met the fate he had planned for another —  
And Israel's danger was past!  
But Israel needs now, as ever,  
Strong hearts that are fearless and true,  
And the honour that Mordecai guarded  
Is left now, dear children, with you.  
Be fearless! Nay, why should you falter,  
When God ever guardeth the right?  
Be loyal! The faith of your fathers  
Hath shown through dark years like a light!  
And if ever you tire in the struggle,  
And the right seems o'ercome and afar,  
Then remember the old Purim story,  
The story of Esther the "Star"

## SPEAKER OR DISCUSSION

For a comprehensive evaluation of the significance of Purim in your group discussion the following major highlights are outlined as a basis for such discussion:

- 1) Haman — Hitler's desire to exterminate Jewry; the typical accusations leveled against the Jews by both Hamans.
- 2) The Need For Unity of Action — the responsibility that each individual Jew must bear towards his fellow Jew.
- 3) The Jewish Struggle for Survival—the valiant Yishuv in Palestine fighting heroically for freedom, while continuing to build and create.
- 4) The Obligations and Duties of American Jews — modern successors of Mordecai and Esther.
- 5) Generosity and Unselfishness in the Observance of Purim —

## SKELETON ADDRESS ON HAMAN

(Build up your speech making use of the following points.)

Correlate the Haman incident with similar incidents in Jewish history. Every country in practically every age has its own Haman.

1. Haman — his plot against the Jewish people — his end.
2. Torquemada, the infamous Grand-Inquisitor of Spain, influenced the Spanish King and Queen to persecute the Jews with the utmost rigor and cruelty, and ultimately to issue a decree which forced thousands of them to leave the country in which they had lived for countless generations.
3. Chmelnitski led an uprising of Cossacks — whole Jewish communities were wiped out. Crusades—a fanatical priest—massacres of Jews.
4. In modern times we had a Hitler who was bent upon conquering the world and exterminating the Jews.

The Jew is placed in such a precarious position where any miserable adventurer may jeopardize his very existence because he has no recognized home of his own. Palestine rebuilt will solve the Haman difficulty.

## DRAMATICS

1. PURIM PLAYS — Annotated bibliography of plays in Hebrew and in English for Purim. The plays are fully synopsisized and evaluated. Complete information is given regarding the age group for which each play is suitable, physical requirements as to costumes, scenery, etc. 10c per set. Jewish Education Committee, 1776 Broadway, N. Y. C.
2. A Purim Shadowgraph will be found in Purim Portfolio (Chicago Board of Education).
3. Purim Puppets Show will be found in manual for Hebrew Kindergarten issued by Council of Orthodox Jewish Schools.
4. The Purim Story lends itself to Charades and Dramatic Improvisations.
5. Section III of this portfolio can be done as a "Living Newspaper".
6. A Purim Injunction. (Playlet)

## A PURIM INJUNCTION

(may be produced without costumes or rehearsals)

- Scene:** (Judgment Seat — On the bench sits the great judge, before him the complainants — all the Jewish holidays. In the prisoner's dock — Purim, the indicted one.)
- All:** (Shouting together) We want an injunction against Purim, against everything connected with him.
- Judge:** (Pounding his gavel) Jewish holidays! You are too noisy. Let each in turn tell us his troubles. Chanukah, will you please tell the Court the reason for your being here?
- Chanukah:** (Rises) I desire to have an injunction issued against Purim until he proves his right to occupy such an important and honorable place among us Jewish holidays. Why is he so proud? What has he done? Is it such a great thing that Esther, a Jewish girl, was the queen of Ahasuerus, and Mordecai, a Jew, was second to the king? The king must have been a fool, a drunkard, a man minus character. When Haman wanted to lead him by the nose and kill all Jews, he submitted. Esther came and urged him to do the opposite, so he did her bidding. It was this foolishness, the lack of backbone of the king, that brought with it the entire Purim celebration. The Jews ought to be ashamed of a holiday created through so foolish a person as Ahasuerus. Instead of that, they read this story every year, eat Purim loaves, Haman cakes filled with prunes and poppy seed, kréplich and so many other goodies. I, Chanukah, on the other hand, I, the holiday of the Maccabees, of the heroes who fought so valiantly for their country and for their Torah, who upheld national ideals, I have to content myself with mere latkes and with the burning of tiny candles that are bought for a few pennies. My heroes were proud of their origin. They compelled others to respect their people, while Esther was ashamed of her origin, as witness the story bearing her name. She dared not say who her people were. And this Purim boasts as the one holiday the Jews will never discard. What entitled him to such honor, to such esteem? Why do they make so much of him? If God wanted to perform a miracle by saving the Jewish people from their enemy, comes Mr. Purim and claims the credit and gets a fine loaf and Haman cakes. Such a nobody, such a schlemil, such a —————.
- Judge:** (Bringing down his gavel) Silence! We do not permit any person to insult another in court. (Turning to Passover) You are older and I expect you to be wise. Tell us your story.

**Passover:** (Bowing politely) Yes, I am older than the other Jewish holidays, I may feel prouder than any of them. I do not mean to insult anyone. But I wish to say that I consider it a dishonor to be registered in the same calendar with so lowly a holiday as Purim. I am the remembrance of the liberation of an entire people from slavery. Through me slaves have become citizens. I am the festival of freedom, the holiday of salvation. What has Purim done? He is merely a holiday born in slavery. The tyrant Ahasuerus, while drunk, wanted to pride himself about his wife. The queen, even though she was merely a Vashti, managed to show here independence and her womanly dignity. Vashti refused to be a blind, obedient slave. Is that a reason for the eating of goodies by the Jews of today? Vashti wanted to act as a noble woman should, and she was severely punished by her brutal husband. And now Purim claims a place of honor among the Jewish holidays. And when two noble revolutionists, Toresh and Bigthan wanted to bring freedom to one hundred and twenty-seven nations, to free them from the tyranny of a despot by doing away with him, Mordecai denounced them to the tyrant. Thus he became to be the favorite of Ahasuerus. How can Pesach and Purim be spoken in the same breath? In my story appears the sentence: "And each man shall be king in his own home." Either do away with Purim or let the kneidlach, the Hagodah, the four cups, the Had Gadya and the ten plagues be suppressed.

**Shevuoth:** I am the only holiday which brings the Jews in touch with Mother Nature. I am the festival of growth and bloom of trees and flowers. I am the song of spring, the music of life. Purim, on the other hand, is a holiday of food and drink, of mask and ridicule. I am the festival of abundant nature while Purim is the festival of beggars. To class Shevuoth with Purim is the greatest insult that the Jew could bring Mother Nature.

**Succoth:** I am the festival of contentment and peace. I am the symbol of the days when the Jews led a peaceful shepherd life and lived in booths. I am the festival of green palms, the emblem of love and peace. What is Purim? — a story of horrors and bloodthirst. Is it necessary then to repeat the story every year? I demand that an injunction be issued against Purim, or I shall renounce my Succah and my esrog and lulab, my palms, in a word, I renounce everything connected with my name.

**Judge:** (Arising and addressing those present) Listen to me and I shall tell you my decision. Purim is the only free and easy-going holiday in which there are no prayers, no special prayer-books, no ceremonial. The Jew is free on that holiday, to amuse himself in any way he sees fit. It is the Jewish carnival. It is the Jew's season of joy. No other story tells so many worthy things of Jews. They defended

themselves against their enemies, but their hand touched nothing by way of plunder. The most important point of the story is that Mordecai was not content with his own good fortune. He was devoted to his people. His Esther was a queen, yet he mourned with his people and wore the sackcloth and ashes. All others bowed before Haman, the powerful, but Mordecai, though covered with ashes and mourning over his misfortunes of the Jew, refused to bow before anyone. He knew that as a man and as a Jew he must bow before no one. Human pride and dignity are the consciousness of moral power and within it is the strongest power in the world. With it all the Hamans of our day, those who become related to Ahasuerus forget their people, bend their head and bow their knee to those who appear to be somebody — that again cannot be said to be the fault of Purim. Purim, you are a very sympathetic and pleasant holiday. Go to the Jewish people and remind them of Haman and tell them of Mordecai. Bring them joy with your Haman cakes and other goodies, which they taste so seldom. Encourage them. Let them have joy and happiness. This is your mission, Purim.

(Adapted from Yiddish, by Jacob Gordin)

## QUIZ

The basic material for a quiz is in section II of this portfolio.

## PURIM SLIDES

May be reserved at the library of the Jewish Education Committee, 1776 Broadway, New York City. The set consisting of 19 slides, rents for 95c. A machine may also be rented for a charge of \$1.00. A deposit of \$5.00 is required on the slides and \$10.00 on the machine.

## PURIM DANCES

Directions for 8 children's dances: Persian Harem Dance, Purim Chassidic Dance, American Group Celebration of Purim, Spirit of Purim, Tel Aviv Carnival, Purim Players, Misloach Monos Carriers and Purim, set of 8—25c. (Jewish Education Committee of New York, 1776 Broadway, New York City.)

## A PERSIAN TALE

by M. Sanders

THERE are few countries in the world which can lay claim to a continuous Jewish settlement, such as that ancient land of Persia-Iran. The country whose Kings ruled at one time "from India even unto Ethiopia—one hundred and twenty-seven provinces", and had called themselves "King of Kings" occupies no longer that proud place once held by the Archaean and later the Sassanian dynasties. It is now a buffer state with its old glory a dream.

Yet to the Jewish people—this proud country is a land of poignant memories. Year by year we are reminded of the days of Mordecai and Esther when our people were in mortal danger of extermination. For nigh on fifteen centuries a great section of our people lived there and helped to create spiritual values which duly became the most treasured possessions of Judaism. At one period Jewish leaders were in very high favour with the rulers of the country. This was more so during the reign of one of the most enlightened Kings of Iran, Yazdgard the First, who ruled from the year 399-420 C.E., corresponding to the period of Rabina and Rav Ashi, the redactors of the Babylonian Talmud. There is an undercurrent of mystery as to the reason why this King showed such high regard for the Jewish scholars and especially for the leader of the Jewish community—the Resh Galuta—the head of the Exile.

Yazdgard, who was one of the most enlightened Kings, had his praises sung by contemporary Jewish and Christian historians. He was the "merciful and good King; blessed by all; the benefactor of the poor who spent every moment of his life in doing acts of kindness." Yet by the official Iranian chronicles he was described as "Yazdgard Baza-Gar—the transgressor, the incarnation of wickedness. Even his death they attributed to divine instigation—as a punishment for his persecution of the Zoroastrian priests. It must be assumed that his tolerance of other religions in his empire did not meet with the approval of the Chabiru the Magian fire-worshipping priests.

It was during his reign that a Jewish girl once more became the consort of the King and thus followed the footsteps of Queen Esther, the daughter of Abihail. She was a daughter of the "Resh Galuta," and her name was Shushan-Dukht—the Princess Susan; and it was due to her that a few monuments of Jewish interest have been preserved in that

country. In contrast to Esther, history is silent about her activities, except that she no doubt influenced her husband Yazdgard and her son, Bar-Haran Gor the Fifth, to tolerate and favour their Jewish subjects. That Yazdgard was acquainted with the Jewish religion is illustrated by the following story from the Talmud:—"Said R. Ashi: Huna bar Nathan related to me the following: 'On one occasion when I was in the presence of King Yazdgard, my girdle slipped down and the King stretched out his hands and picked it up and placed it round me and said "ye are a kingdom of priests and a holy nation." 'When I came to Amemar and related this incident he said: "In thee has been fulfilled: "And kings shall be your guardians, etc." Rashi, with his usual intuition, notes that Huna bar Nathan was near to the King.

## QUEEN SUSAN

Likewise Amemar, Mar Zutra and Rav Ashi were frequent visitors to the King's palace. Although Talmudic literature is silent about Princess Susan, recent discoveries give us some idea of the services she had rendered to her people, and it is no wonder why her memory was treasured for a long period. The well-known tomb in Hamadan, known as Esther's Tomb, is a place of pilgrimage to Persian Jewry even to this day. It is a simple, impressive structure. The building has been restored more than once in recent times. The famous Jewish traveller Benjamin of Tudela mentions the tomb as being that of Esther and Mordecai. Actually Esther's association is with Shushan and not with Hamadan. It is possible that after many hundreds of years the people forgot the real name of the Queen associated with the tomb and accredited it to Esther. Likewise it is recorded by the Arab geographer Al-Maqdisi that the Jewish quarter of Ispahan called Al-Yahudiyya, was founded by the Jewish captives of Nebuchadnezzar. Actually, from a manuscript deciphered by Dr. Herzfeld, one of the greatest authorities on Iranian antiquities, we are able to glean valuable information about the Queen Susan. The manuscript which is written in Pahlavi, is a copy of an earlier book written during the reign of Kavāt or Kobād about the year 500 C.E., roughly about 60 years after Queen Susan's death. It was at one time the Baedeker of a Sassanian princess, Behafrid; and it contains

geographical character-sketches of Iran. In one chapter it is said that Yazdgard founded Hamadan, meaning of course that during his reign it was rebuilt. It further states that Susan and Shushtar were built by the Queen Shushan-dukht, wife of Yazdgard, mother of Bar-Haram the Fifth and daughter of the "King of the Jews," the Resh-galuta. In the third statement it is recorded that "Gay was built by Yazdgard at the request of his wife Shushan-dukht, who founded a Jewish colony there." Gay, later called Al-Yahudiyya, is the Jewish quarter of Ispahan. To-day almost all the Moslem shrines in that quarter were originally Jewish places of worship.

