

# The Fellowship of Christian Goths



# Purim

# Purim

Purim (Also Phurim and Phourai'ah), "lots", from the word, "pur", translated as "lot" in the Book of Esther, perhaps related to the Akkadian word "pūru", "stone, urn"; also called the Feast of Lots, and the Feast of Esther, is a commemoration which occurs in late winter and celebrates the liberation and salvation of the Judean diaspora of the Achaemenid Persian Empire from destruction at the hands of the prideful and wicked Haman, royal vizier to King Ahasuerus (Xerxes I or Artaxerxes I of Persia, "Khshayarsha" and "Artakhsher" in Old Persian). Haman planned to kill all the Judeans in the empire, but his plans were foiled by Mordecai and his adopted cousin Esther, who had become Queen of Persia. The day of deliverance became a day of feasting and rejoicing.

It is a wonderful tale of intrigue, loyalty and royal trappings that children and adults enjoy acting out. Costumes can range from draped sheets and towel turbans to actual robes and harem veils. As the scroll (Megilla) is read and dramatized, the audience blot out the name of Haman with a variety of noisemakers. Traditional foods such as hamantashen (pastry in the shape of Haman's hat) are eaten and alms or gifts for the poor are distributed.

We try to gather enough people together to act out or read aloud the story of Esther, Mordecai, Haman and the King. In the preceding days, the children prepare costumes and noisemakers, a string of metal nuts or washers in a tin can is a loud one. The performance is followed by serving refreshments, including hamantashen.

In Esther 9:20-22, and 9:26-32, the people are told to observe "days of feasting and merrymaking," to send "gifts (mishloach manot) to one another" and to give "gifts to the poor (matanot la'evyonim)," and to read "all the events recorded in the scroll" on the 14th of Adar to celebrate Purim (God being the true caster of lots). So to this day, Purim is celebrated annually on the 14th day of the Hebrew month of Adar (and it is celebrated on Adar II in Hebrew leap years), the day following the victory of the Jews over their enemies. In cities that were protected by a surrounding wall at the time, Purim was celebrated on the 15th of the month of Adar on what is known as Shushan Purim, since fighting in the walled city of Shushan continued through the 14th day of Adar.

Purim has more of a national than a religious character, and its status as a holiday is on a different level than those days ordained holy by the Torah. As such, business transactions and even manual labour are allowed on Purim, and Hallel is not recited, instead a special prayer ("Al ha-Nissim" – "For the Miracles") is inserted into the Amidah prayers during evening, morning and afternoon prayer services, and is also included in the Birkat Hamazon ("Grace after Meals").

The primary observance of Purim is the reading of the Megillah, which means "Scroll" but in this case refers to the scroll of Esther. In Israel, during Purim streets are filled with costumed children, carnivals and parades; religious groups host communal meals (seudot Purim) and Purim schpiels (plays). But feasts and merrymaking are only one part of the command to observe Purim. Another command, to give gifts to the poor, is an important opportunity for acts of tzedakah (charitable righteousness). It is better to increase the gifts to the poor than to make for oneself a big meal or to send more portions to friends, for there is no greater or nobler joy than to gladden the hearts of the poor, the orphans, the widows and the strangers. He who makes the heart of the unfortunate to rejoice resembles the Divine Presence, as it is said: 'to revive the spirit of the humble, and to revive the heart of the contrite ones' (Isaiah 57:15).

According to the Scroll of Esther, "they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor." Purim is celebrated by:

- k'riat ha'megillah - reading the Book of Esther
- mishloach manot - exchanging gifts of food and drink
- matanot la'evyonim - giving charity to the poor
- se'udat mitzvah - eating a festive meal
- al ha'Nissim - reciting additions to the daily prayers and the grace after meals
- other customs
  - wearing masks and costumes
  - adloyada - public celebrations and parades
  - eating hamantaschen
  - drinking wine or any other alcoholic beverage

## **Before Purim**

### **Ta'anit Esther - The Fast of Esther**

The Fast of Esther, observed before Purim, on the 13th of Adar, is an original part of the Purim celebration, referred to in Esther 9:31–32. The reason there given for its institution is based on an interpretation of Esther 9:18, Esther 9:31 and Talmud Megillah 2a: "The 13th was the time of gathering", which gathering is explained to have had also the purpose of public prayer and fasting. Some fast three days in commemoration of the three days Esther fasted before she went before the king. The fast of the 13th is still commonly observed; but when that date falls on Sabbath, the fast is observed the day before, Thursday, Friday being needed to prepare for Sabbath and the following Purim festival.

### **Mahatzit HaShekel - The "Half Coins"**

It is a tradition to give three coins in "half" denominations—e.g., three half-dollar coins—to charity, to commemorate the half-shekel that each person contributed as his share in the communal offerings in the time of the Holy Temple. This custom is done on the afternoon of the "Fast of Esther," or before the reading of the Megillah.

### **Food gifts and charity**

The Book of Esther prescribes, "the sending of portions one man to another, and gifts to the poor." Traditionally for Purim, each adult gives at least two different foods to one person, and at least two charitable donations to two poor people. The food gifts are called Mishloach Manot ("sending of portions"), and for some this has evolved into a major gift-giving event.

The mitzvah of donating to the poor is called Matanot la'Evyonim. To fulfil the mitzvah of giving charity to two poor people, one gives either food or the money equivalent to the amount of food that is eaten at a regular meal. It is better to spend more on charity than on the giving of mishloach manot. Regular collections of charity are made during Purim, and the money is distributed among the needy. No distinction is made among the poor; anyone who is willing to accept charity is allowed to participate. Even the poorest person, one who is himself dependent on charity, is able to give to other poor people, something as simple as sharing half of a sandwich counts. No matter how poor we are, God has provided us with something we can give to bring another a little joy. In realising this, and living it out every day, God's hidden presence can be felt in the world, and sorrows can be turned to joy.

### **Reading of the Megillah**

In the Book of Esther, Esther and Mordecai declare that the event is to be commemorated each year with fasting, feasting, joy, and the remembering (reading or telling) of the events. Therefore the reading of the Book of Esther (the "Megillah") is central to the celebration of Purim on the 14th of Adar. It is important that women attend the reading, because women played a major role in the miracle: it was through a lady, Queen Esther, that the miraculous deliverance was accomplished; and women were also threatened by the genocidal decree and were therefore equal beneficiaries of the miracle.

Over time, many traditions arose around the celebration of Purim, such as saying three benedictions before the reading and one benediction after the reading; the reader pronouncing the names of the ten sons of Haman in one breath, to indicate their simultaneous death; the congregation reciting aloud with the reader the verses Esther 2:5, 8:15–16, 10:3, which relate the origin of Mordecai and his triumph.

The Megillah is cantillated/chanted with a traditional chant. Besides the traditional cantillation, there are several verses or short phrases in the Megillah that are chanted in a different chant, the chant that is traditionally used during the reading of the book of Lamentations. These verses are particularly sad, or they refer to being in exile. When the Megillah reader jumps to the melody of the book of Lamentations for these phrases, it heightens the feeling of sadness in the listener.

In some places, the Megillah is not chanted, but is read like a letter, because of the name iggeret ("epistle"), which is applied to the Book of Esther. It is also customary to unroll the whole Megillah before reading it, in order to give it the appearance of an epistle.

There is a long-standing tradition of the entire congregation, in unison reciting particular verses together during the reading. This is done when: the genealogy of Mordecai is mentioned; Mordecai appears before the people dressed in royal robes; the joy of the people upon having been saved; Mordecai ranked next to the king. In recent times, particular verses pertaining to Esther have also been recited in unison, when: Esther's backstory is told; Esther dresses in a royal gown to confront the king; Esther institutes the observance of Purim and the events are written down in a scroll. Another custom is to recite the names of the ten sons of Haman in one breath because they were executed simultaneously. In many scrolls and printings these verses are indicated in bold, so the people will know which verses to recite together.

## Blotting out Haman's name

In Deuteronomy 25:19, God commands, "Thou shalt blot out the remembrance of Amalek..." Because Haman is a descendent of Amalek, when Haman's name is read out loud during the public chanting of the Megillah, the congregation engages in noise-making to blot out his name. Some write the name of Haman on two smooth stones, and clack them together until the name is blotted out; some write the name of Haman on the soles of their shoes, and at the mention of the name stomp their feet as a sign of contempt; and many use a noisy ratchet, called a "ra'ashan" (from the Hebrew ra-ash, meaning "noise") or "grogger" (in Yiddish). Groggers can be any shape, filled with anything that rattles such as beans, beads, balls, bells, or pebbles. At the mention of Haman, many also shout, "Cursed be Haman!" In contrast, when the name of Mordecai is mentioned, the people cheer, "Blessed be Mordecai!"

There is an old saying, dating back over a thousand years, "One should drink on Purim until he can no longer distinguish between 'Arur Haman (Cursed be Haman)' and 'Baruch Mordecai (Blessed be Mordecai)'." The drinking of wine features prominently in keeping with the jovial nature of the feast, but also helps simulate the experience of spiritual blindness, wherein one cannot distinguish between good (Mordecai) and evil (Haman). This is based on the fact that the salvation occurred through wine. Some advocate total intoxication, others noting that Scripture repeatedly teaches that we are not to become intoxicated, say that one should only drink a little more than usual and then fall asleep, whereupon one will certainly not be able to tell the difference between "Arur Haman" and "Baruch Mordecai". Others say that one should drink until one is unable to calculate the gematria (numerical values) of both phrases.

When the name of Esther is read, women joyously wave colourful flags, decorated with bells and ribbons, and shake tambourines and "Esther bracelets" Charm or bangle bracelets which replicate the beautiful bracelets that the queen might have worn to gain the king's attention. Another form of Esther bracelet worn is ghorayebah—cookies baked in bracelet form—after clicking them against each other to make noise, the cookies are eaten. When Haman's name is mentioned, women wave their arms frantically to make such noise with their jewellery as to assert their role in blotting out Haman's name. Waving flags, or gently ringing a bell, tambourine, or charm bracelet at the mention of Esther, creates a counterpoint to the jarring and strident sounds of the groggers used to banish Haman's presence and expand on Mordecai's heroic role in the story.

To combine the commandment to feed the hungry and provide matanot le'evyonim (presents to the poor) some bring boxes of pasta and rice to use as noisemakers, which are then donated to a local food bank.

## Should we do anything at the mention of Vashti's name?

Early in the story, Queen Vashti gives a banquet for women in the royal palace. It soon becomes clear that King Ahasuerus has other ideas and dispatches his eunuchs to bring Vashti so he can parade her before his friends at his banquet. When Vashti refuses, and her refusal inspires other women to disobey their husbands, she is banished, thus making room for Esther to enter the king's harem and make her mark on history.

Some may traditionally view Vashti as the "bad queen" and Esther as the "good queen", but we must ask ourselves, "Did Vashti do anything wrong in this story?" Some have historically answered, "Yes she did, because she disobeyed her husband." But why did she refuse to do as he had asked?

The King's banquet for the nobles of his court lasted for days with abundant wine and drinking without restrictions, the party grew wilder and wilder. When the King was "in high spirits from wine," he commanded Vashti be brought in, so he could display her body before all the men of the court, for she was "beautiful to behold." Early interpreters suggested that the King wanted Vashti to strip naked of all but her crown; others disagree, but with a room full of drunken men demanding the presence of a beautiful woman, we can all agree he wasn't calling her in to consult her for a trivia game.

Her defiance infuriated the king. He reacts emotionally and then relies on other people to think for him. One of his advisers turns this little domestic dispute into a full-blown national crisis,

"Queen Vashti has done wrong, not only against the king but also against all the nobles and the people of the provinces...For the queen's conduct will become known to all the women, and so they will despise their husbands...women of the nobility...will respond to all the king's nobles in the same way. There will be no end of disrespect and discord!" (Esther 1:16-18)

After hearing this opinion, the King orders that Vashti never be seen in his court again. We never learn of Vashti's fate. Many midrashic interpretations suggest she was executed. Others propose she was killed by the King in a drunken rage. Few suggest she met a happy end.

Vashti may be the first recorded woman to just say "No!" From today's vantage point, we can only guess that she was so empowered because of the presence and support of the other women at her banquet. Because of Vashti's refusal to be degraded and sexualised by men, she is often seen by modern women as a strongly virtuous woman who stands by her morals; and therefore is seen as yet another heroine of the story alongside Esther. Even those who fault Vashti for her stand against her husband and king, can't deny the fact that without Queen Vashti, there would never be a Queen Esther, and that ultimately, it would take the defiance of two queens to save the Chosen People—Esther by appearing before the king, and Vashti, by refusing to, for it was that which opened the door for Esther, and therefore, "Sof ma'aseh b'machshava techila (That which lead to the end result, was planned from the beginning)."