Thus from this interesting account it can be rightly inferred that the Jewish colonies of Ispahan and Hamadan in Persia do not, as was generally supposed, date back to the Babylonian captivity but to the fourth century and that they owe their existence to Queen Susan. Tradition, however, has erroneously linked her name with her great predecessor, Queen Esther—an understandable error. But happily her name, thanks to recent research, has not been entirely forgotten. The Beth Hamid-rash which she founded near Ispahan and now a Sufi sanctuary—though bearing Esther's name (it is called "Esther Khatun")—was also founded by her.

## UNFORGOTTEN

It is one of history's ironies that this great-hearted queen should by reason of geography live on in the memory of our people as one linked if not completely merged with the great Queen Esther herself. Perhaps Queen Susan would have welcomed this mistaken identity. To be associated with Esther in the minds of our people was no small tribute to her own gifts of character. Like her great predecessor, she was ever faithful to the religion of her ancestors.

In her lifetime she had influenced her husband and son to seek the welfare of her people. Unlike Esther before her she had never denied her origin. The peaceful reign of her husband gave the opportunity to Jewish scholars to conserve for posterity the great traditions of old Babylon.

Although her name did not find a place in that great work—the Talmud—there is no doubt that her good deeds helped in its successful completion. The second great Jewish Queen of Persia certainly deserves an honoured place in the history of our people.

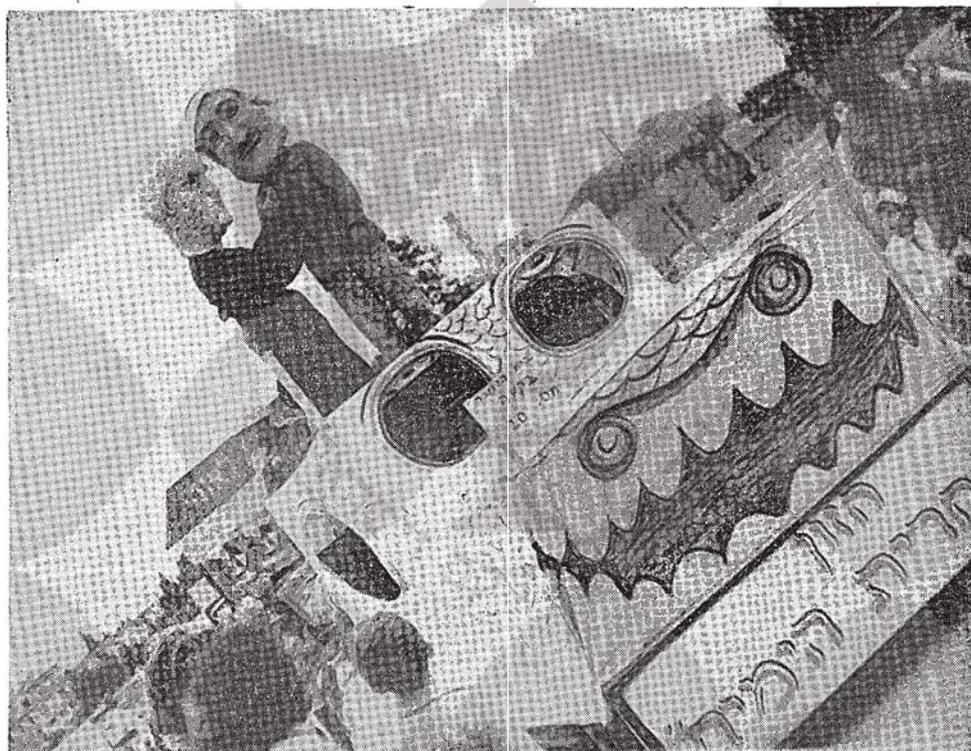
March 4, 1949 - London Jew Review

# MIZRACHI WOMEN'S CULTURAL GUIDE

Adar, 5718

March, 1958

## PURIM—פּוּרִים



"And the Wolf Also Shall Dwell With the Lamb." —Isaiah.  
(See p. 17)

WORLD JEWISH CHILD DAY

MA'OT CHITIM

**MIZRACHI WOMEN'S ORGANIZATION OF AMERICA**  
**242 Fourth Ave. - New York 3, N. Y.**

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Printed in the United States of America  
 Futuro Press, Inc., 476 Broadway, New York 13, N. Y.



Dear President and Cultural Chairman:

As in previous issues of the Guide, our purpose is to help your Chapter to celebrate the *holiday* of the season; to gain insight into the *activity* of the month; and to *integrate* the two whenever possible.

We Mizrachi Women are especially and exceptionally equipped to find in our religious precepts and customs, the inspiration for our day to day work.

Every holiday contains an eternally timely message for us—but Purim, because of its lovely story and its many familiar and delightful customs, lends itself particularly to a variety of celebrations.

In this issue of the Guide you will find material from which to construct various types of programs.

The contents fall into two large categories:

1. An evaluation of the Purim story from the viewpoint of the ideals of Mizrachi Women; and
2. Some suggestions for adapting traditional Purim customs for our Chapter celebration of this holiday.

You will find suggestions and lists of available material for a variety of Purim festivities. (We say festivities instead of meetings, because Jews are commanded to be merry and to feast on Purim.) Your Purim party may consist of nothing more than an exchange of Mishloach Manot or it may be a gala carnival. Whatever its scope make it a gay party!

Jewish holidays by custom celebrate the events of the past and at the same time, recall our obligations to the present and the future. We therefore urge that you include in your Purim festivities, some plans to advance our contribution to Ma'ot Chitim and to World Jewish Child Day. Plan your program in consultation with the Ma'ot Chitim chairman and the World Jewish Child Day Chairman who will be receiving other program material from their committees.

We hope that this Guide will enable your Chapter to celebrate Purim in the true traditional festive manner. A happy holiday to you all.

Sincerely yours,

JUDITH P. MANDELBAUM, *Chairman*  
*National Cultural Dept.*

JULIA KATZ *Secretary*  
*National Cultural Dept.*

## Opening Prayer

The Lord wrecked the counsel of the heathen  
Frustrating the plans of the crafty,  
When against us rose a wicked man,  
A hateful offshoot of Amalek,  
Who grew in wealth and dug his own grave.  
It was his power that ensnared him.

He wished to entrap and was entrapped;  
He sought to destroy and was destroyed.  
Wicked Haman heaped guilt upon guilt.  
He hid his crafty plans in his heart,  
And gave himself over to evil.

He laid his hands on godly people,  
Spending his wealth to destroy their name.  
The wicked planned to cut off the righteous  
But the impure was caught by the pure.

All the people of the world were agape  
When Haman's pur because our Purim.  
The upright were saved from evil men;  
The enemies were put in their place.

The Jews undertook to make Purim,  
To rejoice each and every year.  
Thou didst hear Mordecai and Esther,  
Thou didst hang Haman and his sons.

*From the Prayer Book*

## Suggested President's Message

"With the arrival of the month of Adar, one should be exceedingly joyful." (Ta'anit 29 a)

THIS command reflects the place which Purim holds as a festival particularly dear to the hearts of Jews through all the ages. What makes this holiday so particularly joyous? The poetic simplicity of its story and the telling of it. The all too familiar face of Haman—whether in Persian garb, with Hitler's moustache, in Nasser's military attire or in the guise of the thousands of large and small persecutors of the Jews throughout the centuries. And is not the fact of our survival, the rebirth of Israel and the existence of Mizrahi Women itself, testimony to the fact that among our Jewish people at all times and in all places, the appearance of a Mordecai and an Esther was far from uncommon.

The story is told of the cheerful old Jew whose unflagging high spirits helped him and his fellow victims to endure the brutalities of Hitler with unbroken spirit. A less optimistic neighbor, demanded one day, "Give me one reason to be cheerful—or confess that you are crazy."

"I am not crazy!" retorted the old Jew quietly. "I am only determined to survive these times. When I remember that the defeat of Pharaoh's ambition to enslave the Jews and of Haman's plot to annihilate them, brought us Pesach and Purim, with their Matzohs and Hamantashen—I am determined to enjoy the delicacy and the festival which the Jews will invent to commemorate Hitler's downfall."

Well, somehow we have invented no special delicacy and festival to commemorate Hitler's downfall. Perhaps because

we Jews in all the world have been busy building a different kind of memorial, a Jewish homeland in Israel; perhaps because we have already exhausted all possible delicacies in connection with other holidays and perhaps because the Hitlers and the Nassers and the Hamans come so fast and must be so many times defeated that the celebration of each valiant victory of Israel over its enemies would leave us with no ordinary weekdays.

In any case, Purim is traditionally a holiday for the celebration of the downfall of all the Hamans who have risen against the Jews since Haman's ancestor Amelek. So today, just as the Jew is commanded to forget his habitual moderation at home, and to toast Purim with real festive spirit. Let us forget our diets and our customary moderation and eat not one hamontash but three in memory of Haman's undoing, of Hitler's מפלה and this year and from this year hence, of Nasser's defeat.



## The Book of Esther

*A Record of History — A Guide for Today*

This is an evaluation of the Book of Esther, which reviews the historic events at Shushan in terms of the life of the Jewish people of today and of the goals of Mizrachi Women. The Book is divided into several sections and it is hoped that it will help the members of your Chapter to renew and increase their awareness of and faith in the Jewish values contained in the story of Esther. We suggest that at your Purim meeting each section be assigned for reading by a different member. This was the custom in many lands for the readings of the Book of Esther in the synagogue.

THE beautiful story of Purim is familiar to all of us. It is the story of Esther's courage and faith in G-d which saved the Jews of Persia from Haman's plot for their destruction. It is the story of the confirmation of such faith, of the self-assertion of the Jewish People and of the defeat and destruction of their enemies.

The story is beautifully told in the Book of Esther. Who among us has not heard the Megillah read year in year out since earliest childhood and rejoiced in the mention of Esther and Mordecai and blotted out the name of Haman with grogger and with shouts?

## The Purim Story

Esther was a beautiful Jewish maiden, who was brought to the royal palace of Shushan by her uncle Mordecai, when King Ahasuerus commanded the maidens of the land to be brought before him. She was chosen for her beauty to replace Queen Vashti who had incurred the ill-favor of the king. She did not reveal her Jewish origin in the Palace. However, when informed of Haman's plot to kill the Jews and of the fact that the king had authorized this outrage, she agreed to reveal that she was a Jew and to plead for the safety of her people—in spite of her fear of the king's wrath. Her courage, intelligence and faith in G-d were rewarded. Haman unwittingly prescribed the honor to be bestowed upon Mordecai and the punishment for himself. Thus he was forced to lead Mordecai in kingly garb on the king's mount through the streets of Shushan before he and his ten sons were hanged. Mordecai was given a post of honor in the king's court. The Jews were authorized to defend themselves against their enemies and to appropriate the goods of their enemies. They defeated their enemies but refused to take the spoils.

This is a brief synopsis of the Purim story. But the Megillah and the many commentaries on it reveal much more than the sequence of events. For us, who in our service seek always the Jewish way of life, the lessons of the Book of Esther are worthy of review.



Esther Jewish "Heroine"

The personality of Esther, which emerges clearly in the Megillah is different from what we are accustomed to expect in heroines of history, including our own Jewish history. Esther is neither ambitious nor aggressive. She neither aspires to be a queen nor a heroine of her people. She becomes both—almost in spite of her own wishes and efforts. She exemplifies the more typical, universally sought virtues of Jewish womanhood—modesty, humility, faith in G-d and a strong loyalty to her people.

Thus—Esther did not choose to compete for the queen's crown. She was brought to the Palace "when the king's commandment and his decrees were published, and when many maidens were gathered together unto Shushan the castle. . . ." (Book of Esther—XI-8)

Esther was exceedingly humble. Each maiden who was brought before the king was given whatsoever she desired

to adorn her. When Esther was sent for, "she required nothing but what Hegai the king's chamberlain appointed." (Ibid—XIII-16)

In spite of the fact that Esther won favor in his eyes she regarded herself as a captive of the heathen king. Mordecai sat every day at the king's gate to keep an eye on her. Thus it was that his refusal to bow down before Haman was rendered so conspicuous.

Esther was timid. When Mordecai charged her to go to the king and "make supplication for her people," her immediate reaction was no heroic gesture of self-sacrifice. Rather it was the more common, human reaction, — hesitation to risk her life. As she informed Mordecai, "Whosoever shall come unto the king; who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre that he may live." (Ibid—XV-9)

None-the-less, when Mordecai bade her think of her people and not only of herself and when he reminded her, that their fate would be hers, Esther called upon G-d's help through prayer and fasting, and prepared to risk the fate she feared, for the sake of her people. This is the type of courage in spite of fear, which we Jewish women have been called upon to show innumerable times. Typical too of the capacity shown by the average Jewish woman, in numerous historic emergencies, is the unsuspected ingenuity and wit with which this simple and guileless young woman proceeded to ensnare the shrewd and conniving Haman!