Because of this, some place Vashti alongside Esther on their flags—the concept of good queen vs. bad queen no longer applies. Instead the flags model a collaborative, informed, and assertive leadership. The flags emphasize the softer, more subtle approaches of both Esther and Vashti, and not the dichotomy between them. The flags are a catalyst for paying greater attention to both the masculine and feminine points of view as well as to the possibility of harmony between God's People and pagans. Additionally, both figures show how much can be gained by listening rather than by antagonizing, a lesson that certainly was not adopted by most of the men in the story. And finally, both women bring individual traits that support the ultimate success of Esther in saving the Jews of Persia.

## Se'udat Purim - Purim meal

Feasting and wine feature prominently throughout the story of the miracle of Purim. Vashti was removed from her throne because of a wine-feast and Esther replaced her. The downfall of Haman was brought about through the wine feasting which Esther held. And through the repentance of the people, they expiated their sin in having drunk wine at the feast of Ahashverosh. Therefore, it is a custom to feast and drink wine on Purim.

The Purim feast is held in memory of the feast held by Esther for Ahashverosh and Haman. She held her feast the third day of the fast, two hours before the advent of night. All Israel fasted the full three days and three nights. Esther alone did not fast the entire third day because of the feast. And this matter is alluded to in Esther's words to Mordecai, "And I and my maidens will also fast thus." The Hebrew word being translated as "thus" is "ken," Hebrew uses letters for numbers, the numerical value of the two letters which comprise the word "ken," is seventy. Thus another translation of that verse is that she said, "And I and my maidens will also fast seventy hours [whereas the rest will fast seventy-two hours.]"

Because Purim is a joyous celebration of God's Salvation, feasting is encouraged, and fasting is prohibited (unless required for medical reasons). One should wear festival clothing and rejoice. The meal often extends into the night. When Purim falls on Friday, Erev Shabbat, some hold the Purim meal early, and conclude it sufficiently before Shabbat, so the Shabbat meal may be eaten with a good appetite. Others however, extend the Purim meal till Shabbat arrives, they then place a Shabbat tablecloth on the table, recite Kiddush, and continue their meal.

As children of God, we are invested with bodily holiness as well as with spiritual holiness. It is proper for our physical actions to be sanctified (set-apart for God) always, and to be done for the sake of God alone. It is said that on Purim one may accomplish through bodily pleasure, what one can accomplish on Yom Kippur through bodily affliction. On Yom Kippur we fast from food and drink, and we study the word and pray, so that we may concentrate on the spiritual and on heavenly things; on Purim we have a chance to experience the bountiful abundance of God's gifts, for God made all things and intended all things (when used properly) for good. We should recognise this, and give thanks to God for all He has created and all He has given us—therefore the Purim Feast can elevate the soul.

## Torah Learning

Being a Biblical commemoration, the study of Scripture is central to Purim. The reading of the Megillah is the most prominent, but there are several chances for study throughout the day.

There is a widespread tradition to study the Torah together on Purim morning, during an event called "Yeshivas Mordecai haTzadik" to commemorate all who were inspired by Mordecai to learn Torah to overturn the evil decree against them. Children are especially encouraged to participate with prizes and sweets due to the fact that Mordecai taught many children Torah.

Another tradition is a Tische, where men stay up late into the evening, often till dawn, studying and discussing (known as midrash) the Book of Esther and Scripture in general. A Tische often includes drinking, and a light meal.

## Purim spiel

A Purim spiel was historically a comic dramatization that attempted to convey the saga of the Purim story. By the 18th century, in some parts of Eastern Europe, the Purim plays had evolved into broad-ranging satires with music and dance for which the story of Esther was little more than a pretext. Indeed, by the mid-19th century, some were even based on other biblical stories. Today, Purim spiels can revolve around anything that will bring cheer and comic relief.

Similar to a Purim Spiel, but in written form, is a Purim Torah, a humorous and satirical commentary written in the learned style of talmudic or halakhic comments; customarily read or recited from memory on Purim. Purim Torah can be simple or elaborate, the authors often displaying an amazing grasp of religious knowledge, playfully use some of the far-fetched methods of Talmudic logic and Biblical exegesis in order to reach absurd conclusions. Another popular method is "play on words" where a reasonable word or phrase is purposefully misinterpreted as something absurd that sounds similar. For example the verse in the Megilla that states "Vashti made a feast for the women" sounds similar (in Hebrew) to "Vashti was born of two women".

## Songs

Songs associated with Purim are liturgical and cultural. The Shoshanat Yaakov prayer is sung at the conclusion of the Megillah reading, and the prayer Al HaNissim is sung along with the day's prayers and the grace during meals. Traditional Purim songs include Mishenichnas Adar marbim be-simkha ("When [the Hebrew month of] Adar arrives, we increase our joy"—Mishnah Taanith 4:1) and LaYehudim haitah orah ve-simkhah ve-sasson ve-yakar ("The Jews had light and gladness, joy and honour"—Esther 8:16). A number of children's songs (with non-liturgical sources) also exist: Once There Was a Wicked Wicked Man, Ani Purim, Hag Purim, Hag Gadol Hu LaYehudim, VeNahafoch Hu, LaYehudim Hayesa Orach, U Mordecai Yatza, Kacha Yay'aseh, Hayav Inish, and Utzu Eitzah.

# Masquerading

Concealment is a major theme of the story of Esther, and because of that, masks have come to play an important role in Purim. Dressing up, disguising one's self, being secretly present yet hidden, and appearing contrary to what one truly is, are all aspects of the Purim story. Wearing masks at Purim can symbolise: Esther not revealing that she is a Jewess; Mordecai wearing sackcloth, and Mordecai being dressed in the king's clothing; how the Jews bowed to Haman only from the outside, internally holding strong to their Jewish belief, and likewise, God only gave the appearance as if he was to destroy all the Jews while internally knowing that he will save them; and how Haman's hate for Mordecai stemmed from Jacob's 'dressing up' like Esau to receive Isaac's blessings. Perhaps even some of the many banquets which feature in the story were masquerades.

Masks have a long and rich history: ancient limestone masks have been discovered in Israel, the Hebrew word "masekhah" is similar to the Italian "maschera", the French "masque", the medieval Latin "maska" which meant "spectre, spirit, ghost" and in medieval Lombardy meant a "dead person." This is not surprising when one remembers that throughout history masks were often used during funeral rites. Many ancient cultures either put a mask over the face of the deceased, or they took clay, wax, or some other mouldable substance and made a cast of the person's face, known as a "death mask." Due to this association, masks would symbolise the spirit.

Some say that the custom of masquerading in costumes and the wearing of masks on Purim is an early tradition, while others conclude that it possibly originated among Venician Jews influenced by Carnivale, a Christian holy season proceeding Lent. Wearing masks on Purim is a way of emulating God, whose constant presence is so often hidden behind natural events, but are constantly working towards our Salvation, just as in the Purim story. Since charity is a central feature of the day, when givers and/or recipients disguise themselves this allows greater anonymity thus preserving the dignity of the recipient. While some are concerned about the possible infringement of biblical law if men don women's apparel, others permit all forms of masquerades, because they are viewed as forms of merry-making. Masks are fun and festive, whether they are a symbolic nod to Esther's dangerous act of concealment, or simply fulfil the function of celebration and revelry.

## Burning of Haman's effigy

As early as the 5<sup>th</sup> century, there was a custom to burn an effigy of Haman on Purim. The custom was popular during the Geonic period (9<sup>th</sup> and 10<sup>th</sup> centuries), and a 14<sup>th</sup> century scholar described how people would ride through the streets of Provence holding fir branches and blowing trumpets around a puppet of Haman which was hanged and later burnt. The practice continued into the 20th century, with children treating Haman as a sort of "Guy Fawkes."

## Traditional foods

Triangle-shaped foods are eaten during Purim, and variously described as the shape of Haman's ears, pockets, or hat. In eating foods which symbolise Haman, we further blot him out. As for why the triangle-shape is so common, some say that Haman wore a tricorn hat; others say that the ears of Haman were "oznayim mekutafof." which could mean, "clipped ears" suggesting that Haman's ears were cut off after he was hung, as many ancient civilizations maintained the practice of cutting off a criminal's ear before their execution. Some also say that it means "twisted ears," and someone wrenched Haman's ears, or they were deformed, or twisted, or triangular in shape, like those of a donkey.

The food most associated with Purim is Hamantaschen ("Haman's pockets"), a cookie traditionally filled with date jam mixed with poppy seeds, and folded into a triangular shape with the filling either hidden or showing. Another is Fazuelos, a fried pastry called is eaten, as well as a range of baked or fried pastries called Orejas de Haman (Haman's Ears) or Hojuelas de Haman. Hamantaschen and Farzuelo are both also called Oznei Haman ("Haman's ears"). Aranygaluska, a dessert consisting of fried dough balls and vanilla custard. Nilish, a type of blintz with a date filled and covered in a pomegranate rosewater sauce. There is a strong emphasis on sweets during the holiday as a symbolic way to wish for a "good lot".

Savoury alternatives are Kreplach, a triangular dumpling filled with cooked meat, chicken or liver, and eaten fried or served in soup; and Sambusak, chickpea filled turnovers. The Kreplach and turnovers with their filling is also representative of the secrets, the intrigues, and the hidden elements of the Purim story.

Special breads are baked: Ojos de Haman ("eyes of Haman") is baked in the shape of Haman's head, and the eyes, made of eggs, are plucked out to demonstrate the destruction of Haman. Koilitch is a raisin hallah that is baked in a long twisted ring and topped with small colourful candies, meant to evoke the colourful nature of the holiday.

Some choose to eat only seeds, nuts, legumes and green vegetables on Purim, as it is believed that Esther maintained a vegetarian diet while living in the king's palace in order to keep kosher.

Further down in this document, I have included all of these recipes and more associated with Purim, so that you, your friends, family, and community can experience the joy of making and tasting these wonderful Purim treats.

## Other Purims

### Shushan Purim

Shushan Purim falls on Adar 15 and is the day on which Jews in Jerusalem celebrate Purim. The day is also universally observed by omitting the Tachanun prayer and having a more elaborate meal than on ordinary days.

Purim is celebrated on Adar 14 because the Jews in unwallled cities fought their enemies on Adar 13 and rested the following day. However, in Shushan, the capital city of the Persian Empire, the Jews were involved in defeating their enemies on Adar 13–14 and rested on the 15th (Esther 9:20–22). In commemoration of this, it was decided that while the victory would be celebrated universally on Adar 14, for those living in Shushan, the holiday would be held on Adar 15. Later, to retain the centrality and importance of the city of Jerusalem over all other cities in the faith, it was decided that Purim would be celebrated on Adar 15 in all cities which had been enclosed by a wall at the time the miracle occurred.

Shushan Purim is observed in the cities of Shushan, Jerusalem, Hebron, Safed, Tiberias, Acre, Ashdod, Ashkelon, Beersheva, Beit She'an, Beit Shemesh, Gaza, Gush Halav, Haifa, Jaffa, Lod, Ramlah, Shechem, Bet El, Mevo Horon, Baghdad, Damascus, and Prague, amongst a few other places.

Outside of Jerusalem, some wear their holiday clothing on Shushan Purim, and attend a tish (a meal during which the Bible is studied and hymns are sung), and even give mishloach manot.

### Purim Meshulash

Purim Meshulash, or the three-fold Purim, is a somewhat rare calendric occurrence that affects how Purim is observed in Jerusalem and other cities that were surrounded by a wall in ancient times.

When Shushan Purim (Adar 15) falls on the Sabbath, the holiday is celebrated over a period of three days. The megilla reading and distribution of charity takes place on the Friday (Adar 14), which day is called Purim dePrazos. The Al ha-Nissim prayer is only recited on Sabbath (Adar 15), which is Shushan Purim itself. The weekly Torah portion (Tetzaveh or Ki Tissa in regular years, Tzav in leap years) is read as usual, while the Torah portion for Purim is read for maftir, and the haftarah is the same as read the previous Shabbat, Parshat Zachor. On Sunday (Adar 16), called Purim Meshullash, mishloach manot are sent and the festive Purim meal is held. The minimum interval between occurrences of Purim Meshulash is three years.

### Purim Katan

During leap years on the Hebrew calendar, Purim is celebrated in the second month of Adar. The 14th of the first Adar is then called Purim Katan (Little Purim), for which there are no set observances but it has a minor holiday aspect to it. The distinctions between the first and the second Purim in leap years are certain prayers like Tachanun, Eil Erech Apayim (when 15 Adar I is a Monday or Thursday) and Lam'nazteach (Psalm 20) are omitted during the service. When 15th Adar I is on Shabbat, "Av Harachamim" is omitted. When either 13th or 15th Adar I falls on Shabbat, "Tzidkas'cha" is omitted at Mincha. Fasting is prohibited on Purim Katan, as it is a celebratory day.