Esther is truly one of-us. Our queen and our sister. How many Esthers can be found in the ranks of Mizrachi Women! Mizrachi Women was built by the Esthers of today and continues to grow and expand because they are many.



Mordecai's Message

"Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace this time then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for such a time as this." (Ibid—XV-13)

This is the basic rule of survival which the Jewish people have learned with more or less anguish many times and in many places. It might have been addressed to those of Germany, albeit few in number who only yesterday thought that they could bargain with Hitler for personal survival and escape the fate of their people. It might have been written today for the few Jews, here and there, who enjoying a measure of prosperity and security, are indifferent to the need of persecuted Jews elsewhere in the world and to the needs of Israel.

Mizrachi Women's program is solidly based on the truths expressed by Mordecai that no Jew can be completely secure until all Jews are safe and Israel strong; "that relief and

deliverance" will indeed arise to the Jew from "another place"; that those who are come to "royal estate" to some measure of wealth and influence, must consider that they have come to that position for "such a time as this," to be able to help Israel in her need, and should use their high positions and wealth for that end.



### Faith in G-d

The book of Esther is the only book in the Bible which does not mention the name of G-d. Yet it is permeated with faith in Him. For us it is an example of faith through deeds. Just as Mordecai's counsel, Esther's deeds and G-d's intercession can be recognized as the acts of and rewards for faith, so the Mizrachi Women's program gives us all the opportunity to live by the teachings of the Torah, through the service we give.

### The Continuity of Purim

Although Purim celebrates a specific event, it also celebrates from the beginning of its observance, a recurring type of event. The Haftorah for Purim read on the Sabbath before Purim reminds us of one of Haman's ancestors, Amalek, and of the destruction of that enemy. Haman is said to be a descendent of Amalek. So recurrent is the Purim story, in fact, that for many years it was the custom for communities and even for families to declare a Special Purim in remembrance of an impending disaster averted with G-d's help.

Modern Jews, are accustomed to recalling on the day of Purim, the historic deliverances, ancient and modern that have occurred since Haman's time.

We, Mizrachi Women cannot fail to find in the Book of Esther and in the observance of Purim, a parallel to our own times and our own role in these times. Our participation in the Youth Aliyah which has brought "relief and deliverance" to thousands of Jewish Youth; our schools and projects in Israel which have restored these children to a good Jewish life and to service to Israel are our special cause for Purim joy.

This then, is the message of Purim and the Book of Esther. This is why Jews are commanded: "WITH THE ARRIVAL OF THE MONTH OF ADAR, ONE SHOULD BE EXCEEDINGLY JOYFUL."

## Suggestions for Your Purim Program

**P**URIM is a holiday rich in symbols. The special value of such symbols is that they can be used to represent not only their historic inspiration but also the life of today. All of us hope to be celebrating Purim at home and in the synagogue. We will be eating hamontashen, exchanging "portions" and hearing the megillah. Let us use these same symbols of Haman's defeat and Jewish victory in our Chapter celebrations in such a way that our Purim is specifically a MWOA Purim and our celebration an individual supplement to those in which we participate elsewhere.

Purim is observed by:

### THE READING OF THE MEGILLAH

In this issue you will find the Megillah of World Jewish Child Day. We also have available the Megillah N'shei Mizrachi which you will receive on request.

### THE SENDING OF PORTIONS (MISHLOACH MANOT)

Instead of serving refreshments as usual, invite each member to bring a plate of Purim treats including, of course, the indispensable hamontash to exchange with the other members of the Chapter. The coffee or other drink could be prepared as usual, but the table should be arranged to accommodate the napkin-covered paper plates brought by each member.

### ERASING HAMAN'S NAME

The Jews in many lands have employed different devices for obliterating Haman's name from the pages of history. It has been blotted out by the noise of groggers, erased from two stones rubbed together and scraped from the soles of shoes. May we suggest that Mizrachi Women eradicate Haman's name by a contribution for Ma'ot Chitim. Here is a suggestion for carrying out this idea.

Sentences from the Megillah where Haman's name appears, should be copied on large sheets of paper and hung on the walls. Make as many copies of these sentences as are needed. Write Haman's name in Bold or colored letters so it is conspicuous. Every member may be invited to eradicate Haman's name by tacking or taping a dollar for Ma'ot Chitim over Haman's name. Be sure to prepare enough sentences to accommodate all members. Have scotch tape or thumb tacks on hand.

Here are some of the many sentences you will find in the Megillah:

"After these things did King Ahasuerus promote HAMAN."

"The king and HAMAN sat down to drink."

"All the kings servants prostrated themselves before HAMAN."

"They told HAMAN to see whether Mordecai's words would stand."

"HAMAN saw that Mordecai bowed not down."

"Then was HAMAN full of wrath."

"Wherefore HAMAN sought to destroy all the Jews."

"And the king took his ring from his hand and gave it to HAMAN."

"There was written according to all HAMAN had commanded."

"They cast Pur before HAMAN from day to day."

### CARNIVAL

This is an appropriate season for Bazaars, auctions, masquerades and other gala fund raising events for Mizrahi Women's projects.

### PURIM SEUDAH (FEAST)

If you have a luncheon or tea scheduled perhaps you could enhance it by turning it into a Purim seudah with the traditional Purim decorations and foods. A crown of Esther center piece could be of fruit or a decorated cake. Previous Purim Guides are rich in suggestions for other decorations and foods.

## Jerusalem Adloyada

"VISION OF THE END OF DAYS" (see cover)

The float pictured on the front page of this Cultural Guide was another of the most popular floats. It was also prepared by our Beit H'anoar of Baka. It depicts Nasser and Ben Gurion in friendly pose and is captioned "Vision of the End of Days," when according to the prophesy of Isaiah "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid."



CARNIVAL IN JERUSALEM

Reminiscent of a Punch and Judy Show, this prize winning float, presented by the Mizrahi Women's Beit H'anoar of Baka, in the Purim Adloyada in Jerusalem last year, features a caricature of Israeli Foreign Minister Golda Meir beating a likeness of Egypt's President Nasser, bobbing up and down in a globe-shaped pot labeled "United Nations." Flags read "Gaza," left and "Solomon's Bay," right. The latter is Israeli name for the Sinai outpost of Sharm El Sheikh on the Gulf of Aquaba recently given up by Israel.

## A PURIM SHPIEL

A number of Purim scripts are available on request for Chapters who wish to present Purim plays at their celebration.

"The Purim Talent Scouts," A Light and Humorous Script.

"Purim, Inc.," a comic skit.

"Purim Operetta," a Musical Script.

These are available as Purim Shpielen at our National office.



## PURIM SONGS

Purim is a time for imagination, inventiveness and parody. We include in this issue some familiar songs and a variation on one of them. May we invite you to add to the historic store of Purim fun by writing some stanzas and adaptations to these songs too.

## HAMAN UNDONE—BROUGHT UP TO DATE

(A Parody)

Oh once there was a wicked, wicked man  
And Haman was his name sir  
He would have murdered all the Jews  
Tho they were not to blame sir.

O, today we'll merry, merry be  
O, today we'll merry, merry be  
O, today we'll merry, merry be  
And "nash" some hamantoshen.

But of his cruel and unkind ways  
Mordecai did cure him  
He hung him high and we give thanks  
For this feast of Purim.

(Chorus)

Then Hitler rose against the Jews  
His object to destroy them  
The louder grew our anguished cries  
The more he did enjoy them.

(Chorus)

But Hitler died a tyrant's death  
And long we shall survive him  
The Jew has built a homeland now,  
From which no one can drive him.

(Chorus)

When Egypt saw our homeland thrive  
It mightily disturbed him.  
He thought he would demolish it  
And no one would dare curb him.

(Chorus)

He sneered at little Israel  
Proceeded to harass her  
But one good dunking in Suez  
Made "naser" this Herr Nasser.

(Chorus)

Let all who plot against the Jews  
Reflect on this and tremble  
When Haman's fate will be their own  
To feast we will assemble.  
(Chorus)

## A PURIM LEID

Heint iz Purim brider, s'iz der yom tov groys!  
Lo-mir zingen leider, geyn fon hoyz tsu hoyz.  
Lach Mord-che-le lach, a yom-tov'l mach.  
Kinds kinder gedenken dem "nes"  
Zingt brider-lach zingt, tantst frey-lach un shpringt  
Dem tyer-en "nes" nisht far-gest.

Ho-mon iz a ro-she, dos yeys ye-der yid,  
O-ber G-t nigh-ko-she, shveigt dem ro-she nit,  
Vart Ho-menke, vart, du zei nit ge-nart  
A "nes" hot ge-ton mit unz G-t  
Zingt brider-lach zingt, tantst frey-lach un shpringt  
Macht kinder-lach gre-ser dem rod.

## CHAG HAPURIM

Chag Purim, Chag Purim  
Chag ga-dol hu Ia-y'hudim  
Ma-sey-chof ra-a-shonim  
Z'mi-rot, ri-ku-dim.

Ho-vo na-ri-sha  
Rash, rash, rash (3)  
Bo-ra-a-sho-nim.

Chag Purim, Chag Purim  
Zeh el ze, shol-chim ma-not,  
Mach-ma-dim, mam-ta-kim  
Tufee-nim, mig-do-nos. (Chorus)

## Megillah of World Jewish Child Day

If your Purim Meeting is scheduled to consider World Jewish Child Day, you may find this Megillah a useful way of opening your program. This year, the ninth anniversary of World Jewish Child Day is on March 23.

NOW it came to pass in the days of Hitler, this is Hitler who ruled and despoiled Europe, from Germany even unto every corner of the continent and sought to conquer all the world—that in those days his rage was great against the Jews and six million were slaughtered and among them more than a million youth perished. And it happened in those days that the Jews of those lands out of the reach of Hitler's clutches, banded together to rescue Jewish children from his sword and to bring them to Eretz Yisroel and there to enable them to live and to grow. And so was established the Youth Aliyah. And Mizrahi Women's Organization became part of this great rescue mission and did build homes and provide dwellings and schools in Eretz Yisroel for the rebirth of these youth and gave them G-d's law for their way of life.

Now when the nations of the world in common battle against Hitler, for so was he finally defeated, brought peace again to Europe—there were found throughout all the lands of the continent thousands and thousands of Jewish children without home or family—broken survivors of the catastrophic years. Then did the Youth Aliyah rise to their need and did gather from every corner of Europe the frightened and the

starved, the homeless and all but lost children of Israel and did bring this precious cargo home to Israel.

It happened at that time that our homeland was once again restored to its people and Eretz became Israel among the nations of the world. Then did the Mizrachi Women build more homes and more schools and settlement houses and even villages for the children—to serve their needs and to serve Israel's needs through their skills which they were taught. And Haman-Hitler plagued the world no more. And Israel rejoiced:

Then rose other Hamans against the Jews and against Israel. And it was clear that the work of Aliyah was far from done. It was known that the needs of the Jewish children in every corner of the world must be the concern of all Jews even unto the youngest children throughout the world. And it was seen that the bonds of love and friendship between the Jewish children brought to Israel and those in the rest of the world would serve as a blessing to both.

And the Youth Aliyah Organization wrote these things and sent letters to all the Jews that were in all the parts of the world to enjoin them to keep the second day of the month of Nisan as World Jewish Child Day and it called upon all men of good will to assist Israel to gather in the exiles, the remnant of homeless Jewish children to Israel. And it did call upon the people to use this day "to build a bridge of friendship between the victims of persecution, the youth now citizens of the world's youngest democracy and the children of free democracies elsewhere," and to encourage our children in homes, schools and organizations throughout the world to give their support to the Youth Aliyah Movement.

And this was in the year, 5707 on the second day of Nisan—and it has been a day for support to Youth Aliyah in all the years since and the bridge has grown stronger and more

thousands of Jewish children have been brought home to Israel.

Now therefore, is this a day of rejoicing to us and to the tens of thousands of ingathered young exiles and to all Jews, for G-d's help in restoring them to the Jewish land, to the Jewish way of life and to service to the Jewish homeland. And it is a day of rejoicing for Mizrachi Women for our continued ability to participate in this great work. Let this day be held by us as a special Purim, a day of feasting and rejoicing and of giving portions each to each and each to Israel.



## Studies in the Weekly Sidra

T e t z a v e תצוה

By Nehama Leibowitz, translated and adapted by Aryeh Newman

*This is the third of a continuing feature in the Cultural Guide. It is the weekly Sidra which is read on Sabbath preceding Purim. The commentaries selected by Nehama Liebowitz succeed in drawing from the text of each Sidra the lessons which make Torah the living guide for our day-to-day activities as Jews. We have added some comments of our own to help us understand the program of Mizrahi Women in relation to the history, religion and the prophetic destiny of the Jewish people. We, therefore, urge that this section of the Guide be included in the cultural portion of your meeting whenever possible. At the least, it could be a reading. At best, it should provide the Cultural Chairman with the basis for an evaluation of Mizrahi program for the month in relation to the text of the current Sidra. Such an evaluation should begin with the quoted text, include the lessons gleaned by our sages from the text, and conclude with an affirmation of Mizrahi program as a program of faith. We think that this will help achieve two goals: a) It will enrich our knowledge of Torah and will b) add still more meaning to our efforts for the rebuilding of Israel.*

AND THEY shall know that I am the Lord their God,  
that brought them forth out of the land of Egypt,  
that I may dwell among them;  
I am the Lord their God.

(Exodus XXIX, 46)

The passage that we have just quoted serves as the close to a chapter dealing with the rules governing the bringing of the continuous burnt offering every morning and evening. What is the connection between this passage and the sacrificial regulations which precede it?

Here is the answer given by Abarbanel:

Scripture was afraid that man might argue as follows: Our God predisposed our nature to sin and for this reason ordered the construction of an altar and sanctuary, as if it were His pleasure that we sin and then repent. But the matter is not so. For the Holy One blessed be He did not institute the sacrifices until after the incident of the Golden Calf when He saw that the people were intent on evil and ready to sin. Then He presented them with the remedy to heal them of their sickness. The purpose of the altar and the priestly service was not to atone for iniquities — it was better that man should not sin and not have to bring an atonement offering. But the purpose of the altar was to bring daily morning and evening sacrifices. These possessed no atoning qualities but were intended as symbols of thanksgiving to the Almighty for all the good that He had shown to His people.

Abarbanel's motivation of the daily burnt offering will no doubt puzzle many. Surely there are numerous precepts in the Torah enjoined as expressions of thanksgiving to God? Did they require then to be particularly expressed in the form of sacrifices? But this question does not only apply to the daily burnt offering. It is one that applies to all the symbolic actions that we are enjoined to perform. The author of the *Sefer Hachinuch*, "Book of Instruction," explains the reason for the precept enjoining the daily sacrifice:

We have been commanded to perform this service continually twice daily at dawn and sunset in order to concentrate our hearts and thoughts on cleaving to the Lord. I have indeed mentioned on many occasions that man is governed and his nature aroused by his material preoccupations. Just as man is naturally prompted to prepare food for himself twice daily, evening and morning, so is he commanded that he should make it his aim and preoccupation to be engaged in the service of his Creator, similarly twice daily, so that the labour of the servant on his own behalf should not be more than his labour on his Master's behalf. And what is the purpose of all this? To prompt him continually to remember his Creator.

(Precept 401)

The above answer states the general aim and purpose of the precepts. I have also seen another explanation suggested by a great scholar. We are obliged to give thanks daily to the Creator for two things which He performs for us every day. The one is whereby He sustains us in life every day, morning and evening, a thought embodied in the prayer ordained for us in the morning.

By way of contrast we cite here once more from Maimonides' *Guide to the Perplexed*, his views on the general purpose of the commandments and the significance of the various details of each ceremonial. All of us, the common people as well as the scholars, believe that there is a reason for every precept, although there are commandments the reason of which is unknown to us, and in which the ways of God's wisdom are incomprehensible. This view is distinctly expressed in Scripture. There is a cause for every commandment; every positive or negative precept serves a useful object; in some cases the usefulness is evident, e.g., the prohibition of murder and theft; in others the usefulness is not so evident, e.g., the prohibition of enjoying the fruit of a tree in the first three years (Lev. XIX, 23), or of a vineyard in which other seeds have been growing (Deut. XXII, 3). Those commandments, which have an obvious purpose are called "judgments" (*mishpatim*); those which have not are called "statutes" (*chukkim*). Thus our Sages comment on the following verse: "for it (i.e., the Torah) is not a vain thing for you" (Deut. XXXII, 74), and if it is a vain thing it is your fault." That is to say, the giving of these commandments is not a vain thing and without any useful object; and if it appears so to you in any commandment, it is owing to the deficiency in your comprehension.

If we accept Maimonides reasonings we shall cease to look for motivations for all the minutiae of Jewish religious ceremonial but shall fulfil them as expressions of the inscrutable Divine will. The fulfillment of His will constitutes the purpose for which we were created and the supreme aim of human life.

## Thoughts After Reading the Sidra

*This Sidra Study examines the reasons for the daily services which Scripture enjoins Jews to perform. Our Commentator discusses this in relation to the portion of the Sidra which contains the rules governing the daily sacrifices of burnt offerings in the tabernacle. Using this daily service as a symbol, she quotes numerous commentators to arrive at the answer which is revealed in the very opening of her study.*

*The Commentators note that:*

1. *The reason for G-d's command for daily prayer and service is clearly stated in the passage quoted at the close of the chapter.*

*"And they shall know that I am the Lord their G-d that brought them forth out of the land of Egypt that I may dwell among them  
I am the Lord their G-d."*

2. *This service every morning and every evening is commanded not as an act of atonement but as a daily devotion to the Creator.*

3. *There is a reason for this and for every command even though the reason remains obscure to mankind.*

4. *While many beautiful symbolic interpretations have been placed on the details of each Scriptural command, these serve mainly to enhance our own insight into G-d's love of His people; but are not a prerequisite to the fulfillment of His will.*

5. *The excerpt from the Sefer Hachinuch which states: "The labor of the servant on his own behalf should not be more than his labor on his Master's behalf," could be used to describe the Mizrahi Women Program, for in serving Israel we serve also the G-d of Israel.*

# Purim Suggestions from Past Cultural Guides

## FEBRUARY 1948

The Meaning and Observance of Purim—pages 7, 8.

## FEBRUARY 1949

A Purim Fashion Show—pages 13-15.

## FEBRUARY 1950

Megillat N'shei Mizrachi (The Book of Mizrachi Women)  
—page 14.

## FEBRUARY 1951

Hack Nit Kein Chainik—A "Stop the Music"  
Purim Program.

## MARCH 1953

Purim in Many Lands—pages 5-9.

## MARCH 1955

Purim Oddities—page 4.

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Copies of any of the above may be obtained by writing  
to the national office.

Chapter Three Hundred Seventy-Seven

"A SONG FOR QUEEN ESTHER"

- (Music: CHORD)  
(Cantor: SIGNATURE AND DOWN)  
Voice: (ECHO) And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil olive: beaten for the light, to cause the lamps to burn continually in the tabernacle of the congregation, and it shall be a statute forever in your generations.
- (Cantor: UP WITH ORCHESTRA AND FINISH)  
Anncr.: The Eternal Light!  
(Music: SIGNATURE AND DOWN)  
Anncr.: The National Broadcasting Company and its affiliated independent stations make free time available to present The Eternal Light, a program which comes to you under the auspices of The Jewish Theological Seminary of America. Today, in celebration of the Festival of Purim, we present "A Song For Queen Esther" by Morton Wishengrad.
- (Music: UP TO FINISH)  
Glazer: (HEINT IS PURIM, BRIDER)  
Narr.: (SINGS) Oh Purim's coming, children,  
The feast of fun and joy.  
So let us join in singing  
Every girl and boy.  
SING Esther the Queen, sing Esther the Fair,  
Sing loudly her virtue, her charm;  
How Mordecai toiled, how Haman was foiled,  
How Israel was shielded from harm.  
Oh, Purim's coming, children,  
The festival of fun,  
So lift your voices gladly,  
Come join in everyone.
- (Music: UP AND FADE OUT UNDER NARRATION)  
Now it came to pass in the days when Ahasuerus was King that he ordered his seven chamberlains to prepare a great feast in the city of Shushan.
- HE CLAPS HIS HANDS
- King: Prepare couches of gold and silver,  
Chamberlain: (PROJECTING) Prepare couches of gold and silver.  
King: Dust off our sixteen hundred thousand golden goblets.  
Chamberlain: (PROJECTING) Royalty is coming!  
King: Invite all my relatives,  
Chamberlain: (PROJECTING) Double the amount of food.  
King: Yes, of course. All kinds of food: Ransack my hundred and twenty-seven provinces for ducks, hens, capons, pheasants, geese, quail, and pigeons.  
Chamberlain: (PROJECTING) Poultry beware!  
King: Oh, but it's going to be a party no one will soon forget.  
(Music: "HOP, MEINE HOMON-TASHEN" & ACCOMPANY)

*King:* Capons, ducklings, cook them well,  
Geese and quail and pheasants,  
Cook them in a giant pot,  
Stirred by eighty peasants.  
Pullets, chickens fricassee,  
Boiled and broiled and roasted;  
Cook them in a lovely sauce,  
Till they're golden toasted.  
Quick, be quick, my chamberlains,  
Pies, pastry, brandy,  
And give each child throughout the land  
Paper bags of candy . . .

*(Music: UP AND FADE OUT UNDER NARRATOR)*

*Narr.:* When King Ahasuerus had finished his little song, he beamed at his seven chamberlains and gave them a large wink, and with a look full of meaning he said . . .

*King:* Tell Queen Vashti I shall want her to put on her royal crown and come before my guests to show her beauty.

*Narr.:* But Vashti refused to show herself in front of the King's guests . . . and King Ahasuerus became furious.

*King:* (WITH FURY) I'm the King! Me! I am! The King! Ahasuerus! Chamberlain, how dare she refuse my command!

*Chamberlain:* Inexcusable behavior, Your Majesty.

*King:* The presumption of the woman! The insolence of the woman! The audacity of the woman!

*Chamberlain:* You shouldn't stand for it, your majesty.

*King:* I won't stand for it.

*Chamberlain:* You must defend the honor of the royal name.

*King:* I will. Why, if the Queen refuses to obey the King . . .

*Chamberlain:* Ordinary women will step all over their husbands.

*King:* Exactly.

*Chamberlain:* Majesty.

*King:* Yes, Chamberlain.

*Chamberlain:* Much as I regret to say so . . .

*King:* Go on.

*Chamberlain:* I must counsel that the time has come to choose a new queen.

*King:* Hmmmmmm. Not a bad thought. Excellently counselled. Chamberlain, whom have you in mind?

*Chamberlain:* Someone beautiful.

*King:* Good.

*Chamberlain:* And someone dutiful.

*King:* Better.

*Chamberlain:* Someone wise and modest.

*King:* Aha.

*Chamberlain:* And charming.

*King:* (PEREMPTORILY) What's her name?

*Chamberlain:* I don't know.

*King:* (DISAPPOINTED) Foonsh!

*Chamberlain:* But we'll find her, your majesty.

*King:* Impossible, she doesn't exist.

*Chamberlain:* Ah, but she does exist, she must exist, and since she exists, we will find her.

*King:* How?

*Chamberlain:* We'll hold a contest. A contest for the maiden who will be Queen to King Ahasuerus.

*King:* Lovely, lovely, lovely. A beautiful idea. A most ingenious idea. An idea of sagacity, and imagination, and virtue.

*Chamberlain:* Thank you, Sire. I shall order your soldiers to go throughout the land. They will be authorized to gather together every eligible maiden.

*King:* Excellent. Hurry. Let's have the royal contest.

*Glazer:* "HAVAY EEM NEE-SACHAYK NA" & ACCOMPANY)

*Glazer:* In Shushan town there lived a girl,  
There lived a girl,  
Haddassah was her name  
Haddassah was her name  
Till it was changed by Mordecai  
And Esther it became;  
Till it was changed by Mordecai  
And Esther it became.  
Now Esther was an orphan girl,  
An orphan girl,  
Of virtue, grace and beauty,  
Of virtue, grace and beauty,  
Who lived with Uncle Mordecai  
To protect her was his duty.  
Who lived with Uncle Mordecai  
To protect her was his duty.

*(Music: BRIDGE — UP AND FADE OUT UNDER OPENING LINES OF DIALOGUE)*

*Mordecai:* Esther, my dear, it's impossible to hide here any longer.

*Esther:* But the soldiers are in the streets.

*Mordecai:* Then you must go to meet them. They must not find you hiding.

*Esther:* Uncle Mordecai, what will become of me?

*Mordecai:* We have the promise of the King that no one will be molested.

*Esther:* I am afraid.

*Mordecai:* Have faith, my Dear. He who led Abraham forth out of Ur of the Chaldees will also watch over you.

*Esther:* I want to stay here with you. I want to be with my people. I have no wish to be in any contest, I have no wish to be Queen.

*(Music: A BUGLE OFF MIKE)*

*Mordecai:* It is out of our hands now, Esther. Be brave.  
(SOUND OF AN IMPERIOUS KNOCK ON THE DOOR, REPEAT)

*Soldier:* (OFF MIKE) In the name of Ahasuerus, Ruler over Persia, I demand entrance into this house.

*Esther:* (CLOSE) Uncle Mordecai, don't leave me.

*Soldier:* (AS BEFORE) In the name of the Forty-Two Ministers and the seven Chamberlains of King Ahasuerus, let me in.  
*Esther:* Promise me, Uncle Mordecai, that you will stay close by.  
*Mordecai:* I promise. (HASTILY). Esther, you must promise me something.