## Communal and familial Purims

Historically, many communities around the world established local "Purims" to commemorate their deliverance from catastrophe or an antisemitic ruler or edict. These are celebrated in a similar way to Purim, even including the reading or retelling of the local or familial event and how the person or people were saved. One of the best known is Purim Vinz, traditionally celebrated in Frankfurt one week after the regular Purim. Purim Vinz commemorates the Fettmilch uprising (1616–1620), in which one Vincenz Fettmilch attempted to exterminate the Jewish community.

Rabbi Yom-Tov Lipmann Heller (1579–1654) of Kraków, Poland, asked that his family henceforth celebrate a private Purim, marking the end of his many troubles, including having faced trumped-up charges. Since Purim is preceded by a fast day, the rabbi also directed his descendants to have a private fast day, the 5th day of Tamuz, marking one of his imprisonments (1629).

The Jewish community of Hebron has celebrated two historic Purims, both from the Ottoman period. One is called Window Purim, or Purim Taka, in which the community was saved when a bag of money mysteriously appeared in a window, enabling them to pay off an extortion fee to the Ottoman Pasha. The date being the 14th of the month, which corresponds to the date of Purim on 14 Adar. The other was called The Purim of Ibrahim Pasha, in which the community was saved during a battle.

Other historic communal Purim celebrations have occurred in Yemen, Italy, Vilna and other locations.

# Haggadah Seder Shel Purim

## The Liturgy for The Feast of Lots

### Greeting

Welcome to the Seder!

Hag Purim Sameah!	Happy Purim!
-------------------	--------------

### The Sounding of The Shofar

It's time to hear the shofar blast that reminds us that God is always near!

The Blessing of The Shofar:

Blessed are You, Lord our God, King of the Universe, who has sanctified us with commandments, and who has commanded us to hear the sound of the shofar.	Baruch ata YHVH Eloheinu melekh ha-olam asher kidshanu b'mitzvotav v'tzivanu lishmoa kol shofar.
---	--

Blow your Shofar!

### The Lighting of the Yom Tov Candles

Mother lights the candles and says:

Blessed are you, Lord our God, King of the Universe, who has given us light in darkness and victory over our enemies.	Blessed are You, Lord our God, King of the Universe, who has sanctified us with commandments, and commanded us to light festival candles.	Barukh atah YHVH Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov
---	---	--

Father:

Blessed are you, Lord our God, King of the Universe, by whom we were created and to whom we owe all glory and praise. As we commemorate your saving power on this feast of Purim, may we always look to you to be our strength, our protection, our deliverance, and our Salvation.

### The Blessing of The Children

Aaronic Blessing:

Now it's time for the blessing under the Tallit!

May the LORD bless you, and keep you, May the LORD Shine His Face upon you and be gracious to you, May the LORD turn His Contenance towards you and grant you peace.	Yevarechecha YHVH ve'yishmerecha, Ya'er YHVH panayv eylecha vi'chuneka, Yissa YHVH panayv eylecha ve'yaseym lecha shalom.
--	---

Child: May we be as obedient as Hadassah (Esther) and revere God with awe.

Child: May we be as faithful as Mordecai who refused to bend his knee to any but God alone.

Child: May we seek justice and never allow the hatred of Haman to flourish.

Child: May we celebrate with your people, O Lord, these days of Purim in which sorrow was turned to joy and mourning into feasting.

Father:

Mordecai said to Esther, "Who knows but that it was for a time like this that you obtained the royal dignity." (Esther 4:14)  
We pray, O Lord, that each of us may be used in the position in which you have placed us, that we may bring your justice, freedom and truth to others.

We ask this in the name of Yeshua, your Son, who lives and reigns with You and Ruach haKodesh, one God, for ever and ever.

All: Amen.



# Liturgy of The Word

## Blessings Before The Reading:

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the reading of the Megillah.	Barukh atah YHVH Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu al mikra Megillah.
--	---

All: Amen.

During the morning reading of the Megillah, remember that the following blessing pertains to the other Purim mitzvot as well: the sending of food portions, gifts to the poor and the Purim feast.

Blessed are You, Lord our God, King of the universe, who wrought miracles for our forefathers in those days, at this time.	Barukh atah YHVH Eloheinu melekh ha'olam she'asa nisim la'avoteinu ba'yamim ha'heim ba'zman ha'zeh
--	--

All: Amen.

Blessed are You, Lord our God, King of the universe, who has kept us alive, sustained us, and enabled us to reach this moment.	Barukh atah YHVH Eloheinu melekh ha'olam she'heheyanu v'kiyemanu v'higianu la'zman Ha'zeh.
--	--

All: Amen.

The reading of Megillah Esther (The Scroll of Esther).

## Megillat Esther – The Scroll of Esther

### The Three Versions

Esther is one of the few books in the Biblical canon to have survived in multiple distinct versions:

- The Septuagint version dates from 300 BC to 48 BC, and is a Greek translation of an early Hebrew text independent of the Masoretic. The Septuagint version is used by Catholics, Eastern Orthodox, Oriental Orthodox, Ethopic Orthodox, and a minority of Jews. Some Messianic Bibles include the Septuagint version under the title, “Hadassah” referring to The Hidden Esther.
- The Lucianic version is a Greek translation of unknown ancient date, and may be older or newer than the Septuagint version, it appears to be translated from yet a different Hebrew text. The Lucianic text is no longer used by any group.
- The Masoretic version dates to 900 AD, and has survived in Hebrew. It may be the original text or a later shortened text, or come from a different oral or textual tradition from the Septuagint and Lucianic texts. The Masoretic version is used by most Jews and Protestants.

SEPTUAGINT	LUCIANIC	MASORETIC
<p><b>Chapter A</b></p> <p>1 In the second year when Artaxerxes the Great was king, on the first day of Nisan, Mordecai the son of Jair son of Shimei son of Kish, from the tribe of Benjamin, saw a dream. 2 He was a Judean man dwelling in the city of Susa, a great man, serving in the court of the king. 3 Now he was of the group of exiles which Nebuchadnezzar, king of Babylon, took captive from Jerusalem with Jeconiah, the king of Judea. 4 And this was his dream: Look! Shouts and confusion! Thunder and earthquake! Chaos upon the earth! 5 Look! Two great dragons came forward, both ready to fight, and a great noise arose from them! 6 And at their sound every nation prepared for war, to fight against a nation of righteous people. 7 Look! A day of darkness and gloom! Affliction and anguish! Oppression and great chaos upon the earth! 8 And the whole righteous nation was in chaos, fearing the evils that threatened themselves, and they were ready to perish. 9 Then they cried out to God, and from their cry, as though from a small spring, there came a great river, abundant water; 10 light, and the sun rose, and the lowly were exalted and devoured those held in esteem. 11 Then when Mordecai, who had seen this dream and what God had determined to do, awoke, he had it</p>	<p><b>Chapter A</b></p> <p>1 In the second year when Assyeros the Great was king, on the first day of the month of Adar Nisan (which is Dystros Xanthikos) Mordecai the son of Jair son of Shimei, son of Kish, of the tribe of Benjamin, saw a dream. (2) He was a great man, 2 (3) one of the exiles whom Nebuchadnezzar, king of Babylon, took captive with Jeconiah, the king of Judea. 3 (4) And this was his dream: Look! A shout and a cry of confusion! Thunder and earthquake and chaos upon the earth! 4 (5) Look! Two dragons! And they came forward, both ready to fight, 5 and a noise arose from them! (6) And everything was troubled by the sound of this cry. 6 It was a testimony to all the peoples—(7) a day of darkness and gloom (8) and chaos of war! And every nation prepared to fight. And we cried out to the Lord because of the sound of their cry. 7 And there came from a small spring abundant water, a great river. 8 (10) Light, the sun rose, and the rivers were exalted and swallowed those held in esteem. 9 (11) Then, when Mordecai arose from his sleep, he pondered what the dream meant and what the Mighty One was preparing to do. 10 And his dream was hidden in his heart, and at every opportunity he was trying to figure it out. 11 Its interpretation would become clear to him on the day (12) on which Mordecai napped in the courtyard of the king with Asta and Thedeutes,</p>	

<p>on his heart and sought until nightfall to understand it in every detail.</p> <p>12 And Mordecai took his rest in the courtyard with Gabatha and Tharra, the two eunuchs of the king who guarded the courtyard. 13 He both overheard their deliberations and inquired into their ambitions, and learned that they were preparing to lay hands on Artaxerxes the king, and he told the king about them. 14 Then the king interrogated the two eunuchs, and when they confessed, they were led away. 15 And the king wrote these things in the record, and Mordecai wrote concerning these things. 16 And the king ordered Mordecai to serve in the court and gave to him gifts for these things. 17 But Haman son of Hamadatha, a Bougean, was highly esteemed by the king, and he sought to harm Mordecai and his people because of the two eunuchs of the king.</p>	<p>the two eunuchs of the king. 12 (13) And he overheard their words and their schemes as they were plotting to assault Assyeros the king to kill him.</p> <p>13 So after thinking about it, Mordecai reported about them. 14 Then the king questioned the two eunuchs and found Mordecai' words true, and when the eunuchs confessed, they were led away. 15 So Assyeros the king wrote about these things, and Mordecai was written about in the book of the king so that these things would be remembered. 16 And the king commanded concerning Mordecai that he serve in the court of the king and conspicuously guard every door. 17 And he assigned to him for these things (17) Haman son of Hamadatha, a Macedonian in the presence of the king. 18 And Haman was seeking to harm Mordecai and all his people because of what he had said to the king concerning the eunuchs, because they had been executed.</p>	
---	---	--

<p><b>Chapter 1</b></p> <p>1 Now it happened after these things in the days of Artaxerxes—this Artaxerxes controlled one hundred twenty-seven lands from India— 2 in those days when King Artaxerxes was enthroned in the city of Susa, 3 in the third year when he was king, he gave a feast for his Friends and for the other nations and for those highly esteemed of the Persians and Medes and for the rulers of the satrapies. 4 And after these things, after he had displayed to them the great wealth of his kingdom and the glory of the celebration of his wealth for one hundred eighty days 5 and when the days of the wedding feast were completed, the king gave a wine party for the nations present in the city, for six days, in the courtyard of the house of the king, 6 It had been decorated with linen and cotton curtains hung on cords of linen and purple attached to gold and silver blocks on pillars of marble and other stones. There were couches of gold and silver on a mosaic pavement of emerald, mother-of-pearl and marble. There were gossamer throws in many colours embroidered with roses round about. 7 The goblets were made of gold and silver, and a miniature cup made of ruby was on display that was worth thirty thousand talents. The wine was abundant and sweet, which the king himself drank. 8 Now this wine party was not by established law, but so the king wanted it, and he ordered his stewards to do as he and his men wanted.</p> <p>9 And Astin the queen gave a wine party for the women in the royal quarters where King Artaxerxes was.</p> <p>10 Now on the seventh day, when he was feeling merry the king told Haman and Bazan and Tharra and Boraze and Zatholtha and Abataza and Tharaba, the seven eunuchs who attended King Artaxerxes, 11 to bring the queen</p>	<p><b>Chapter 1</b></p> <p>1 Now it happened after these things in the days of Assyeros the great king, one hundred twenty-seven lands from India to Ethiopia were subjected to him. 2 While Assyeros was sitting upon the throne of his kingdom, 3 then the king gave a wine party for the rulers of the court of the Persians and Medes and the rulers of the lands before him— 4 that the wealth of the king's glory and the honour of which he boasted be put on display for one hundred and eighty days, 5 until the days were completed, during which the king gave a wine party for all those found in the city of Susa—from great to small—for seven days inside the king's courtyard, celebrating his deliverance. 6 And there were tapestries of linen and cotton with lavender and scarlet embroidered in flowers and an awning hung by linen and purple cords on silver blocks and pillars of marble and gilded with gold. And there were couches of gold on an emerald pavement and roses round about.</p> <p>7 And the golden goblets were each different, and the wine was royal, which the king drinks. 8 And this wine party was according to law, for so the king had ordered that the will of the men be done.</p> <p>9 And Ouastin the queen gave a great reception for all the women in the court of the king.</p> <p>10 Now it happened on the seventh day, when the king was feeling good from the wine, the king told his servants 11 to bring Ouastin the queen into the</p>	<p><b>Chapter 1</b></p> <p>1 Now in the days of Ahasuerus, the Ahasuerus who reigned from India to Ethiopia over 127 provinces, 2 in those days when King Ahasuerus sat on his royal throne in Susa, the citadel, 3 in the third year of his reign he gave a feast for all his officials and servants. The army of Persia and Media and the nobles and governors of the provinces were before him, 4 while he showed the riches of his royal glory and the splendour and pomp of his greatness for many days, 180 days. 5 And when these days were completed, the king gave for all the people present in Susa the citadel, both great and small, a feast lasting for seven days in the court of the garden of the king's palace. 6 There were white cotton curtains and violet hangings fastened with cords of fine linen and purple to silver rods and marble pillars, and also couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and precious stones. 7 Drinks were served in golden vessels, vessels of different kinds, and the royal wine was lavished according to the bounty of the king. 8 And drinking was according to this edict: "There is no compulsion." For the king had given orders to all the staff of his palace to do as each man desired. 9 Queen Vashti also gave a feast for the women in the palace that belonged to King Ahasuerus.</p> <p>10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus, 11 to bring Queen Vashti before the king with her royal crown, in order to show the peoples and the princes her beauty, for she was lovely to look at. 12 But Queen Vashti refused to come at the king's command delivered by the eunuchs. At this the king became enraged, and his anger burned</p>
--	---	--