(OFF MIKE KNOCKING ON DOOR)

*Esther:* What, Uncle?  
*Mordecai:* Whatever happens, do not reveal that you are an Israelite. If you did and the King should become displeased with you for any reason, then your people would suffer harm.

*Esther:* I promise.  
(DOOR OPENS, FOOTSTEPS)

*Soldier:* (ON) Are you the maiden Esther?  
*Esther:* I am.  
*Soldier:* Hold your face to the light. (PAUSE) Ah. In the name of the 63rd Regiment of His Majesty's Royal Legions I declare you most eligible. Please come at once to the royal palace.

(*Music:* "CHAG PURIM" AND DOWN)  
*Narr.:* Mordecai wept to see Esther go. He followed behind as he had promised, and then the palace gates closed after her.

*Mordecai:* (SING) Dear Esther, sweet Esther.  
They've taken her to test her.  
To see if her beauty  
Is pleasing to the King.

(*Music:* UP AND FADE OUT UNDER NARRATION)  
*Narr.:* It was not an easy contest. There were thousands and thousands of eligible maidens, and the King and his First Chamberlain would not leave the judging to other eyes. Day followed day, week followed week, but neither the King nor his royal Chamberlain was satisfied.

*King:* This one isn't beautiful enough.  
*Chamberlain:* And this one isn't modest enough.  
*King:* This one simpers.  
*Chamberlain:* This one squints.  
*King:* This one giggles.  
*Chamberlain:* This one gushes.  
*King:* This one is silly.  
*Chamberlain:* This one is stupid.  
*King:* This one has no manners.  
*Chamberlain:* This one has too many airs.  
*King:* This one is too short.  
*Chamberlain:* This one is too tall.  
*King:* This one is . . . (SLOWLY) This one is . . . (TO HIMSELF) Ah!

*Chamberlain:* I think so too, your majesty.  
*King:* Hm . . .  
*Chamberlain:* Hm . . .  
*King:* My dear young lady.  
*Esther:* Do you address me, Sire?  
*King:* I do. What is your name.

*Esther:* Esther, your majesty.  
*King:* (SOTTO) Chamberlain, a most agreeable voice.  
*Chamberlain:* (SOTTO) And a most agreeable manner.  
*King:* (TASTING THE SOUND OF IT) Queen Esther. I like that.

*Chamberlain:* The two words do go together, don't they?  
They do, don't they? (HE CHUCKLES — A FATUOUS, SELF APPROVING CHUCKLE) I like the sound of it very much indeed, Chamberlain. I have made up my mind. The contest is over. Esther will be my new Queen.

(*Music:* IN AND DOWN)  
*Chamberlain:* Queen Esther, Queen Esther.  
There is no one to best her.

For her grace and virtue  
Are pleasing to the King.  
*King:* My dear, I find you beautiful  
I hope you will be dutiful;  
Oh, Lord, you have been bountiful,  
And Esther is my Queen.

(*Music:* UP AND FADE OUT UNDER NARRATION)  
*Narr.:* And this is the manner by which Esther, the orphan, became Queen to King Ahasuerus in the month of Tebet, in the seventh year of the King's reign. And the King loved her exceedingly.

*King:* My dear, what is your opinion of the color scheme of the furniture? Do you prefer blue and silver with the onyx chairs, or do you think gold would be more delicate? Speak up, my dear. I value your opinion.

*Narr.:* The King had never been more happy in his life. And Mordecai, to whom all these tidings were brought, rejoiced greatly. True to his word, Mordecai sat from noon to night before the gates of the palace, in order to see that no harm should come to Esther.

(MOVING CLOSE) And this is how it was that one day, while Mordecai sat reading from a large book, he chanced to overhear two of the King's Ministers speaking in a strange language.

*Bigthan:* The Ing-kay is an ap-say.  
*Teresh:* Eckchay.  
*Bigthan:* He is an ool-fay.  
*Teresh:* And an ope-day.  
*Bigthan:* Teresh, al-pay, isten-lay oo-tay e-may. I'm-ay ired-tay of-ay eing-bay oor-pay, I'may ired-tay of-ay eing-hay ushed-pay around-ay.  
*Teresh:* Eeriod-pay. Ow-hay about-ay oo-yay, id-<sup>ka?</sup> ~~id~~

*Teresh:* Eck-chay.  
*Narr.:* Now Mordecai knew all the seventy languages of man. And so to his learned ears the words made sense . . . as follows.  
*Bigthan:* Teresh, my good friend, as one Minister to another, let me say candidly that our good King Ahasuerus is . . .  
*Teresh:* Is what?

*Bigthan:* He's a fool.  
*Teresh:* I grant you that.  
*Bigthan:* He doesn't deserve to be King.  
*Teresh:* I grant that also. But who does?  
*Bigthan:* Me.  
*Teresh:* What have you in mind?  
*Bigthan:* A dagger.  
*Teresh:* That would do it nicely. But it's a risky business.  
*Bigthan:* After we take care of Ahasuerus, you proclaim me King and I proclaim you the King's Treasurer.  
*Teresh:* (SLOWLY) The idea has possibilities . . . I might go so far as to say that it has . . . large possibilities.  
(FADING) Now quite by accident, I own a dagger. A dagger of daggers. This dagger, my dear colleague, is so sharp that . . .  
*Esther:* (FADING IN) I ran immediately to the Chamberlain and revealed the plot against the King. Oh, bless you, Mordecai, bless you a thousand times. For the wicked ministers have already been seized and no harm will befall the King.  
*Mordecai:* Esther, my dear.  
*Esther:* Yes, Uncle.  
*Mordecai:* I believe you've grown fond of Ahasuerus.  
*Esther:* I believe I have. (LAUGHS) He's a little foolish sometimes, but for a King he's quite lovable.  
*Mordecai:* I'm doubly glad now that I was able to save his life. Have no fear. Rest easy in your mind, dear Esther. From now on there isn't anything that can happen.  
(SLIGHT PAUSE)  
*Narr.:* But Mordecai was wrong. In place of the traitorous ministers, King Ahasuerus made a single appointment.  
(FLOURISH OF TRUMPETS)  
*King:* Haman, the son of Hammadatha the Agagite.  
*Haman:* Your Majesty.  
*King:* Know all men that from this day I appoint Haman to be my first minister.  
*Haman:* I am Haman, first minister of the realm. Bow down and prostrate yourselves before me.  
*Guitar:* ("SONG OF THE PURIMSPIELER") HASSIDIC FOLKMELODY p. 485 "PURIM ANTHOLOGY BY GOODMAN)  
*Glazer:* Now Haman was an evil man,  
The foulest villain in the land,  
This Haman, foul Haman,  
the blackest soul of all.  
But, dear children, calm your fears,  
Sigh no sighs and shed no tears  
For Haman, foul Haman  
Did infamously fall.  
On with our story,  
Haman is approaching  
The place where Mordecai

Sits at the palace door.  
Bow down, shouts Haman.  
Bow, you down before me,  
For my name is Haman,  
And I alone am Lord.  
(Music:  
*Haman:* OUT SHARPLY)  
I said, bow down, I am your lord.  
*Mordecai:* You are wrong, sir. There is only one Lord to whom I may bow down. The Lord our God.  
*Haman:* Bow down to me and kiss my foot.  
*Mordecai:* I cannot, I shall not.  
*Haman:* I am the Minister of the King.  
*Mordecai:* And I am a servant of God.  
*Haman:* You've said enough. Your name.  
*Mordecai:* What do you wish with me?  
*Haman:* Your name.  
*Mordecai:* People call me Mordecai. Mordecai, the Israelite  
*Haman:* Mordecai, the Israelite. That's all I want to know.  
(PROJECTING) Soldiers, sound your trumpets. Haman returns to the palace.  
(Music: TRUMPET BRIDGE)  
*King:* Haman, you come at a most inopportune time. My Chamberlain is showing me my garments for the new season.  
*Chamberlain:* It can wait. Your Majesty.  
*King:* (POUTING) Somehow everything that pleases me must wait . . . while everything that vexes is pushed before my nose. What is it, Haman?  
*Haman:* Sire. I have been examining the royal treasury.  
*King:* Money, money, money. Don't talk to me about money. Talk to my chamberlain. He handles such things.  
*Haman:* Majesty. I must speak to you. Your treasury is very low.  
*King:* Oh. Very well, Chamberlain see that our next banquet lasts only three weeks.  
*Haman:* Your Majesty.  
*King:* Speak Haman. What is it?  
*Haman:* No need to economize . . . there are Israelites in your Kingdom.  
*King:* Yes?  
*Haman:* We shall tax them.  
*King:* But . . .  
*Haman:* We shall tax with a special tax. A tax of 100 per cent upon everything they possess.  
*King:* That means you will confiscate . . .  
*Haman:* Everything they possess. And I assure you they won't complain.  
*King:* Really, Haman?  
*Haman:* I'll take the small precaution of seeing that they are all dead.  
*King:* Dear me. Rather drastic, don't you think?

*Haman:* A necessary step, King Ahasuerus. These people plot against your life. They cause unrest in your kingdom. They foment rebellion. They have contempt for your gods and your idols. Your Majesty, we cannot abide differences in our Kingdom. Those who are not absolutely like everyone else must be eliminated.

*King:* (AFTER A PAUSE) Chamberlain, what do you think?

*Chamberlain:* I do not like it, Sire.

*King:* Haman, surely there must be some other way.

*Haman:* No other way. Your Majesty has given me his confidence. Believe me now . . . I act for the good of the Kingdom. Every Israelite must be destroyed.

(*Music:* TRUMPETS DARKLY AND HOLD FOR A BRIDGE)

*Mordecai:* Esther, you are exaggerating the seriousness of the news.

*Esther:* I wish it were so, Mordecai, but it was told me by my ladies-in-waiting.

*Mordecai:* It is only court gossip. A wild rumor. Such things cannot happen.

*Esther:* Uncle, it was the King's loyal chamberlain who gave the news to my ladies.  
(PAUSE)

*Mordecai:* Haman. Haman is the one.

*Esther:* Yes. Oh, Ahasuerus, my husband, my King, how can you allow yourself to be so deceived!

*Mordecai:* Esther, go to him.

*Esther:* To Ahasuerus?

*Mordecai:* Yes. You must.

*Esther:* No one may go to the King unless the King calls. It is the law of the palace, Mordecai. Whosoever goes before the King without having first been summoned, that person may be summarily put to death. Even the Queen.

*Mordecai:* You must chance it then.

*Esther:* I may be killed.

*Mordecai:* If you do not go, your people will be killed.

*Esther:* I have no alternative then.  
(PAUSE)

I shall fast. Mordecai go among the Israelites and tell them that this day shall be the Fast of Esther. Beseech them to pray for me even as I pray for them.

*Glazer:* p. 472 PURIM ANTHOLOGY. FOLK-SONG) (LYRICS)

*Narr.:* Esther fasted all that day and in the small houses of Shushan, thousands prayed for her. Finally, while the entire court held its breath, Queen Esther boldly approached the throne of the King.

(*Music:* OUT OMINOUSLY)

*King:* (ANGRILY) Who is it that comes before the King without being summoned?

*Esther:* It is Esther, Your Queen.

*King:* Oh, Oh, well. That's something else again. Madame, your life is much too valuable to risk this way.

*Esther:* I had to come, Sire.

*King:* But suppose I had a touch of indigestion and were in a bad mood. My dear Esther, dreadful things could happen. Unthinkable things. Now, why have you come, my dear?

*Esther:* I have prepared a banquet, Your Majesty.

*King:* Capital. Am I invited?

*Esther:* It would be no banquet without you.

*King:* What a pretty speech. When is it to be?

*Esther:* Tomorrow evening.

*King:* Wonderful, wonderful, wonderful. Who else is coming? Anyone I know?

*Esther:* If my Lord Haman would honor us with his presence, I would be most happy.

*King:* Haman, do you hear that? (LAUGHS FATUOUSLY) Lucky for you I'm not a jealous man. Invited by the Queen herself.

*Haman:* I am deeply flattered, my gracious Queen.

*Esther:* Then you will come, Haman?

*Haman:* Nothing could prevent it. Queen Esther. I am ecstatic with joy.

(*Music:* A BLARE OF TRUMPETS AGAIN)

*Narr.:* Haman gloated because the Queen had honored him, but when he saw Mordecai outside the palace gate, his exultation became an evil thing.

*Haman:* What good are the favors of the Queen to me so long as this man whom I hate remains alive? I shall take counsel with Zeresh my wife.

*Narr.:* And Zeresh who was as evil as Haman gave him her wicked counsel.

*Haman:* You are absolutely right, Zeresh. I shall build a gallows fifty cubits high . . . and Mordecai will hang from it.

(*Music:* TRUMPETS ONCE AGAIN)

Chamberlain, tell them to stop that infernal racket, it's gotten so, a man can't sleep. Chamberlain, make them stop.  
(PROJECTING) Trumpeters, have done. Have done.  
CUT TRUMPETS . . .)

Thank you very much. Now go back to sleep. Your Majesty.  
(SOUND OF HAMMERS . . . LOUDLY)

*King:* Now what in the name of Persia is that?

*Chamberlain:* Haman has given an order to build a gallows fifty cubits high.

*King:* Well, tell them to wait till morning. Why does everything happen to me?

*Chamberlain:* (PROJECTING) Stop your hammering. (CUT SOUND) Go home, all of you. Come back in the morning. (PAUSE). Much better, Your Majesty.

*King:* My head. I'm afraid the night is ruined. I simply won't be able to sleep after this.

*Chamberlain:* Drink a little wine.

*Kings:* No.

*Chamberlain:* Perhaps a little walk.

*Kings:* No. Chamberlain, read to me.

*Chamberlain:* Very well, Sire. I shall read from our daily chronicles. I read . . . Date of six months past . . . The plot to assassinate the King foiled by the Israelite Mordecai. On the morning of the sixth day, the Israelite Mordecai overheard . . .

*King:* Wait . . . Chamberlain, wait. It comes back to me clearly. This man Mordecai . . . he saved my life.

*Chamberlain:* He did, Sire.

*King:* How did we reward him?

*Chamberlain:* Let me see.  
(PAUSE)

There is no mention of any reward.

*King:* Ridiculous. Read further.

*Chamberlain:* I'm afraid, Sire, we completely forgot a reward for this loyal subject.

*King:* No wonder I couldn't sleep. Terrible, terrible, terrible. How could we be so ungrateful! I'll speak to Haman about it at Queen Esther's banquet. No, I shan't wait. I'll do something about it now. Chamberlain, strike the gong.

(SOUND OF GONG)

(*Music:* BRIDGE . . .)

(FADE IN HAMAN AND AHASUERUS AD-LIB . . . LAUGHING)

*King:* Haman, there's something I meant to speak to you about . . . but this is Esther's banquet . . . and so no business. My dear, Esther will you sing for us?

*Esther:* I am not in the mood, Your Majesty.

*King:* Nonsense. Do something. Something pretty, something gay . . . you know what I like.

*Esther:* Your Majesty, truly, I have no disposition to sing at this moment.

*King:* (POUTING) I'm a very disappointed King. My Chamberlain is disappointed.

*Chamberlain:* I am, dear queen.

*Esther:* Very well. (SHE SINGS)

*Guitar:* THE TUNE IS "ANI PURIM" BUT RETARDED AND MOURNFUL)

*Esther:* I sing, my King,  
My King, I sing,  
But my heart is cold and sad.  
Yet since you command, I shall pretend  
My heart is gay and glad.  
Lala la la la la la la  
Lala la la lal lal la,  
Lal La la la . . . (SHE CANNOT CONTINUE . . . MUSIC OUT)

*King:* Esther . . . oh, Esther . . . My Dear, I thought this was to be a happy occasion.

*Esther:* Forgive me . . . but I am filled with sadness.

*King:* But why? For what reason, my dear?

*Esther:* Because orders have been issued to put the people of Israel to death.

*Haman:* Those were my orders, Queen Esther. Why trouble your head over affairs of state?

*King:* Haman's right.

*Esther:* Haman is the most wicked man who has ever lived.

*Haman:* My dear Queen, I am at a loss to . . .

*Esther:* The Israelites never harmed you. They ask only for peace. Why won't you let them live?

*King:* Esther, there are tears in your eyes..

*Esther:* Are there, Ahasuerus?

*King:* My dear, what are the Israelites to you?

Your Majesty . . . they are my people. I am an Israelite.

*King:* You, Esther?

*Esther:* An Israelite orphan who was reared by her good Uncle Mordecai.

*King:* We shall have this order against your people . . . Did I hear you say Mordecai?

*Esther:* You did, Sire.

*Haman:* Majesty, this Mordecai is . . .

*King:* He is our loyal subject.

*Haman:* Oh no, King Ahasuerus, he is a traitor.

*King:* How can you speak so of a good man?

*Haman:* I can prove he is a traitor.

*King:* Hold your tongue, Haman. Accursed liar. Mordecai is the man who saved the King's life. I would have him honored — not slandered.

(ADLIB FROM COURTIERS)

*Chamberlain:* (SOFTLY) My King, Haman would have Mordecai hanged.

*King:* Never.

*Chamberlain:* Haman has built a gallows fifty cubits high . . . to hang Mordecai.

*King:* So. If Haman has built a gallows . . . Haman will hang from it.

(SOUND OF GONG)

(*Music:* "HEINT IS PURIM, BRIDER" . . . AND HOLD DOWN)

*King:* Good Mordecai, my faithful subject, put on purple robes and garments of silk, and let this time be a time of rejoicing for you and for all the people of Esther the Queen.

*Glazer:* (SINGS) Oh, Purim's here, dear children,  
A festival of thanks,  
So sing and dance with gladness,  
And play your merry pranks.

*Esther:* Sing Mordecai good,  
Sing evil withstood,  
Sing wicked Haman's disgrace,

*Mordecai:* Sing Esther the Queen,  
Sing Esther supreme,  
Sing proudly her beauty, her grace.  
Oh, Purim's here, dear children,  
Clap every hand in glee.  
And always love this story.  
Which ends so happily.

~~(Music: UP FOR CURTAIN AND OUT)~~

*Annrcr.:* If you would like a copy of today's script, please send your name and address with ten cents, to cover the cost of postage and handling, to The Jewish Theological Seminary of America, 3080 Broadway, New York 27, New York.  
And now we take great pleasure in presenting Mr. Charles Silver, President of the Beth Israel Hospital of N. Y., Member of the Board of Overseers of the Jewish Theological Seminary of America, and Vice-President of the Alfred E. Smith Foundation. Mr. Silver.

You have just listened in dramatic form to one of the most stirring episodes in the history of the Jewish people. We have heard of how the king, through the connivance of Haman issued orders to destroy the Jewish people. You heard how they were saved through the intervention of Queen Esther. And the Jews through the centuries have celebrated this critical period in the history of our people by observing the festival of Purim.

In a broad sense this story has a special significance not only for the Jewish people but for all those who believe in the dignity of human beings. Millions of our coreligionists behind the Iron Curtain stand in dread of the heavy hand of the tyrant who is prepared to carry out wholesale purges and who has sought to rekindle the spirit of anti-Semitism which we had hoped was on the wane. There are many Hamans today who have combined to build up a structure of lies and insinuations against our people which at this time appears to follow the brutal philosophy of the Nazis, which we hoped had been destroyed forever.

I cannot believe that the civilized world will permit a recurrence of the teaching of hate and malice. In this country, where we recently celebrated Brotherhood Week and where the people of all faiths have clasped hands in a spirit of friendship and cooperation, we may look for a stern answer to the Hamans in the sphere of Communism.

Let us be grateful that we live in a country where we may walk without the fear of being halted and accused of things that we have never done; that we may worship in accordance with our conscience and that we may speak our minds with freedom.

And so, in the spirit of Purim when we rejoice over the rescue of our ancestors, let me extend the warm hand of comradeship to the people of every faith and say to them that we as American Jews, who follow the precepts of our ancient

teachers and sages, shall stand shoulder to shoulder with Americans of every faith in the struggle to maintain our way of life.

*Annrcr.:* Thank you, Mr. Silver.

*(Music: THEME IN AND UNDER)*  
Our Eternal Light drama today "A Song for Queen Esther" by Morton Wishengrad, was presented in celebration of the Festival of Purim. The orchestral music was composed by Morris Mamorsky and conducted by Milton Katims. Tom Glazer was the singing narrator. Featured in the cast were Daniel Ocko as King Ahasuerus and Terri Keane as Queen Esther. Cantor Robert Segal sang the liturgical introduction. The production was under the direction of Edward King.

*(Music: UP AND DOWN)*

*Annrcr.:* This is Red Cross Month. Answer the call by giving generously. You will help mobilize the defense of your family, your community and your nation.

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## The Eternal Light

Musical score for "The Eternal Light". The score is written for a Cantor and piano accompaniment. It consists of three systems of music. The first system shows the Cantor's vocal line and the piano accompaniment. The lyrics are "Sho - mer Yis - ra - el sh'". The second system continues the vocal line and piano accompaniment. The lyrics are "mor sh' - e - ril Yis - ra - el val yo - vad Yis - ra - el ha - om - rim sh'na Yis - ra -". The third system includes a section where the Cantor hums behind the announcement, marked with a box 'A' and the instruction "Cantor hums behind Announcement". This is followed by a section marked with a box 'B'. The lyrics for this section are "el (pp) val yo - vad Yis - ra - el ha - om - rim sh'na Yis - ra - el". The piano accompaniment is written in a grand staff (treble and bass clefs).

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# "LITTLE PURIM"

## The Eternal Light

### Chapter Three Hundred Eighty

### "LITTLE PURIM"

broadcast

March 18, 1951

THE NATIONAL BROADCASTING COMPANY, INC.

as a public service and prepared under the auspices of  
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 Broadway, New York

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"LITTLE PURIM"

(Music: CHORD)  
 (Cantor: SIGNATURE AND DOWN)  
 Voice: And the Lord spake unto Moses, saying, Command the children of Israel that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually in the tabernacle of the congregation, and it shall be a statute forever in your generations.

(Cantor: UP WITH ORCHESTRA AND FINISH)  
 Announcer: The Eternal Light!  
 (Music: THEME AND DOWN)  
 Announcer: The National Broadcasting Company and its affiliated independent stations make free time available to present The Eternal Light, a program which comes to you under the auspices of the Jewish Theological Seminary of America. Today's program, "Little Purim" was written by Harry Gersh and is presented in observance of the Jewish holiday of Purim.

(Music: THEME UP . . . SEGUE TO STORY MUSIC AND UNDER)  
 Narrator: Once upon a time . . . come to think of it, it wasn't as long ago as that . . . it was only 87 to 104 years ago . . . There was a little boy living in the town of Pripitchik. Now this little boy's name was . . .

Little Purim: Karpel.  
 (Music: OUT)  
 Narrator: Karpel? Am I in the right story? I was telling about a boy called Little Purim.

Little Purim: (INSISTENT) Karpel.  
 Narrator: Oh yes . . . His name was Karpel. But everyone in Pripitchik called him Little Purim. Why? I'll tell you in a minute. This little boy lived with his mother in a hut at the edge of town. They were very poor.

Mama: (SADLY) Come, Karpel, we'll have our supper.  
 Little Purim: (BRIGHTLY) Sure, Mama.  
 Mama: (VOICE BREAKING) Oh, Karpeleh. It's only bread again. No butter. Not even any milk.

Little Purim: Oh, I like bread. And I think I'm getting a little too old for milk. Anyway, tomorrow is Purim.

(Music: IN AND UNDER)  
 Narrator: Purim was the one day of the year when Karpel and his mother had enough to eat. On Purim, Karpel became the breadwinner for the family. He had a violin and on it he could play three Purim songs. Only three, mind you. So on the evening of Purim, Karpel would take his violin and go from house to house, from Purim party to Purim party and play his songs. That's why everyone called him Little Purim.

(Music: ACCENT)  
 Narrator: This year, the one I'm telling about, Purim came late. Little Purim and his mother hadn't had a decent meal in months. It

was the eve of Purim and they had just sat down to supper when . . .

(Music: CUT OFF ON:)  
 (KNOCK ON DOOR . . . SECOND KNOCK)  
 Mama: Who could be calling on us? Go see, Karpel.  
 Little Purim: Sure.

(FOOTSTEPS, DOOR OPENS, WIND IS HEARD OUTSIDE)  
 Little Purim: (OFF) Hello.  
 Stranger: (OFF) I have walked all day and I am hungry. Can you give me some food?  
 Little Purim: (OFF) Why, eh . . . will you wait a moment, please?  
 (WIND IS CUT OFF AS DOOR CLOSES)  
 Little Purim: (WHISPERS) Mama, it's a stranger with a long white beard. And he wants some food.  
 Mama: (WHISPERS) Karpel, we haven't enough for ourselves. And we don't know who he might be.  
 Little Purim: (WHISPERS) But he must be very hungry. And tomorrow is Purim.  
 Mama: (WHISPERS) All right. Tell him to come in.  
 (DOOR OPENS, WIND AGAIN)  
 Little Purim: Welcome, Friend Stranger. Won't you come in.  
 Stranger: (COMING ON) Thank you. It is sad to be so far from home on Purim.  
 (DOOR CLOSES . . . WIND OUT)  
 Mama: Please sit down. We have only some dry crusts of bread, but you are welcome.  
 Little Purim: Where are you from?  
 Stranger: I'm from so far away that you cannot get there by walking. Nor even by riding.  
 Little Purim: Not by walking and not by riding . . .  
 Mama: Karpel, our guest is hungry. Save your questions for after supper.  
 Little Purim: Oh, I'm sorry. Will you say the prayer for the breaking of bread?  
 Stranger: Thank you for the honor . . . Ha-mo-tzi le-chem min haw-aw retz. Blessed art Thou, O Lord our God, (START FADE) King of the universe, who bringest forth bread from the earth. (OUT)  
 (Music: IN AND UNDER)  
 Narrator: After their poor meal, Little Purim took his violin and went into the town to play his three songs at as many Purim parties as he could get to.