<p>to him in order to proclaim her queen and to place the diadem on her and to show her to the rulers and her beauty to the peoples, because she was beautiful. 12 But Astin the queen did not obey him to come with the eunuchs. The king was angry, and he was enraged! 13 Then he said to his Friends, "This is how Astin spoke, therefore give your ruling and judgment on this." 14 So Arkesa, Sarsatha and Malesear, the rulers of the Persians and Medes who were close to the king and seated first by the king, came to him. 15 And they reported to him what, according to law, must be done with Astin the queen, because she had not done the things ordered by the king through the eunuchs. 16 Then Mouca said to the king and the rulers, "Astin the queen has wronged not only the king, but also all the rulers and governors of the king." 17 (For he had reported to them the words of the queen and how she defied the king.) "Therefore, just as she defied King Artaxerxes, 18 so this very day the other princesses of the rulers of the Persians and Medes, when they hear what was said to the king by her, will similarly dare to dishonour their husbands. 19 Therefore, if it pleases the king, let him issue a royal order, and let it be written according to the laws of the Medes and Persians, and let it not be applied differently, neither let the queen any longer come to him, and let the king give her royal position to a woman better than she. 20 Let the law declared by the king be heard, whatever law he enacts in his kingdom. And thus all women shall bestow honour on their own husbands, from the poor to the rich." 21 This word pleased the king and the rulers, and the king did as Mouca said. 22 He sent word throughout the whole kingdom, to every land in its own language so that they had fear in their homes.</p>	<p>assembled banquet, in her royal diadem, before his army. 12 And Ouastin did not want to do the will of the king through the hand of the eunuchs. Now when the king heard that Ouastin denied his will, he was very angry! Rage burned within him! 13 Then the king asked all the wise men who knew law and justice what to do with the queen, because she had not been willing to do the will of the king. 14 And the rulers of the Persians and Medes and those who see the face of the king and those seated among royalty came to him. 16 And Bougaios advised him, saying, "Ouastin the queen has wronged not only the king, but also the rulers of the Persians and Medes, and to all the peoples her affront has gone out, because she ignored the ordinance of the king. 18 (19) If, therefore, it pleases our lord and is acceptable to his thinking, let it be written to all the lands and to all the nations, and make it known that Ouastin rejected the word of the king. And let her royal position be given to another, one better than she. 20 And let it be seen that she is obeying the voice of the king, and he will do good for all the kingdoms. And all wives will give honour and glory to their husbands from the poor to the rich." 21 This word was good in the heart of the king, and he acted readily according to this advice.</p>	<p>within him. 13 Then the king said to the wise men who knew the times (for this was the king's procedure toward all who were versed in law and judgment, 14 the men next to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom): 15 "According to the law, what is to be done to Queen Vashti, because she has not performed the command of King Ahasuerus delivered by the eunuchs?" 16 Then Memucan said in the presence of the king and the officials, "Not only against the king has Queen Vashti done wrong, but also against all the officials and all the peoples who are in all the provinces of King Ahasuerus. 17 For the queen's behavior will be made known to all women, causing them to look at their husbands with contempt, since they will say, 'King Ahasuerus commanded Queen Vashti to be brought before him, and she did not come.' 18 This very day the noble women of Persia and Media who have heard of the queen's behavior will say the same to all the king's officials, and there will be contempt and wrath in plenty. 19 If it please the king, let a royal order go out from him, and let it be written among the laws of the Persians and the Medes so that it may not be repealed, that Vashti is never again to come before King Ahasuerus. And let the king give her royal position to another who is better than she. 20 So when the decree made by the king is proclaimed throughout all his kingdom, for it is vast, all women will give honour to their husbands, high and low alike." 21 This advice pleased the king and the princes, and the king did as Memucan proposed. 22 He sent letters to all the royal provinces, to every province in its own script and to every people in its own language, that every man be master in his own household and speak according to the language of his people.</p>
--	---	--

<p><b>Chapter 2</b> 1 After these things, the king got over his anger, and he no longer remembered Astin, recalling what she had said and how he condemned her. 2 Then the king's ministers said, "Let pure girls be sought for the king, beautiful in appearance. 3 And the king shall appoint officers in all the lands of his kingdom and let them select maidenly girls, beautiful in appearance, into Susa the city, into the harem, and let them be entrusted to the king's eunuch, the guard of the women; then let cosmetics and other care be given. 4 And whichever woman is pleasing to the king will be queen instead of Astin." The advice pleased the king, and he did so. 5 <b>Now there was a Judean man in Susa the city, and his name was Mordecai the son of Jair son of Shimei, son of Kish, from the tribe of Benjamin,</b> 6 who was an exile from Jerusalem,</p>	<p><b>Chapter 2</b> 1 And so was established the tradition about Ouastin and what she did to Assyeros the king. 2 Then those serving the king said, "Let us seek virgins beautiful in appearance, (3) and let them be given to be placed under the charge of Gogaios the eunuch, the guard of the women. 4 And whichever girl is pleasing to the king will be appointed to replace Ouastin." And they readily acted accordingly. 5 <b>Now there was a Judean man in Susa the city, whose name was Mordecai son of Jair son of Shimei, son of Kish, of the tribe of Benjamin.</b> 7 <b>And he was faithfully bringing up Hadassah, that is Esther, a daughter of the brother of his father. And the child was very beautiful in appearance and lovely to see.</b> 8 And the girl was taken</p>	<p><b>Chapter 2</b> 1 After these things, when the anger of King Ahasuerus had abated, he remembered Vashti and what she had done and what had been decreed against her. 2 Then the king's young men who attended him said, "Let beautiful young virgins be sought out for the king. 3 And let the king appoint officers in all the provinces of his kingdom to gather all the beautiful young virgins to the harem in Susa the citadel, under custody of Hegai, the king's eunuch, who is in charge of the women. Let their cosmetics be given them. 4 And let the young woman who pleases the king be queen instead of Vashti." This pleased the king, and he did so. 5 <b>Now there was a Jew in Susa the citadel whose name was Mordecai, the son of Jair, son of Shimei, son of Kish, a Benjaminite,</b> 6 who had been carried away from Jerusalem among the</p>
---	---	--

which Nebuchadnezzar, king of Babylon, had taken captive. 7 **And this man had a foster child, a daughter of Aminadab, his father's brother, and her name was Hadassah, that is Esther, and when her parents died, he trained her for himself as a wife. And the girl was beautiful in appearance.** 8 So when the king's ordinance was heard, many girls were gathered into Susa the city under the charge of Gai. Esther was also taken to Gai, the guard of the women. 9 The girl pleased him and found his favour, and he hastened to provide her with cosmetics and her portion of food and with seven girls assigned to her from the palace, and he provided well for her and her attendants in the harem. 10 Esther did not reveal her race or her ancestry, for Mordecai had commanded her not to tell. 11 Each day Mordecai walked around in front of the harem court, to learn how Esther would fare.

12 Now time for a girl to go in to the king was when she had completed twelve months, for the days of treatment were like this: six months being rubbed with oil of myrrh and six months with perfumes and cosmetics for the women. 13 And then she would go in to the king. And to whomever he spoke he would give her to go with him from the harem to the royal quarters. 14 In the evening she would go in; then toward day she would depart into the second harem of which Gai, the king's eunuch, was the guard of the women. And she would not go in to the king again, unless she was summoned by name.

15 When the time was completed for Esther the daughter of Aminadab, brother of Mordecai's father, to go in to the king, she turned down nothing of the things the king's eunuch, the guard of the women, commanded. For Esther was favoured by all who saw her. 16 Esther went in to Artaxerxes the king in the twelfth month, which is Adar, in the seventh year of his reign. 17 And the king fell in love with Esther, and she found favour beyond all the virgins; so he set the queen's diadem on her. 18 Then the king gave a wine party for all his Friends and forces for seven days. He celebrated Esther's wedding feast and gave rest to those under his rule.

19 And Mordecai was serving in the court. 20 But Esther did not reveal her ancestry. For so Mordecai had commanded her: to fear God and to do his ordinances, just as when she was with him. So Esther did not change her way of life.

21 The two eunuchs who were the king's chief bodyguards were irritated because Mordecai was promoted, and they sought to kill Artaxerxes the king. 22 But the matter became known to Mordecai, and he alerted Esther, and

into the house of the king. And Bougaios, the eunuch who guarded, saw the girl, (9) and she was more pleasing to him than all the women. 9 And Esther found his personal favour and compassion. So he hastened to take charge of her and granted to her, beyond the seven young women, her own attendants. And when Esther was led in to the king, she was very pleasing to him.

14 When nightfall came, she was led in, and in the early morning she was dismissed. 17 And as the king considered all the virgins, Esther was shown to be the most splendid. And she found his personal favour and compassion, and he placed the royal diadem upon her head. 18 And so the king held a splendid wedding feast for Esther and gave rest to all the provinces.

captives carried away with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had carried away. 7 **He was bringing up Hadassah, that is Esther, the daughter of his uncle, for she had neither father nor mother. The young woman had a beautiful figure and was lovely to look at, and when her father and her mother died, Mordecai took her as his own daughter.** 8 So when the king's order and his edict were proclaimed, and when many young women were gathered in Susa the citadel in custody of Hegai, Esther also was taken into the king's palace and put in custody of Hegai, who had charge of the women. 9 And the young woman pleased him and won his favour. And he quickly provided her with her cosmetics and her portion of food, and with seven chosen young women from the king's palace, and advanced her and her young women to the best place in the harem. 10 Esther had not made known her people or kindred, for Mordecai had commanded her not to make it known. 11 And every day Mordecai walked in front of the court of the harem to learn how Esther was and what was happening to her.

12 Now when the turn came for each young woman to go in to King Ahasuerus, after being twelve months under the regulations for the women, since this was the regular period of their beautifying, six months with oil of myrrh and six months with spices and ointments for women— 13 when the young woman went in to the king in this way, she was given whatever she desired to take with her from the harem to the king's palace. 14 In the evening she would go in, and in the morning she would return to the second harem in custody of Shaashgaz, the king's eunuch, who was in charge of the concubines. She would not go in to the king again, unless the king delighted in her and she was summoned by name.

15 When the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his own daughter, to go in to the king, she asked for nothing except what Hegai the king's eunuch, who had charge of the women, advised. Now Esther was winning favour in the eyes of all who saw her. 16 And when Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which is the month of Tebeth, in the seventh year of his reign, 17 the king loved Esther more than all the women, and she won grace and favour in his sight more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti. 18 Then the king gave a great feast for all his officials and servants; it was Esther's feast. He also granted a remission of taxes to the provinces and gave gifts with royal generosity.

19 Now when the virgins were gathered together the second time, Mordecai was sitting at the king's gate. 20 Esther had not made known her kindred or

she explained to the king the details of the plot. 23 So the king interrogated the two eunuchs and hanged 3 them. Then the king ordered to make an entry as a memorial in the royal archive in commendation of Mordecai's loyalty.

her people, as Mordecai had commanded her, for Esther obeyed Mordecai just as when she was brought up by him. 21 In those days, as Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's eunuchs, who guarded the threshold, became angry and sought to lay hands on King Ahasuerus. 22 And this came to the knowledge of Mordecai, and he told it to Queen Esther, and Esther told the king in the name of Mordecai. 23 When the affair was investigated and found to be so, the men were both hanged on the gallows. And it was recorded in the book of the chronicles in the presence of the king.

**Chapter 3**

1 After these things King Artaxerxes honoured Haman son of Hamadatha, a Bougean, and exalted him and set him above all his Friends. 2 And all who were in the court would do obeisance to him, for the king had commanded them to do so. But Mordecai would not do obeisance to him. 3 Then those in the court of the king spoke to Mordecai, "Mordecai, why do you disobey what the king says?" 4 Day after day they spoke to him, and he would not listen to them. So they revealed to Haman that Mordecai was opposing the commands of the king, and Mordecai revealed to them that he was a Judean. 5 When Haman learned that Mordecai would not do obeisance to him, he was very angry. 6 And so he planned to destroy all the Judeans under the rule of Artaxerxes.

7 He made a decision in the twelfth year of Artaxerxes' reign and cast lots day-by-day and month-by-month so that the race of Mordecai might perish on one day. The lot fell on the fourteenth of the month that is Adar.