(Music: OUT)  
 (SOUNDS OF VOICES CELEBRATING OFF, AS THROUGH A DOOR . . . KNOCKS ON DOOR, DOOR OPENS, SOUNDS FULL IN)  
 Voice 1: Ho . . . It's Little Purim come to play for us. Come inside. We've been waiting. (PROJECTING) Look everyone. Little Purim is here. (CRIES OF GREETING TO LITTLE PURIM) Have you learned any new songs Little Purim? (LAUGHTER)  
 Little Purim: No. Still the same three.

*Voice I:* Here, Little Purim. Have some homontashen and these taiglach-honey balls before you start playing. They'll give you strength to really play.

*Little Purim:* No thanks. But I'll put them in my pocket for later, if you don't mind.

*Voice I:* Sure, sure. Take all you want. And these pennies too. Now give us Shoshonas Ya-a'kov.

*(Music: ORCHESTRA . . . BRIDGE)*

*Narrator:* After Little Purim played his three songs, he went to the next house.

*(Music: VIOLIN . . . LAST BARS OF CHORUS PIZMON L'PURIM)  
(AD LIB APPLAUSE)*

*Voice II:* That was fine, Little Purim. That's the best playing of Pizmon L'Purim I ever heard. You're getting better each year.

*Little Purim:* Thank you. Now if you don't mind I'll get on to the next house.

*Voice II:* Won't you eat at least one of our homontashen before you go?

*Little Purim:* If you don't mind, I'll take them home. We have a guest this Purim.

*(Music: IN WITH . . . HUP, MEINE HOMONTASHEN AND UNDER)*

*Narrator:* At the next house, Little Purim ended with his third song, Hup Meine Homontashen.

*(Music: VIOLIN LAST BARS OF HUP)*

*Voice II:* Won't you eat something with us, Little Purim, after that fine playing?

*(Music: IN AND UNDER)*

*Narrator:* Little Purim went to another house and another house, playing his three songs, taking his pay in pennies . . . and in homontashen and taiglach and cookies and honey cake. Saving it all for the party with his mother and the stranger.

*(Music: FADE OUT)*

Then it was late. There were no more parties to play for. So Little Purim started for home.

*(WIND IN AND DOWN UNDER)*

*Narrator:* While Little Purim was playing the snow had started to fall and the wind had risen.

*(WIND HOWLS)*

*Narrator:* And Little Purim, who hadn't had anything to eat all day, just some dry crusts of bread, was getting faint with hunger.

*(WIND . . . FOOTSTEPS DRAGGING ON SNOW)*

*Little Purim:* (WEAKLY) Oh . . . it's so far to home . . . and I'm so hungry . . . and so tired . . . I'll rest here a moment.

*(FOOTSTEPS OUT . . . WIND SHRIEKS TRIUMPHANTLY)*

*Narrator:* Little Purim huddled down in an alleyway between two buildings and closed his eyes.

*(Music: SNEAK IN WITH AND FADE WITH WIND)*

*Narrator:* (ECHO) No sooner had he closed his eyes when he heard the most beautiful music. It seemed to come out of his violin, and yet it didn't. So Little Purim opened his eyes to see who was playing.

*Little Purim:* But no one is playing. Where is the music coming from?

*Usher:* (MATTER OF FACT) Over there.

*Little Purim:* (STARTLED) Why . . . why . . . who are you?

*Usher:* I'm an usher. A court usher. From that palace over there.

*Little Purim:* Palace? But that's Berel the Horse Borrower's stable.

*Usher:* That was Berel the whatever-you-call-him's stable. We changed it. Look.

*Little Purim:* Why it is a palace. How beautiful. But how did you change it?

*Usher:* Simple, like this.

*(Music: OUT)*

*(LOUD SNAP OF FINGERS)*

*Usher:* But we're wasting time. Come.

*Little Purim:* All right.

*(FOOTSTEPS)*

*Little Purim:* What am I doing? Who would want me in a palace?

You've made a mistake.

*Usher:* No mistake. The King wants you.

*Little Purim:* (SCARED) The King?

*Usher:* Sure. Here. Go right in.

*Little Purim:* Go in? How can I? The doorway is at least eight feet above ground.

*Usher:* (ANNOYED) Oh, you live people. Build a stairway with your violin.

*Little Purim:* Something is the matter with my ears? I thought you said build a ladder with my violin.

*Usher:* (SLIGHTLY DISGUSTED) I did. Play a note.

*(Music: HIGH NOTE ON VIOLIN)*

*Little Purim:* (SURPRISED) Why I'm two feet off the ground.

*Usher:* Play a middle note.

*(Music: MIDDLE NOTE)*

*Little Purim:* (ELATED) Five feet up.

*Usher:* Now a low note. Mind you, not too low or you'll go over the roof.

*Little Purim:* But that's backwards.

*Usher:* Of course.

*(Music: A HIGH NOTE AND INTO THEME AND UNDER)*

*Narrator:* The usher led Little Purim inside the palace. Into a grand ballroom filled with people dressed in silk and brocades that rustled and whispered. At the far end of the ballroom were three people.

*(Music: OUT)*

*(FOOTSTEPS, ECHO IN LARGE ROOM . . . ONE FIRM, ONE DRAGGING)*

*Usher:* (WHISPERING) Come, come. Stop dragging your feet.

*Little Purim:* (WHISPERING) Yes sir.

*(FOOTSTEPS OUT)*

*King:* Welcome, Little Purim. I am King Ahasueras.

*Little Purim:* (STARTS WHISPERING . . . THEN TOO LOUD) King Ahas . . . Ahasueras.

*King:* And this is my Queen, Esther.

(TINKLE OF GLASS PENDANTS AND WHENEVER ESTHER SPEAKS)

*Little Purim:* (ALMOST OVERCOME) Queen Esther.  
*Esther:* Welcome, Little Purim. This is my uncle, Mordecai.  
*Mordecai:* Hello, hello. Hear you're something of a fiddle player.  
*Little Purim:* Mordecai? Why you're the stranger.  
*Mordecai:* Stranger? Why I've never been a stranger in my life.  
*Little Purim:* Oh, forgive me, Reb Mordecai. But you look just like the stranger who came to our house this evening. (TO HIMSELF) The same eyes, the long beard, the hair.  
*Ahas:* Well it couldn't have been Mordecai. He's been here all night. Haven't you, Mordecai?  
*Mordecai:* Sure I have.  
*Esther:* Yes, he has been here all evening, Little Purim. But now, will you play for us?  
*King:* Yes. That's why we invited you. Here it is Purim eve and the royal musicians got lost. It's silly.  
*Little Purim:* Me? Play for Queen Esther and King Ahasuerus. Why I couldn't.  
*Esther:* Of course you could. We heard that you play beautifully. And that you specialize in Purim songs. Won't you? . . . please . . . ?  
*Little Purim:* (MELTS) All right . . .  
*Ahas:* Usher, announce the dance.  
*Usher:* (PROJECTING) My Lords and Ladies. Little Purim will play for the Purim dance. Take your places . . .  
(*Music:* VIOLIN STARTS SLOW AND SHAKING IN SHOSHANAS YA A' KOV AND SWELLS INTO FULL ORCHESTRA . . . VIOLIN IN ON TOP AND UNDER)  
*Narrator:* So Little Purim played for King Ahasuerus and Queen Esther and the royal court. Of course he played Shoshanas Ya a'kov.  
(*Music:* SHOSHANAS FIGURE)  
*Narrator:* And he played Pizmon L'Purim.  
(*Music:* PIZMON L'PURIM FIGURE)  
*Narrator:* And he played (Hup, Meine Homontashen)  
(*Music:* HUP, MEINE HOMONTASHEN FIGURE)  
*Narrator:* Then he was through.  
(*Music:* OUT)  
Normally, Little Purim would have tucked his violin under his arm at this point and left for the next party. But the lords and ladies of the court gave him such a reception . . .  
(APPLAUSE . . . CHEERS, "YEA, LITTLE PURIM")  
That he started all over.  
(*Music:* IN AND UNDER)  
*Narrator:* He played them backwards, and forwards and sideways. Then he tried it with all the songs together. Then he stopped.  
(*Music:* OUT)  
(PAUSE)  
*King:* Very fine, very fine, Little Purim. My own musicians couldn't have done near as well. But tell me, the songs you played at the end sounded very much like the songs you played at the beginning.  
*Mordecai:* And very much like the ones in the middle too.

*Esther:* But they were all beautiful . . . and beautifully played.  
*Little Purim:* Yes, your majesties. They did sound alike. They were. I know only three songs.  
(LAUGHTER AND TITTING, "THREE SONGS, ONLY THREE SONGS")  
*King:* (STERNLY) Quiet.  
(CAST AUDIBLY SHUSHES IN SILENCE)  
*King:* That's three songs more than we would have had if Little Purim . . . hadn't come to play for us.  
*Esther:* Why do you play only three songs, Little Purim?  
*Little Purim:* I can't seem to learn any more. I've tried. I've tried to learn other Purim songs and songs for Pesach and Hannukah and Succot. I just can't.  
*Esther:* But surely if you tried.  
*Little Purim:* No. It just doesn't work.  
*King:* What do you think, Mordecai. You're the wise man.  
*Mordecai:* Hmm . . . Might be the violin. Play a high note, Little Purim. As high as you can.  
(*Music:* HIGH SWEET NOTE ON VIOLIN)  
*Mordecai:* Come on. Higher.  
(*Music:* HIGHER NOTE . . . BUT OFF, SOUR)  
*Mordecai:* Higher.  
(*Music:* HIGHER . . . BUT A SQUEAK)  
*Little Purim:* It won't go.  
*Mordecai:* Well, we'll have to fix that. Esther, my Queen, take Little Purim's violin and laugh into the sound box.  
*Esther:* (LAUGHS HIGH AND SWEET, BUT MUFFLED) Now try it, Little Purim.  
*Little Purim:* (AWESTRUCK) Yes, Queen Esther.  
(*Music:* VIOLIN NOTE VERY HIGH AND SWEET . . . ECHOING ON PARRETOE)  
(TINKLE ON GLASS BREAKING . . . PARRETOE CUTS ON CUE)  
*Little Purim:* Oh, what was that? Did I do it?  
*Mordecai:* (MATTER OF FACT) Sure you did, but it's nothing to worry about. That was Haman's heart sighing.  
*Little Purim:* (HAPPY) I broke Haman's heart?  
*Mordecai:* Sure. Every time a good person laughs with happiness even through a violin, Haman's heart sighs again.  
(*Music:* IN AND UNDER)  
*Narrator:* After that, Little Purim played again. And the King and Queen Esther and the people of the court danced. Even Mordecai danced once. Finally the three songs that Little Purim know just plain wore out.  
(*Music:* OUT)  
*King:* You'll just have to play a new song. Your violin is fixed now. Let's try.  
*Little Purim:* But I don't know any others.  
*Mordecai:* We'll fix that. (PROJECTING) Call the royal ballad singer.  
*Usher:* (OFF . . . ECHOING) Call the royal ballad singer.  
*King:* There's a man knows every song in the air. He'll teach you.  
*Singer:* I am here, your majesty.

**King:** Oh, singer, sing some new songs for Little Purim so he'll be able to play them on his violin.

**Singer:** Yes, sire.

**Mordecai:** Now listen closely, Little Purim. He's about to start.  
(PAUSE)

**Little Purim:** (WHISPERING) Why doesn't he start?

**Mordecai:** (WHISPERING) He has. He's singing now.

**Little Purim:** (WHISPERING) But I don't hear anything.

**Mordecai:** (WHISPERING) That's all right. Your violin hears.

**(Music: IN AND UNDER)**

**Narrator:** After that, Little Purim played one more song. As it ended Mordecai looked up and saw the windows turning grey. The night was almost over.

**(Music: OUT)**

**Mordecai:** Your majesty, it is almost morning. We must leave.

**King:** Yes. But before we go we must reward Little Purim for the finest Purim party we have ever had.

**Mordecai:** (PROJECTING) Call the royal treasurer.

**Usher:** (OFF ECHOING) Call the royal treasurer.  
(SOUNDS OF SMALL BELLS APPROACHING)

**Mordecai:** There he is.

**Little Purim:** Why does he have bells sewed to his clothes?

**King:** How else would you dress a treasurer? (PROJECTING)  
Have you brought your treasures, treasurer?

**Treasurer:** Yes, sire.  
(CLUNK OF BAGS OF GOLD AND JEWELS ON FLOOR)

**King:** Fill Little Purim's left pocket with gold.  
(CLINK OF GOLD COINS)

**Esther:** And fill his right pocket with rubies and diamonds.  
(TINKLE OF JEWELS)

**King:** Gold from the king, jewels from the Queen. What will you give, Mordecai?

**Mordecai:** I'll give a gift that has no weight and that can't be seen. Yet it will last longer than gold and will bring more happiness than jewels.