8 Then he spoke to King Artaxerxes, saying, "There is a certain nation scattered among the nations throughout all your kingdom; their laws are different from all the nations, and they disobey the king's laws so that it is not expedient for the king to tolerate them. 9 If it pleases the king, let a decree be issued to destroy them, and I will pay into the king's treasury ten thousand talents of silver." 10 And the king took his signet ring and put it in the hand of Haman to seal what had been written against the Judeans. 11 The king said to Haman, "Keep the silver, but treat the nation as you wish."

12 Then the king's secretaries were summoned on the thirteenth day of the first month, and they wrote as Haman commanded to the governors and to the rulers of every land—from India to Ethiopia—to one

**Chapter 3**

1 Now it happened after these things that King Assyeros promoted Haman son of Hamadatha, a Bougean, and advanced him and set his throne above those of his Friends so that all would bend over and bow themselves on the ground before him. 2 Therefore, although everyone would do obeisance to him in accord with the king's ordinance, Mordecai would not do obeisance before him. 3 And the servants of the king saw that Mordecai was not doing obeisance before Haman, and the servants of the king said to Mordecai, "Why do you disobey the king and not do obeisance before Haman?" 4 So he told them that he was a Judean. And they informed Haman about him. 5 Now when Haman heard, he was provoked to jealousy against Mordecai, and rage burned within him. So he was seeking to destroy Mordecai and all his people on one day. 6 Since Haman was provoked and all his rage was stirred up, he turned red, driving him from his sight. And with a malicious heart, he kept speaking evil to the king about Israel, 8 saying, "There is a people scattered throughout all the kingdoms, a people of war and insubordinate, who have different laws from your laws, O King. They do not pay heed though they are known among all nations because they are evil, and they set aside your commands to undermine your glory, therefore, if it pleases the king and this judgment is good in his heart, let this nation be given to me for destruction, and I will pay into the treasury ten thousand talents of silver." 11 So the king said to him, "Keep the silver, but treat the nation as it pleases you." 10 So the king took his signet ring from his hand and gave it to Haman saying, "Write to all the lands, and seal it with the signet ring of the king. For there is none who will reject the seal."

7 So Haman went to his gods to learn the day of their death and cast lots for the

**Chapter 3**

1 After these things King Ahasuerus promoted Haman the Agagite, the son of Hammedatha, and advanced him and set his throne above all the officials who were with him. 2 And all the king's servants who were at the king's gate bowed down and paid homage to Haman, for the king had so commanded concerning him. But Mordecai did not bow down or pay homage. 3 Then the king's servants who were at the king's gate said to Mordecai, "Why do you transgress the king's command?" 4 And when they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mordecai's words would stand, for he had told them that he was a Jew. 5 And when Haman saw that Mordecai did not bow down or pay homage to him, Haman was filled with fury. 6 But he disdained to lay hands on Mordecai alone. So, as they had made known to him the people of Mordecai, Haman sought to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.

7 In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that is, they cast lots) before Haman day after day; and they cast it month after month till the twelfth month, which is the month of Adar. 8 Then Haman said to King Ahasuerus, "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 to the king's profit to tolerate them. 9 If it please the king, let it be decreed that they be destroyed, and I will pay 10,000 talents of silver into the hands of those who have charge of the king's business, that they may put it into the king's treasuries." 10 So the king took his signet ring from his hand and gave it to Haman the Agagite, the son of Hammedatha, the enemy of the Jews. 11 And the king said to Haman, "The money is given to you, the people also, to do with them as it seems good to you."

12 Then the king's scribes were summoned on the thirteenth day of the first month, and an

<p>hundred twenty-seven lands and to the rulers of the nations in their own language in the name of Artaxerxes the king. 13 It was sent by couriers throughout Artaxerxes' empire, to destroy the race of the Judeans in one day of the twelfth month, which is Adar, and to seize their property.</p>	<p>thirteenth day of the month of Adar Nisan to murder all the Judeans, from male to female, and to take their young children as plunder. 13 And he hurried and delivered it into the hands of swift horsemen.</p>	<p>edict, according to all that Haman commanded, was written to the king's satraps and to the governors over all the provinces and to the officials of all the peoples, to every province in its own script and every people in its own language. It was written in the name of King Ahasuerus and sealed with the king's signet ring. 13 Letters were sent by couriers to all the king's provinces with instruction to destroy, to kill, and to annihilate all Jews, young and old, women and children, in one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their goods. 14 A copy of the document was to be issued as a decree in every province by proclamation to all the peoples to be ready for that day. 15 The couriers went out hurriedly by order of the king, and the decree was issued in Susa the citadel. And the king and Haman sat down to drink, but the city of Susa was thrown into confusion.</p>
--	--	---

<p><b>Chapter B</b>  1 This is a copy of the letter:  "The Great King Artaxerxes writes as follows to the rulers of the one hundred twenty-seven lands from India to Ethiopia and to the officials under them:  2 "Being the ruler of many nations and master of the whole world, I have determined (not high-mindedly with presumption of authority but always acting in moderation and with kindness) to secure lasting tranquillity in the lives of my subjects and, in order to make my kingdom peaceable and open to travel throughout all its extent, to restore the peace desired by all people.  3 "When I asked my counsellors how this might be accomplished, Haman—who excels among us in sound judgment and is distinguished for his unchanging goodwill and steadfast fidelity and has attained the second place in the kingdom— 4 pointed out to us that among all the tribes in the world there is scattered a certain hostile people, who have laws contrary to those of every nation and continually disregard the ordinances of kings so that the joint administration of the kingdom that we honourably intend cannot be achieved. s Therefore, whereas we understand that, since this nation stands constantly all alone in opposition to all humanity, perversely following an estranging manner of life due to their laws and since it is ill-disposed to our interests, doing the worst harm and in order that our kingdom may not attain stability.  6 "We therefore have ordered that you utterly destroy those indicated to you in the letters written by Haman, who is in charge of the affairs of state and is our second Father—including women and children—by the daggers of their enemies, without any</p>	<p><b>Chapter B</b>  14 (1) And he subjoined the following letter:  "The Great King Assyeros writes as follows to the rulers and satraps of the one hundred and twenty and seven lands from India to Ethiopia:  15(2) "Being the ruler of many nations and master of the whole world, I have determined (not high-mindedly with presumption of authority but always acting in moderation and with kindness) to secure lasting tranquillity in the lives of my subjects and, making my kingdom peaceable and open to travel to its full extent, to restore the peace desired by all people.  16(3) "When I was asking my counsellors how this might be accomplished, Haman—who has excelled among us in sound judgment, by unchanging goodwill and steadfast fidelity having attained the second place in the kingdom —(4) pointed out to us that there is scattered a certain hostile people, resident among all the tribes in the world who, on the one hand, have laws in opposition to those of every nation and, on the other, continually disregard the command of kings so that the kingdom can never attain stability. 17 (3) Therefore, whereas we understand that, since the nation stands all alone in its way of life which is contrary to every one of humanity on account of an estranging way of life due to their laws and since it is ill-disposed to our commands, it perpetually does the worst harm, in order that we may never be established in the sole-rule directed by us.  18(6) "We therefore have ordered to you that you destroy one and all of those indicated to you in the letters written by Haman, who is in charge of the affairs of state and is our second Father—women and children included—by the daggers of their enemies, without any compassion or restraint, on the fourteenth day of the twelfth</p>	
--	--	--

<p>compassion and restraint, on the fourteenth day of the twelfth month, Adar, of this present year, 7 so that those who have long been hostile and so remain, when they in one day have gone down to Hades by force, may in the time hereafter render the matters of state completely tranquil and untroubled for us."</p> <p>(C3)14 Copies of the letters were posted in every land, and it was ordered all the nations to be ready for this day. 15 The matter proceeded quickly even to Susa. While the king and Haman were sitting down to drink, the city was being thrown into confusion.</p>	<p>month (this is the month of Adar, which is Dystros), in order to eliminate all the Judeans and to take their children as plunder (7) in order that those who have long been hostile and so remain, when they in one day have together gone down to Hades, may in the time hereafter be in a state of tranquillity and not ever again furnish us with matters for concern."</p> <p>(C3)19(15) And in Susa this decree was posted.</p>	
--	---	--

<p><b>Chapter 4</b></p> <p>1 Now when Mordecai learned the outcome, he tore his clothes and put on sackcloth and sprinkled ashes, and as he rushed through the square of the city, he cried out with a loud voice, "An innocent nation is being destroyed!" 2 He went up to the king's gate and stood there, for it was not permitted him to enter the courtyard clothed with sackcloth and ashes. 3 And in every land, wherever the letters were posted, there was crying and wailing and great mourning among the Judeans; they put sackcloth and ashes on themselves. 4 The queen's attendants and eunuchs came in and told her, and she was troubled when she heard what had happened. She sent someone to clothe Mordecai and to take off his sackcloth, but he was not persuaded. 5 Then Esther called for Hachratha, her eunuch who attended her, and sent him to learn for her from Mordecai the facts.</p> <p>7 So Mordecai told him what had happened, and the promise that Haman had promised to the king of ten thousand talents into the treasury so that he could destroy the Judeans. 8 He also gave him the copy that had been posted in Susa to destroy them, to show to Esther, and told him to command her to go and entreat the king and to beg him on behalf of her people: "Remember your humble days when you were brought up by my hand, for Haman, the second to the king, has spoken against us to put us to death. Call upon the Lord, and speak to the king about us, and deliver us from death!"</p> <p>9 So Hachratha went in and told her all these things. 10 Then Esther said to Hachratha, "Go to Mordecai, and say, 11 'All the nations of the empire know that every man or woman who shall go to the king inside the inner court uninvited—there is no deliverance for him. Only if the king holds out the golden rod to someone, will that person be safe. And I myself have not been called to go to the king for these thirty days.'"</p> <p>12 So Hachratha reported to Mordecai everything Esther had said. 13 Mordecai said to Hachratha, "Go, and say to her, 'Esther, do not say to yourself that you alone of all the Judeans in the empire will be safe. 14 Because even if</p>	<p><b>Chapter 4</b></p> <p>1 Now Mordecai learned everything that had happened, and the city of Susa was in turmoil because of the things that had taken place. For all the Judeans there was great and bitter sorrow in the whole city. 2 Now Mordecai went to his home, folded up his clothes and put on sackcloth. After he had sprinkled ashes on himself, he went out as far as the outer courtyard and stood there, for he could not enter the royal precincts in sackcloth. 3 (4) So he called one eunuch and sent him to Esther. And the queen said, "Take off his sackcloth, and bring him in." 4 But he did not want to. (8) Instead he said, "Thus you will say to her, 'Do not turn away from going to the king and flattering his person for the sake of me and my people, remembering your humble days when you were being brought up by my hand, because Haman, who is the second in command, has spoken to the king against us to put us to death. 5 Therefore call upon God, and speak about us to the king, and deliver us from death!' "</p> <p>6 (9) So he made known to her the tribulation of Israel. 7 (10) And she sent to him saying as follows, (11) "You know as well as anyone that whoever goes to the king uninvited, he to whom he does not hold out his golden sceptre will be subject to death. 8 And I have not been called to him for thirty days. So how can I go now, not being invited?"</p> <p>9 (13) So Mordecai sent to her and said to her, (14) "If you ignore your nation and do not help them, then surely God will be to them a helper and deliverance, but you and your father's household will perish. 10 And who knows if for this time you were made queen?" 11 (15) Then the queen sent saying, (16) "Proclaim a religious service, and petition God earnestly, and I and my girls will do likewise. And I will go to the king uninvited, even if it be necessary that I die." 12 (17) And Mordecai did so.</p>	<p><b>Chapter 4</b></p> <p>1 When Mordecai learned all that had been done, Mordecai tore his clothes and put on sackcloth and ashes, and went out into the midst of the city, and he cried out with a loud and bitter cry. 2 He went up to the entrance of the king's gate, for no one was allowed to enter the king's gate clothed in sackcloth. 3 And in every province, wherever the king's command and his decree reached, there was great mourning among the Jews, with fasting and weeping and lamenting, and many of them lay in sackcloth and ashes.</p> <p>4 When Esther's young women and her eunuchs came and told her, the queen was deeply distressed. She sent garments to clothe Mordecai, so that he might take off his sackcloth, but he would not accept them. 5 Then Esther called for Hathach, one of the king's eunuchs, who had been appointed to attend her, and ordered him to go to Mordecai to learn what this was and why it was. 6 Hathach went out to Mordecai in the open square of the city in front of the king's gate, 7 and Mordecai told him all that had happened to him, and the exact sum of money that Haman had promised to pay into the king's treasuries for the destruction of the Jews. 8 Mordecai also gave him a copy of the written decree issued in Susa for their destruction, that he might show it to Esther and explain it to her and command her to go to the king to beg his favour and plead with him on behalf of her people. 9 And Hathach went and told Esther what Mordecai had said. 10 Then Esther spoke to Hathach and commanded him to go to Mordecai and say, 11 "All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner court without being called, there is but one law—to be put to death, except the one to whom the king holds out the golden sceptre so that he may live. But as for me, I have not been called to come in to the king these thirty days."</p> <p>12 And they told Mordecai what Esther had said. 13 Then Mordecai told them to reply to Esther, "Do not think to yourself that in the king's palace you will escape any more than all the other Jews. 14 For if you keep silent at this time, relief and</p>
--	--	---

<p>you keep silent at this time, from elsewhere help and protection will come to the Judeans, but you and your father's household will perish. And who knows if for this time you were made queen?" 15 Then Esther sent the messenger who had come to her back to Mordecai, saying, 16 "Go, gather the Judeans that are in Susa, and fast on my behalf, and neither eat nor drink for three days, night and day. I and my attendants will also abstain from food. And then I will go to the king, though it is against the law, even if it be that I perish." 17 And Mordecai went and did what Esther had commanded him.</p>		<p>deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" 15 Then Esther told them to reply to Mordecai, 16 "Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, and if I perish, I perish." 17 Mordecai then went away and did everything as Esther had ordered him.</p>
---	--	---

<p><b>Chapter C</b>  1 Then he petitioned the Lord, remembering all the works of the Lord.  2 And he said, "Lord, Lord, King of all powers, for the universe is subject to your authority, and there is no one who can oppose you when it is your will to save Israel, 3 because you have made heaven and earth and every wonderful thing in what is under heaven. 4 You are Lord of all, and there is no one who can withstand you, the Lord. 5 You know all things; you know, O Lord, that it was not in insolence nor pride nor for any love of glory that I did this, namely, to refuse to do obeisance to this prideful Haman, s for I would have been willing to kiss the soles of his feet for Israel's safety! 7 But I did this so that I might not set human glory above divine glory, and I will not do obeisance to anyone but you, my Lord, and I will not do these things in pride. 8 And now, O Lord God, King, God of Abraam, spare your people, for they are looking to ruin us, and they desired to destroy the inheritance that has been yours from the beginning. 9 Do not neglect your portion, which you redeemed for yourself out of the land of Egypt. 10 Hear my petition, and have mercy upon your allotment; turn our mourning into feasting, that we may live and sing hymns to your name, O Lord; do not silence the mouth of those who praise you."  11 And all Israel cried out from their strength, because their death was before their eyes.  12 Then Esther the queen fled to the Lord, seized with the agony of death. i 3 Taking off the garments of her glory, she put on the garments of distress and mourning, and instead of costly perfumes she covered her head with ashes and dung, and she utterly humbled her body; every part that she loved to adorn she covered with her tangled hair. 14 Then she petitioned the Lord, God of Israel, and said: "O my Lord, you alone are our king; help me, I who am alone and have no helper except you, 15 because my danger is in my hand, 18 I have heard from my birth in the tribe of my family that you, O Lord, took Israel out of all the nations and our fathers from among all their forebears, to be an everlasting inheritance, and you did for them all that you said. 17 And</p>	<p><b>Chapter C</b>  1 Then he petitioned the Lord, remembering his works.  (2) And he said, 13 "Master Almighty, under whose authority are all things and there is no one who can resist you when it is your will to save the house of Israel, (3) because you have made heaven and earth and every wonderful thing in what is under heaven, (4) and you rule everything. 14 (5) For you know all things and the race of Israel you know, 15 It was not in insolence nor for any love of glory that I did not bow down to this uncircumcised Haman, (6) since I would have been willing to kiss the soles of his feet for the sake of Israel, (7) but I did this so that I might not set anyone above your glory, Master, and not do obeisance to anyone but you, the True One, and I will not do it even under duress. 16 (8) And now, O Lord, you who covenanted with Abraam, spare your people, because they have advanced to ruin us, and they desire to re-move and take away the inheritance that has been yours from the beginning. (9) Do not neglect your portion, which you redeemed out of the land of Egypt. 17 (10) Hear our petition, and have mercy upon your inheritance; turn our mourning into rejoicing, that we may live and sing hymns to you; do not silence the mouth of those who sing hymns to you."  18 (12) Then Esther the queen fled to the Lord, seized with the agony of death. (13) She took off the garments of glory from herself and every sign of her splendour, and she put on distress and mourning, and instead of costly perfumes she covered her head with ashes and dung, and she utterly humbled her body; every sign of her beauty and adornment she covered humbly with her lovely hair. 19 (14) When she petitioned the Lord and said: "O Lord, King, you alone are a helper; help me, I who am humble and have no helper apart from you, (15) because my danger is in my hand. 20 (16) Now I have heard from the book of my heritage that you redeemed Israel out of all the nations and their fathers from among their forebears, appointing Israel over them to be an everlasting inheritance. And you did for them what you said to them and provided whatever</p>	
---	---	--



<p>now we have sinned before you, and you have delivered us into the hand of our enemies, 18 because we honoured their gods. You are righteous, O Lord! 19 And now they were not satisfied that we are in bitter slavery, but they have put their hands into the hands of their idols', 20 to annul the stipulation of your mouth and to destroy your inheritance and to stop the mouths of those who praise you and to extinguish the glory of your house and your altar, 21 to open the mouth of the nations for the mighty deeds of vain things, and that a mortal king be admired forever.</p> <p>22 "O Lord, do not surrender your sceptre to those who don't exist, and do not let them laugh at our downfall, but turn their plan against them, and make a public example of him who began this against us. 23 Remember, O Lord; make yourself known in a time of our affliction, and embolden me, O King of the gods and Master of all dominion! 24 Put eloquent speech in my mouth before the lion, and turn his heart to hate the one who fights against us so that there may be an end of him and those who agree with him. 25 But save us by your hand, and help me, who am alone and have no one except you, O Lord. You have knowledge of everything, 25 and you know that I hate the glory of the lawless and abhor the bed of the uncircumcised and of any foreigner. 27 You know my predicament—that I abhor the sign of my proud position that is upon my head on days when I appear in public. I abhor it like a menstrual cloth, and I do not wear it on the days when I am in private. 28 And your slave has not eaten at Haman's table, and I have not honoured the king's banquet nor drunk the wine of libations. 29 Your slave has not rejoiced since the day of my change until now, except in you, O Lord, God of Abraam. 38 O God who has power over all things, hear the voice of those who despair, and save us from the hand of evildoers. And save me from my fear!"</p>	<p>they asked. 21 (17) We have sinned before you, and you delivered us into the hand of our enemies (18) if we honoured their gods. 22 You are righteous, O Lord! (19) And now they were not satisfied that we are in bitter slavery, but they have put their hands into the hands of their idols, (20) to annul the stipulation of your mouth to destroy your inheritance and to stop the mouths of those who praise you and to extinguish the glory of your house and your altar, (21) and to open the mouths of enemies for the mighty deeds of vain things, and that a mortal king be admired forever.</p> <p>23 (22) "O Lord, do not ever surrender your sceptre to enemies who hate you, and may they not rejoice at our downfall; turn their plans against them, and make a public example of him who began this evil against us. 24 (23) Be manifest to us, O Lord; make yourself known to us in a time of our affliction, and do not break us. 23 (24) Put eloquent speech in my mouth, and give favour to my words before the king, and change his heart to hate the one who fights against us so that there may be an end of him and those who agree with him. (23) But save us by your strong hand, and help me, because you have knowledge of everything, (25) and you know that I abhor the bed of the uncircumcised one and hate the glory of the lawless one and of any alien. 28 (27) You, O Lord, know my predicament—that I abhor the sign of proud position that is upon my head, and I do not wear it except on days when I appear in public. I abhor it like a cloth of a woman that sits apart. 27 (28) And your slave has not eaten with them at their table, 28 and I have not honoured the king's banquets nor drunk the wine of libation. Your slave has not rejoiced since the day of my change, except in you. Master. 29 (30) And now, you who have power over all things, hear the voice of those who despair, and save us from the hand of those who do evil against us. And take me, Lord, out of the grip of my fear!"</p>	
--	--	--

<p><b>Chapter D</b>  <b>1 And it happened on the third day, as she ceased praying, she took off the garments of service and put on her glory. 2 Then, when she had become majestic, after calling upon the all-seeing God and saviour, she took along two of her attendants; 3 on one she leaned gently for support, 4 while the other followed, holding her train. 5 She was radiant with the full flush of her beauty, and her face looked happy as if she were cheerful, but her heart was in anguish from fear.</b> 5 When she had gone through all the doors, she stood before the king. He was seated on the throne of his kingdom, clothed in the full array of his splendour, all covered with gold and precious stones. And he was most terrifying.</p> <p>7 And when he raised his face inflamed with glory, he gazed at her in the full flush of anger.</p>	<p><b>Chapter D</b>  <b>(1) And it happened on the third day, as Esther ceased praying, she took off the garments of service and put on the garments of glory. 2 Then, when she had become majestic, and after calling upon the all-knowing One and saviour God, she took along with her two attendants; (3) on one she leaned gently for support, (4) while the other followed, holding up her train. 3 (5) She was radiant with the full flush of her beauty, and her face looked as if she were cheerful, but her heart was in anguish. 4 (6)</b> When she had gone through the doors, she stood before the king. And the king was seated on the throne of his kingdom, clothed in the full array of splendour, all covered with gold and precious stones upon him. And he was most terrifying.</p> <p>5(7) And when he raised his face inflamed with glory, he gazed right at her like a bull in the full</p>	
--	---	--

<p>The queen staggered, her colour turned pale from faintness, and she collapsed on the head of the attendant who went before her. 8 Then God changed the spirit of the king to gentleness, and alarmed, he jumped from his throne and took her in his arms until she was quieted. He kept comforting her with soothing words 9 and said to her, "What is it, Esther? I am your brother. Take heart! 10 You shall not die, for our ordinance is only for the common person. 11 Come here."</p> <p>12 Then he lifted the golden rod and placed it on her neck; he welcomed her and said, "Speak to me." 13 She said to him, "I saw you, Lord, like a divine angel, and my heart was shaken from fear of your glory. 14 For you are marvellous, lord, and your face is full of grace." 15 And while she was speaking, she fell from faintness. 16 Then the king and all his servants were troubled, and he reassured her.</p>	<p>flush of his anger. 6 The queen was terrified, and her face turned pale from faintness, and she stooped on the head of the attendant who went before her. 7 (8) Then God changed the spirit of the king and turned his anger to gentleness, 8 and alarmed, the king jumped down from his throne and took her in his arms. He comforted her, (9) and said, "What is it, Esther? I am your brother. 9 Take heart! (10) You shall not die, for our act is only for the common person. (11) The threat is not against you. Look, the sceptre is in your hand."</p> <p>10(12) Then he lifted the sceptre and placed it on her neck. He welcomed her and said, "Speak to me!" 11 (13) She said to him, "I saw you like a divine angel, and my heart melted from the glory of your rage. Lord." 12 (14) And upon her face was a measure of sweat. (15) Then the king and all his servants were troubled, and they reassured her.</p>	
---	--	--