**King:** (LAUGHS) Can't see it and can't feel it, but it's better than gold or jewels. I don't believe there is such a thing.

**Mordecai:** Well, I've given it to Little Purim. We'll have to ask him next Purim.

**(Music: IN AND UNDER)**

**Narrator:** Suddenly everything went dark and Little Purim felt as if he were flying through the air. When he opened his eyes the sky was brightening in the east. And he was outstanding right in front of his own house.

**(Music: OUT)**  
(FOOTSTEPS RUNNING, DOOR BANGS OPEN)

**Little Purim:** Mama, mama, I'm home. You should have seen where I've been

**Mama:** (WORRIED) Oh, my little Karpel. I've been so worried. Where have you been all night?

**Little Purim:** You didn't have to worry about me. (EXCITED) We'll never have to worry about anything, ever again.

**Stranger:** Oh? No more worries?

**Little Purim:** Oh, hello, friend stranger. (PUZZLED) Ohh . . . have you been here all night?

**Stranger:** Yes. Your mother was kind enough to let me bed down here in the kitchen when the storm started.

**Little Purim:** Are you sure you've been here all night?

**Mama:** What's the matter with you? Karpel, why are you questioning our guest like that? It's not polite. Of course he's been here all night.

**Little Purim:** Hmm . . . I was just wondering. (SUDDENLY REMEMBERS)  
Oh . . . but I haven't shown you. I've got gold and diamonds and rubies. Look.  
(SOUND OF CAKES, COOKIES, PENNIES, THROWN ON TABLE)

**Mama:** Gold?

**Stranger:** Jewels?

**Little Purim:** (WONDER) Why they're pennies and homontashen and taiglach and cookies. (STARTING TO SOB) But I had them. The gold and jewels. I had them.

**Mama:** (SOOTHING) That's all right, son. You've brought home some wonderful things. We'll have a real party.

**Little Purim:** (FEVERISH) No. No. I really had them. You don't believe me. They must be here . . . (SOBS) It was all a dream. A dream.

**Mama:** It must have been a dream, Karpel. Where could you get gold and jewels in Pripitchick, even if it was Purim?

**Little Purim:** (SOBBING) It wasn't. It couldn't have been. It was too real.

**Mama:** (QUIETING) I'll make some tea. We'll have a party and you'll tell us the whole story.

**(Music: BRIDGE)**

**Stranger:** Then what happened?

**Little Purim:** Then the treasurer filled this pocket with gold. From King Ahasuerus.

**Mama:** That one?

**Little Purim:** Yes. This one right here.

**Stranger:** And?

**Little Purim:** Then he filled this pocket with jewels. From Queen Esther.

**Stranger:** Wait. Does the pocket have any holes?

**Mama:** No. I sewed them myself last night.

**Stranger:** What did Mordecai give you?

**Little Purim:** Mordecai? Say, are you sure you stayed here all last night?

**Mama:** Karpel. You're being impolite again.

**Little Purim:** I'm sorry. Mordecai didn't give me anything.

**Stranger:** Nothing?

**Little Purim:** Oh, some silly riddle.

**Stranger:** How did it go?

**Little Purim:** (REMEMBERING) Uhhh . . . something about it has no weight and you can't see it, but it lasts longer than gold and brings more happiness than jewels.

**Mama:** (TO HERSELF) You can't see it and you can't feel it . . .

**Stranger:** It brings more happiness than gold or jewels. Well . . . one

part of the riddle has worked out.

**Little Purim:** (EXCITED) What.. Which part?

**Stranger:** Whatever it is that Mordecai gave you, it certainly lasted longer than the gold and jewels you got.

(Music: IN AND UNDER)

**Narrator:** After tea and six homontashen, Little Purim felt better. After ten homontashen and two handful of taiglach he felt much better. After fourteen homontashen and four handful of taiglach and five cookies, he suddenly found that he wasn't hungry.

(Music: OUT)

**Mama:** Karpel. You haven't played for our guest. I'm sure he'd like to hear one of your Purim songs.

**Stranger:** Yes. If you would. I have a strong partiality to Purim songs.

**Little Purim:** I know only three. But I'll play them for you.

(Music: VIOLIN STARTS PLAYING CHORUS OF BIMEI MORDECHAY—STOPS SUDDENLY)

**Mama:** What's that, that's not one of your songs.

**Little Purim:** No, it isn't. I don't even know this song. I'll try again.

(Music: VIOLIN STARTS BIMEI MORDECHAY—STOPS A FEW BARS LATER)

**Stranger:** That's Bimei Mordechay. A favorite of mine. Play, Little Purim.

(Violin: STARTS AGAIN)

**Stranger:** (RECITES OVER MUSIC)  
Bimei Mor-de-chay v'Esther b'shu-shan Ha-bi-roh  
Ke-she-omad a-le-h em Homon Ho-ro-sho, Homan ho-ro-sho.

(Violin: FINISHES)

**Little Purim:** (WILDLY) I can play another song. Another song.

**Stranger:** (SOFTLY) You can't see it, you can't feel it, but it will last longer than gold and bring more happiness than jewels.

**Little Purim:** Oh, I see. That's the gift that Mordecai gave me. But why?

**Stranger:** Because, Little Karpel, Purim isn't only a feast day that comes once a year. Every year, almost every day, we have to be delivered up from another Haman.

(Music: SNEAK UNDER)

**Stranger:** Even this night you were delivered from the Haman of the world, from hunger and cold and poverty. So now you will play not only on Purim, but on all holidays.

(Music: ACCENT AND HANGS UNDER)

**Narrator:** And Little Purim did. When Pesach came he played Chad Gadya.  
For Lag B'Omer he played Bar Yohei.  
For Shevuoth he played Akdamut.  
And he played for Succot; Simchat Torah; and Hannukah.

(Music: UP AND OUT)

**Narrator:** He played for each day of happiness and each day of sorrow, for each day of remembrance and each day of deliverance. And every time Little Purim played, everyone who heard him remembered that Purim has to happen every day.

(Music: CURTAIN)

**Announcer:** If you would like a copy of today's script, please send your

name and address with ten cents, to cover the cost of postage and handling, to the Jewish Theological Seminary of America, 3080 Broadway, New York 27, New York. And now we take great pleasure in presenting Rabbi Sidney Guthman of Congregation Agudas Achim of San Antonio, Texas. Rabbi Guthman.

**Rabbi Guthman:** We are still under the spell of the Purim story we just heard. Still ringing in our ears are the words of the stranger: "Every year, almost every day we have to be delivered from another Haman." In this mood do we observe the Purim festival and re-read in the biblical Book of Esther the story of the first, original Haman. It is an absorbing, highly dramatic tale of a conspiracy against a minority people and their hairbreadth escape from utter extermination.

Like all masterpieces of literary art, the Book of Esther is local only in color but universal and eternal in significance. Stripped of their oriental setting, the basic human motives and conflicts depicted therein remain essentially unchanged. In various guises and disguises the Hamans and Mordecais reappear in every generation, including our own.

Thus, when the first of all the Hamans was persuading his royal master to annihilate the Jews of his empire because "their laws are diverse from those of every people", he was virtually formulating of political philosophy of all future totalitarian states, including those of our own time. He was advocating regimentation of thinking and living, and denying the right of any group to be "diverse" and distinctive in character.

Or when "Mordecai did not bow down nor prostrate himself before Haman", we recognize in him the champion of what we moderns call democracy and the dignity of the human personality.

In our day we behold the whole word divided into two opposing, hostile camps, between the rival philosophies symbolized by Haman and Mordecai—totalitarianism and democracy. May merciful Providence permit democracy to emerge triumphant, so that a free and enlightened mankind may celebrate a universal Purim in which all men will share "light and gladness, joy and honor."

**Announcer:** Thank you, Rabbi Guthman.

(Music: UP AND DOWN)

**Announcer:** Our Eternal Light drama today, "Little Purim" was written by Harry Gersh and was presented in observance of the Jewish holiday of Purim. The music was composed by Morris Marmorsky and conducted by Milton Katims. Cantor Robert Segal sang the liturgical introduction. David Anderson was featured as Little Purim, and Peter Capell as Mordecai, Adelaide Klein as the mother and Alexander Scourby as the Narrator. The production was under the direction of Edward King. Dr. Moshe Davis, Dean of the Seminary's Teachers Institute, and College of Jewish Studies, is program editor.

(Music: UP AND DOWN)

*Announcer:* Free time to present the Eternal Light is made available by the National Broadcasting Company and its affiliated independent stations. This weekly program is presented under the auspices of the Jewish Theological Seminary of America.  
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## The Eternal Light

**CANTOR**

Sho - mer Yis-ra - el sh' -

**Accompaniment**

mor sh' - e - rit Yis - ra - el val yo - vad Yis - ra - el ha - om - rim sha Yis - ra -

**A** Cantor hums behind Announcement **B**

el (pp) val yo - vad Yis - ra - el ha - om - rim sha Yis - ra - et.

found its most colorful expression. Purim night, large crowns studded with electric lights shine from atop the tall buildings. Crowds overflow in the streets around the Great Synagogue in Tel Aviv, listening to the chanting of the *Megillah* through loud speakers. On Purim day, Tel Aviv is treated to a great carnival. The street names are changed for a day to names taken from the *Megillah*. Children roam the streets in mask and costume. The feature of the celebration is a great parade with colorful and lavish floats.

Great is the rejoicing at Purim time in Israel, where there are many who personally were decreed to death by a modern Haman and who were saved by a divine deliverance.

### THE MEANING OF PURIM TODAY

As stated, the events of Purim have retained a freshness for the Jewish people through the ages. Haman, arch-enemy of Israel, stands as an example of the anti-Semite in every generation, and on Purim Jews are happy and grateful for their deliverance from the Hamans of old and the Hitlers of today.

Jewish chaplaincy service in institutions in New York State is directed by the New York Board of Rabbis. This organization, established in 1881, consists of Orthodox, Conservative and Reform rabbis. The chaplaincy service is supported in major part by the Federation of Jewish Philanthropies of New York.

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## THE BOOK OF ESTHER

Twenty-five hundred years ago the Jews were living under the rule of the Persians. The king, the pleasure loving Ahasuerus, governed 127 provinces from his capital Shushan. His large and luxurious court included Vashti, the proud queen; Haman, the fawning and conceited minister; and Mordecai, an upstanding Jew. Vashti was removed when she refused to obey the king's order to appear at one of his drinking banquets. A new queen was sought among the most beautiful maidens of the land, and the one chosen and crowned was none other than Esther, the cousin and adopted daughter of Mordecai, the Jew. Esther, on the advice of her cousin, kept her Jewishness a secret.

In the meantime Haman rose in favor with the king and was made prime minister. Inflated with a sense of his new-found importance, he demanded that all in the court bow to him whenever he appeared. This, Mordecai the Jew refused to do. Haman became so incensed that he planned to exterminate not only Mordecai but also all his people, the Jews. With this in mind he went to the king and, representing the Jews as rebellious subjects, received royal permission to arrange for their massacre.

Gloom fell upon the Jews of Shushan. Mordecai seized upon the one hope that Esther would speak to the king in behalf of the Jews. He asked Esther to do so, and after hesitating she consented. She arranged for a banquet of wine to be attended by the king, the arch-enemy Haman, and herself. At this banquet, when asked to state her request, Esther pleaded that her life and those of her people be spared. She then exposed Haman's villainous scheme, and the king straightway ordered him hanged.

## THE CUSTOMS OF PURIM

The chief place for the celebration of Purim is the synagogue on the evening of Purim. The synagogue is crowded more than usual that night — with men, women and especially many children. Following the Evening Service, the *Megillah* (a parchment scroll of the Book of Esther, in the original Hebrew) is brought to the reading table, unrolled, and chanted in full. As the reader encounters and chants the name "Haman," which occurs 53 times, the children respond by making a whirring din with the "groggers" or noise-makers brought for the occasion. All in all, the synagogue on Purim has an exceptional air of expectancy and of gayety. The chanting

of the *Megillah* over, the congregation disbands for home, in a mood of satisfaction over the recital of the deserved disgrace and downfall of Haman.

During the afternoon of the next day, in many homes, a family feast, known as the *Purim Seudah*, is held.

This holiday has its special delicacy, a three-cornered cake filled with poppy seeds or prunes. This three-cornered cake is called a *Haman tasch*, and some people explain that it recalls the three-cornered hat that haughty Haman used to wear.

Purim is an exciting time in all Jewish religious schools, and about the time of this holiday the pupils present their entertainment which features a Purim play.

Other Purim observances, besides the reading of the *Megillah* on both the evening and morning of Purim are the reciting of the *Al Hanisim* in the prayers, and *Shalach Manos*, the sending of gifts to friends and of charity to the poor.

Purim means "casting of lots," for Haman cast lots to determine on which day to kill the Jews, and the lots fell upon the 13th of the month Adar.

## PURIM IN ISRAEL

In Israel, the celebration of Purim which is held in the open, under the sky, has