<p><b>Chapter 5</b></p> <p>3 And the king said to her, "What do you want, Esther? What is your request? Even up to half of my kingdom, and it shall be yours." 4 Then Esther said, "Today is my special day. If, therefore, it pleases the king, let both him and Haman come to the dinner that I will prepare today." 5 Then the king said, "Bring Haman quickly so that we may do what Esther has said." So both came to the dinner that Esther had spoken about. 6 During the drinking, the king said to Esther, "What is it, Queen Esther? And it shall be, whatever you ask." 7 Then she said, "This is my petition and request: 8 If I have found favour before the king, let the king and Haman come again tomorrow to the dinner that I will prepare for them, and tomorrow I will do these same things."</p> <p>9 So Haman went out from the king very happy and rejoicing. But when Haman saw Mordecai the Judean in the courtyard, he became very angry. 10 So he went home and called his friends and Zosara his wife, 11 and he announced to them his riches and the glory that the king had bestowed on him and how he had made him to be first and to be leader of the kingdom. 12 Haman said, "The Queen has not summoned with the king anyone but me to the dinner. Tomorrow also I have been invited. 13 Yet all this does not please me when I see Mordecai the Judean in the courtyard." 14 Then his wife Zosara and his friends said to him, "Let a pole fifty cubits 3 high be cut for you, and early in the morning speak to the</p>	<p><b>Chapter 5</b></p> <p>13 (3) And the king said, "What is it, Esther? Tell me, and I will do it for you—up to half of my kingdom." 14 (4) Then Esther said, "Tomorrow is a special day for me. If, therefore, it pleases the king, you and Haman, your Friend, come to a wine party that I will prepare tomorrow." 15 (5) Then the king said, "Bring Haman quickly so that we may do what Esther has said." 16 So both came to the dinner that Esther made, a sumptuous meal. 17 (6) So the king said to Esther "O Queen, what is your will? Ask up to half my kingdom, and it shall be yours, whatever you ask." 18 (7) Then Esther said, "This is my petition and my request: (8) If I have found favour before you, O King, and if it pleases the king to grant my petition and to do my request, let the king and Haman come to the dinner that I will prepare for them again tomorrow. For again tomorrow I will do likewise." 19 So the king said, "Do as you want."</p> <p>20 (9) And it was reported to Haman likewise, and he marvelled. And the king departed and retired. 21 (10) So Haman went into his home and gathered together his friends, his sons and Zosara his wife. (12)And he boasted saying how the queen had invited no one on her special day "except the king and me only. Tomorrow also I have been invited. 22 (13)Yet this alone distresses me: whenever I see Mordecai the Judean in the court of the king, and he does not bow down to me." 23 (14) Then his wife Zosara said to him, "He is from the race of the Judeans. Since</p>	<p><b>Chapter 5</b></p> <p><b>1 On the third day Esther put on her royal robes and stood in the inner court of the king's palace, in front of the king's quarters, while the king was sitting on his royal throne inside the throne room opposite the entrance to the palace.</b> 2 And when the king saw Queen Esther standing in the court, she won favour in his sight, and he held out to Esther the golden sceptre that was in his hand. Then Esther approached and touched the tip of the sceptre. 3 And the king said to her, "What is it, Queen Esther? What is your request? It shall be given you, even to the half of my kingdom." 4 And Esther said, "If it please the king, let the king and Haman come today to a feast that I have prepared for the king." 5 Then the king said, "Bring Haman quickly, so that we may do as Esther has asked." So the king and Haman came to the feast that Esther had prepared. 6 And as they were drinking wine after the feast, the king said to Esther, "What is your wish? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled." 7 Then Esther answered, "My wish and my request is: 8 If I have found favour in the sight of the king, and if it please the king to grant my wish and fulfil my request, let the king and Haman come to the feast that I will prepare for them, and tomorrow I will do as the king has said."</p> <p>9 And Haman went out that day joyful and glad of heart. But when Haman saw Mordecai in the king's gate, that he neither rose nor trembled before him, he was filled with wrath against Mordecai. 10 Nevertheless, Haman restrained himself and went home, and he sent and brought his friends and his wife Zeresh. 11 And Haman recounted to them the splendour of his riches, the number of his sons, all the promotions with which the king had honoured him, and how he had advanced him above the officials and the</p>
---	--	--

<p>king and have Mordecai hanged on it; then you, go to the dinner with the king, and celebrate." This advice pleased Haman, and he had the pole prepared.</p>	<p>the king has allowed you to destroy the Judeans and the gods have given you a day of destruction to take revenge on them, let a pole fifty cubits high be cut for you and be set up, and hang him on the pole. And early in the morning you shall speak to the king about him. And now go; rejoice with the king." 24 This pleased Haman, and he did so.</p>	<p>servants of the king. 12 Then Haman said, "Even Queen Esther let no one but me come with the king to the feast she prepared. And tomorrow also I am invited by her together with the king. 13 Yet all this is worth nothing to me, so long as I see Mordecai the Jew sitting at the king's gate." 14 Then his wife Zeresh and all his friends said to him, "Let a gallows fifty cubits high be made, and in the morning tell the king to have Mordecai hanged upon it. Then go joyfully with the king to the feast." This idea pleased Haman, and he had the gallows made.</p>
--	---	---

<p><b>Chapter 6</b>  1 But the Lord kept sleep from the king that night, and he told his teacher to bring the written daily annals, to read to him. 2 And he found the entries written concerning Mordecai, how he informed the king about two of the king's eunuchs, while they were on guard and sought to lay hands on Artaxerxes. 3 Then the king said, "What honour or distinction have we bestowed on Mordecai?" The king's servants said, "You have done nothing for him." 4 While the king was inquiring about Mordecai' goodwill—Look! Haman was in the courtyard! The king said, "Who is in the courtyard?" Now Haman had just entered to speak to the king to hang Mordecai on the pole that he had prepared for him. 3 So the king's servants said, "Look! Haman is standing in the courtyard." And the king said, "Call him." 8 So the king said to Haman, "What should I do for the person whom I want to extol?" And Haman said to himself, "Whom would the king want to extol if not me?" 7 So he replied to the king, "For the person whom the king wants to extol, 8 let the king's servants bring a fine linen robe, which the king wears, and a horse upon which the king rides. 9 And let him give to him one of the king's most noble Friends, and let him robe the person whom the king loves, and let him mount him on the horse and proclaim through the square of the city, saying: 'So shall it be for every person whom the king extols.' " 10 Then the king said to Haman, "You have spoken well. So do to Mordecai the Judean who serves in the court. And let not a word of what you have said be transgressed." 11 So Haman took the robe and the horse and robed Mordecai and mounted him on the horse and went through the square of the city and proclaimed, saying, "So shall it be for every man whom the king wants to extol." 12 Then Mordecai returned to the court,</p>	<p><b>Chapter 6</b>  1 But the Mighty One kept sleep from the king that night, and he stayed awake. 2 So the readers were called, and the court record was read to him. 3 (2) And there was the record of the eunuchs and what good deed Mordecai had done for the king. 4 And the king thought seriously on that matter, saying, "Mordecai is a loyal man for protecting my life, for he has kept me alive even until now, and I am sitting on my throne today and have done nothing for him. I have not done right by him." 3 (3) So the king said to his servants, "What should we do for Mordecai, the saviour in these matters?" And after they thought about it, the young men were envious of him, for fear of Haman lay in their bowels. 6 And the king understood. And morning came. (4) The king asked, "Who is outside?" And it was Haman. 7 Now Haman had come early to speak to the king so that he might hang Mordecai. 8 (3) And the king said to bring him in. 9 (6) So as he entered, the king said to him, "What should we do for the man who honours the king, whom the king wishes to extol?" 10 So Haman reasoned, saying, "Whom would the king wish to extol if not me?" 11 (7) So Haman replied, "For the person whom the king wishes to extol, (8) let a royal robe be brought, and a royal horse upon which the king rides. (9) And let one of the king's most noble Friends take these things and clothe him, and let him mount him on the horse and go around the city before him proclaiming, 'Thus shall be done for the one who honours the king, whom the king wishes to extol.' " 12 (10) So the king said to Haman, "Run quickly, and take the horse and robe as you have said, and do so to Mordecai the Judean who sits in the gateway. And let not your word transgressed." 13 Now when Haman realized that it was not he himself who would be extolled, but that it was Mordecai, his heart was utterly broken, and his spirit became feeble. 14(11) And Haman took the robe and the horse, showing reverence to Mordecai even on the very same day on which he intended to impale him. 15 And he said to Mordecai, "Tear off the sackcloth." 16 And Mordecai was distressed as one dying, and with anguish he took off the sackcloth and put on the garments of glory. 12 And Mordecai thought he saw a sign, and his heart was toward the Lord, and</p>	<p><b>Chapter 6</b>  1 On that night the king could not sleep. And he gave orders to bring the book of memorable deeds, the chronicles, and they were read before the king. 2 And it was found written how Mordecai had told about Bigthana and Teresh, two of the king's eunuchs, who guarded the threshold, and who had sought to lay hands on King Ahasuerus. 3 And the king said, "What honour or distinction has been bestowed on Mordecai for this?" The king's young men who attended him said, "Nothing has been done for him." 4 And the king said, "Who is in the court?" Now Haman had just entered the outer court of the king's palace to speak to the king about having Mordecai hanged on the gallows that he had prepared for him. 5 And the king's young men told him, "Haman is there, standing in the court." And the king said, "Let him come in." 6 So Haman came in, and the king said to him, "What should be done to the man whom the king delights to honour?" And Haman said to himself, "Whom would the king delight to honour more than me?" 7 And Haman said to the king, "For the man whom the king delights to honour, 8 let royal robes be brought, which the king has worn, and the horse that the king has ridden, and on whose head a royal crown is set. 9 And let the robes and the horse be handed over to one of the king's most noble officials. Let them dress the man whom the king delights to honour, and let them lead him on the horse through the square of the city, proclaiming before him: 'Thus shall it be done to the man whom the king delights to honour.'" 10 Then the king said to Haman, "Hurry; take the robes and the horse, as you have said, and do so to Mordecai the Jew, who sits at the king's gate. Leave out nothing that you have mentioned." 11 So Haman took the robes and the horse, and he dressed Mordecai and led him through the square of the city, proclaiming before him, "Thus shall it be done to the man whom the king delights to honour."</p>
--	--	---

<p>but Haman returned home distressed, with his head covered. 13 Haman explained what had happened to him to Zosara his wife and to his friends. His friends and his wife said to him, "If Mordecai is of the race of the Judeans, you have begun to be humiliated before him; you will fall when you fall. You will never be able to ward him off, because a living god is with him."</p> <p>14 While they were still speaking, the king's eunuchs arrived hurrying Haman off to the wine party that Esther had prepared.</p>	<p>he was mystified in silent fear. 18 And Haman hastened to put him on horseback. 13 And Haman led the horse outside and went before him proclaiming, "Thus shall it be done for the man who honours the king, whom the king wishes to extol." 20 (12) And so Haman went to his place downhearted, and Mordecai went to his home. 21 (13) Haman explained to his wife everything that had happened to him. 22 His wife and his wise men said, "Ever since you spoke evil about him, evil things have been coming to you; be quiet, because God is among them."</p> <p>23(14) While they were still speaking, someone arrived hurrying him to the wine party. And so he was cheered up, and when he had covered the distance, he reclined with them on time.</p>	<p>12 Then Mordecai returned to the king's gate. But Haman hurried to his house, mourning and with his head covered. 13 And Haman told his wife Zeresh and all his friends everything that had happened to him. Then his wise men and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, is of the Jewish people, you will not overcome him but will surely fall before him."</p> <p>14 While they were yet talking with him, the king's eunuchs arrived and hurried to bring Haman to the feast that Esther had prepared.</p>
--	--	--

<p><b>Chapter 7</b></p> <p>1 So the king and Haman went in to drink with the queen. 2 And the king said to Esther on the second day as they were drinking, "What is it, Queen Esther? What is your petition and what is your request? Let it be yours, up to the half of my kingdom." 3 Then she answered and said, "If I have found favour with the king, let my life be given at my petition, and my people at my request. 4 For we have been sold, I and my people, to be destroyed, to be booty and to be enslaved—we and our children as male and female slaves—and I kept silent. For the slanderer is not worthy of the court of the king." 5 Then the king said, "Who is this who dared to do this deed?" 6 So Esther said, "A man who is an enemy! Haman is this wicked one!" Then Haman was terrified because of the king and the queen.</p> <p>7 The king rose from the banquet and went into the garden, but Haman was begging the queen, for he saw himself in deep trouble. 8 Then the king returned from the garden. Now Haman had fallen on the couch, entreating the queen. And the king said, "So then, you even violate my wife in my own house?" When Haman heard this, he covered his face 3 . 9 Then Bougathan, one of the eunuchs attending the king, said, "Look! Haman has even prepared a pole for Mordecai, who spoke up on behalf of the king, and a pole fifty cubits tall has been erected at Haman's." And the king said, "Let him be crucified upon it." 10 So they hanged Haman on the pole that had been prepared for Mordecai. Then the king got over his anger.</p>	<p><b>Chapter 7</b></p> <p>1 (2) As the drinking advanced, the king said to Esther, "What is the danger, and what is your petition? Up to the half of my kingdom!" 2 Esther struggled with her reply, because the adversary was before her eyes, and God gave her courage as she called upon him. 3 And Esther said, "If it pleases the king and the decision is good in his heart, let my people be given for my petition, and my nation for my life. 4 For I and my people have been sold into slavery, and their young children as booty. But I did not want to tell you, lest I trouble my lord. For the man who did evil against us has changed his manner." s Then the king became angry and said, "Who is this who dared to humiliate the sign of my rule so as to disregard fear of you?" 6 When the queen saw that it seemed a grave offence to the king and that he hated evil, she said, "Do not be angry, lord, for it is enough that I have found your conciliation. Enjoy your meal, O King, and tomorrow I will do according to your word."</p> <p>7 But the king swore that she must tell him who was so arrogant to do this, and with an oath he took it upon himself to do for her whatever she wished. 8 (6) So Esther was emboldened and said, "Haman, your Friend, is this liar, this evil man!" 9 (7) The king, becoming angry and filled with rage, jumped up and was pacing around. 10 And Haman was terrified and prostrated himself at the feet of Queen Esther as she still reclined on her couch. 11 (8) Just then the king returned to the banquet, and when he saw this he said, "A crime against my kingdom is not enough for you? You also molest my wife in my presence? Let Haman be led away, and let him not live!" 12 And so he was led away. (9) Then Agathas, one of his servants, said, "Look! A pole is in his courtyard fifty cubits tall, which Haman cut down to hang Mordecai, the man who spoke good things concerning the king; therefore, lord, order that he himself be hanged upon it."</p> <p>13 So the king said, "Let him be hung upon it." And the king removed the signet ring from his hand, and his life was sealed with it.</p>	<p><b>Chapter 7</b></p> <p>1 So the king and Haman went in to feast with Queen Esther. 2 And on the second day, as they were drinking wine after the feast, the king again said to Esther, "What is your wish, Queen Esther? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled." 3 Then Queen Esther answered, "If I have found favour in your sight, O king, and if it please the king, let my life be granted me for my wish, and my people for my request. 4 For we have been sold, I and my people, to be destroyed, to be killed, and to be annihilated. If we had been sold merely as slaves, men and women, I would have been silent, for our affliction is not to be compared with the loss to the king." 5 Then King Ahasuerus said to Queen Esther, "Who is he, and where is he, who has dared to do this?" 6 And Esther said, "A foe and enemy! This wicked Haman!" Then Haman was terrified before the king and the queen.</p> <p>7 And the king arose in his wrath from the wine-drinking and went into the palace garden, but Haman stayed to beg for his life from Queen Esther, for he saw that harm was determined against him by the king. 8 And the king returned from the palace garden to the place where they were drinking wine, as Haman was falling on the couch where Esther was. And the king said, "Will he even assault the queen in my presence, in my own house?" As the word left the mouth of the king, they covered Haman's face. 9 Then Harbona, one of the eunuchs in attendance on the king, said, "Moreover, the gallows that Haman has prepared for Mordecai, whose word saved the king, is standing at Haman's house, fifty cubits high." And the king said, "Hang him on that." 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then the wrath of the king abated.</p>
---	---	--

## Chapter 8

1 On that very day King Artaxerxes granted to Esther all that belonged to Haman the slanderer, and Mordecai was summoned by the king, for Esther had revealed that he was related to her. 2 Then the king took the signet ring, which he had taken from Haman, and gave it to Mordecai. So Esther appointed Mordecai over everything of Haman's.

3 Then she spoke again to the king, and she fell before his feet and pleaded that he revoke the evil of Haman and what he had done to the Judeans. 4 So the king held out the golden rod to Esther, 5 and Esther rose and stood before the king. And Esther said, "If it pleases you and if I have found favour, let an order be dispatched to revoke the letters sent by Haman, which were written to destroy the Judeans who are in your kingdom. 6 For how can I bear to see the suffering of my people? And how can I bear to be saved amidst the destruction of my lineage?" 7 Then the king said to Esther, "If everything belonging to Haman I gave and turned over to you, and him I hanged on the pole, because he plotted to lay hands on the Judeans, what more do you seek? 8 You can also write in my name as it pleases you, and seal it with my ring, for whatever is written as the king commands and sealed with my ring cannot be countermanded."

9 And so the secretaries were summoned in the first month, which is Nisan, on the twenty-third day of the same year, and they wrote to the Judeans what had been commanded to the administrators and rulers of the satrapies from India to Ethiopia, one hundred twenty-seven satrapies country by country, each according to its own language. 10 It was written by the king and sealed with his ring, and they sent the orders by couriers, 11 how he ordered them to live in accordance with their laws in every city, both to help themselves and to deal with their adversaries and their enemies as they wished, 12 on a single day in the whole kingdom of Artaxerxes, on the thirteenth of the twelfth month, which is Adar.

## Chapter 8

14 And the king said to Esther, "He even planned to hang Mordecai, who saved me from the hand of the eunuchs? Did he not know that Esther is of his race?" 15 So the king called Mordecai and granted him all that belonged to Haman. 16 And he said to him, "What do you want? I will do it for you." And Mordecai said, "That you revoke Haman's letter." 17 So the king entrusted to him the affairs of the kingdom.

18 Then Esther said to the king on the next day, "Allow me to punish my enemies with bloodshed." 19 So Queen Esther appealed to the king also against Haman's children, that they too should die with their father. And the king said, "Let it be done." 20 So she struck the enemies in great numbers. 21 And in Susa the king made an agreement with the queen to kill men, and he said, "Behold, I give them to you to hang." And so it was done.

## Chapter 8

1 On that day King Ahasuerus gave to Queen Esther the house of Haman, the enemy of the Jews. And Mordecai came before the king, for Esther had told what he was to her. 2 And the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

3 Then Esther spoke again to the king. She fell at his feet and wept and pleaded with him to avert the evil plan of Haman the Agagite and the plot that he had devised against the Jews. 4 When the king held out the golden sceptre to Esther, Esther rose and stood before the king. 5 And she said, "If it please the king, and if I have found favour in his sight, and if the thing seems right before the king, and I am pleasing in his eyes, let an order be written to revoke the letters devised by Haman the Agagite, the son of Hammedatha, which he wrote to destroy the Jews who are in all the provinces of the king. 6 For how can I bear to see the calamity that is coming to my people? Or how can I bear to see the destruction of my kindred?" 7 Then King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Behold, I have given Esther the house of Haman, and they have hanged him on the gallows, because he intended to lay hands on the Jews. 8 But you may write as you please with regard to the Jews, in the name of the king, and seal it with the king's ring, for an edict written in the name of the king and sealed with the king's ring cannot be revoked."

9 The king's scribes were summoned at that time, in the third month, which is the month of Sivan, on the twenty-third day. And an edict was written, according to all that Mordecai commanded concerning the Jews, to the satraps and the governors and the officials of the provinces from India to Ethiopia, 127 provinces, to each province in its own script and to each people in its own language, and also to the Jews in their script and their language. 10 And he wrote in the name of King Ahasuerus and sealed it with the king's signet ring. Then he sent the letters by mounted couriers riding on swift horses that were used in the king's service, bred from the royal stud, 11 saying that the king allowed the Jews who were in every city to gather and defend their lives, to destroy, to kill, and to annihilate any armed force of any people or province that might attack them, children and women included, and to plunder their goods, 12 on one day throughout all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month of Adar. 13 A copy of what was written was to be issued as a decree in every province, being publicly displayed to all peoples, and the Jews were to be ready on that day to take vengeance on their enemies. 14 So the couriers, mounted on their swift horses that

		<p>were used in the king's service, rode out hurriedly, urged by the king's command. And the decree was issued in Susa the citadel.</p> <p><b>15 Then Mordecai went out from the presence of the king in royal robes of blue and white, with a great golden crown and a robe of fine linen and purple, and the city of Susa shouted and rejoiced. 16 The Jews had light and gladness and joy and honour. 17</b> And in every province and in every city, wherever the king's command and his edict reached, there was gladness and joy among the Jews, a feast and a holiday. And many from the peoples of the country declared themselves Jews, for fear of the Jews had fallen on them.</p>
--	--	---

<p><b>Chapter E</b></p> <p>1 What is written below is a copy of the letter: "The Great King Artaxerxes, to the rulers of the lands from India to Ethiopia, the one hundred twenty-seven satrapies, and to those who are loyal to our interests, greetings.</p> <p>2 "Many people, who are frequently honoured with the greatest kindness of their benefactors, become the more ambitious 3 and not only seek to harm those subject to us, but not being able to deal with prosperity, they even undertake to scheme against their own benefactors. 4 They not only abolish gratitude from among people, but also, carried away by the boasts of those who are inexperienced in goodness, they even presume to escape the evil-hating divine justice, who always observes everything. 5 Furthermore, many times encouragement has implicated many of those appointed to places of authority, those entrusted to administer the affairs of friends, making them partly responsible for the shedding of innocent blood, and has brought about irremediable calamities 5 by the malicious lie of an evil disposition of people who misconstrue the sincere goodwill of their sovereigns.</p> <p>7 "And it is possible to see this not so much from the more ancient records as we handed them down, as it is right at your feet, when you examine things impiously perpetrated by the pestilent behaviour of those who hold power unworthily. 8 And it is possible to look out hereafter in order that we may render the kingdom quiet for all people, with peace, Utilizing changes and always discerning what comes to our attention with a rather considerate response. 10 For whereas Haman son of Hamadatha (a Macedonian who was in truth a foreigner to the blood of the Persians and quite devoid of our kindness), when he was entertained by us as our guest, 11 obtained the goodwill that we have for every nation to such an extent that he was publicly proclaimed our Father and was continually done obeisance to by all as the person second to the royal throne, 12</p>	<p><b>Chapter E</b></p> <p>(22) So he wrote the following letter: "The Great King Assyeros, to the rulers of the one hundred and twenty-seven lands from India to Ethiopia and to the satraps who are loyal to our interests, greetings.</p> <p>23(2) "Many people, who are frequently honoured with the greatest kindness of their benefactors, after becoming the more ambitious, (3) not only seek to harm those subject to us, but not being able to deal with prosperity, they even undertake to scheme evil against their own benefactors. (4) They not only take away gratitude from among people, but gone astray due to the boasts of those who are inexperienced in goodness, they even imagine they will escape the evil-hating justice of the just Judge who rules all things. (5) Many times, after having been appointed to places of authority to administer the affairs of trusting friends, having made them partly liable for the shedding of innocent blood, they brought about irremediable calamities (6) by the lie of trickery, when they misconstrue the sincere goodwill of their sovereigns.</p> <p>24(7) "And it is possible to see this from the records that have been handed down to us, and to the extent that we duly see what lies at our feet due to the savagery of those that hold power, (8) it is possible to look out in the future and to render the kingdom quiet for all nations with peace, (9) since we do not utilize slanders but manage the matters that come to our attention with consideration. 25(10) For as our guest, Haman son of Hamadatha, the Bougean (who was in truth a stranger to the thinking of the Persians and quite devoid of our kindness), (11) obtained so fully the goodwill from us for every nation to such an extent that he was publicly proclaimed our Father and was continually done obeisance to by all as the second person to the royal thrones. 26 (12) But, unable to restrain his arrogance, he undertook to divest us of our rule and our breath (13) and by crafty ruses finagled to destroy Mordecai, our constant saviour, and Esther, his innocent partner, together with their whole nation.</p>	
---	---	--

but being unable to restrain his arrogance, he made it his business to deprive us of our rule and our breath 13 and by the crafty deceit of ruses asked to destroy Mordecai, our saviour and constant benefactor, and Esther, the innocent companion of our kingdom, together with their whole nation. 14 For when by these methods he had caught us undefended he thought that he would transfer the power of the Persians to the Macedonians.

15 "But we find that the Judeans, who were consigned to annihilation by this thrice-accursed man, are not criminals but are governed by most righteous laws 16 and are children of the most high, most great, living God, who has directed the kingdom for us and for our ancestors in the most excellent order.

17 "You will therefore do well not to carry out the letters sent by Haman son of Hamadatha, 18 because he who did these things has been crucified at the gates of Susa with his whole household, since the God who prevails over all things has recompensed him quickly with the deserved judgment.

19 "And you will do well to post a copy of this letter publicly in every place and to allow the Judeans to live in accordance with their own precepts 20 and to join in helping them in order that they might defend themselves against those who attack in the time of oppression, on the thirteenth day of the twelfth month, Adar, on that same day. 21 For God, who rules over all things, has made this day to be a joy for his chosen race instead of a day of destruction for them.

22 "Therefore, you also shall celebrate this with all good cheer as a holiday among your commemorative feasts 23 so that both now and hereafter it may be deliverance for us and for the well-disposed Persians, but for those who plot against us, a memorial of destruction.

24 "Every city and country, without exception, that does not do according to this by spear and fire shall be consumed with wrath. It shall be made not only impassable for people, but also most hostile to wild animals and birds for all time.

(C8)13 "Now, let the copies be posted conspicuously in all the kingdom so that all the Judeans be ready on this day to fight against their adversaries."

14 So the horsemen went out in a hurry to perform what the king had commanded, and the ordinance was posted also in Susa. 15 **Then Mordecai went out, wearing the royal robe, with a gold crown and a diadem of purple linen, and when the people in Susa saw him they rejoiced.** 16 **For the Judeans there was light and gladness;** 17 in every city and country wherever the ordinance was posted, wherever the

(14) For when by these methods he had caught us undefended he thought that he would bring about an alienation of the rule of the Persians to the Macedonians.

27(15) "Therefore, we find that the Judeans, who were consigned to you by this thrice-accursed man, are not criminals but are governed by most righteous laws (16) and are even children of the only and true God, who has directed the kingdom for us until now in the most excellent order.

28(17) "Therefore, do well not to pay attention to the letters previously sent to you by Haman, (18) because he himself who did such things has been crucified at the gates of Susa, since the Judge who always sees all things has recompensed him with the deserved penalty.

29(19) "So let a copy of this letter be posted in every place, so the Judeans might both live by their own laws (20) and strengthen them in order that they might defend themselves against those who attack in a time of oppression. 30 And it has been decided by the Judeans throughout the kingdom to observe the fourteenth day of the month, which is Adar, and to hold a feast on the fifteenth, (21) because on those days the Almighty has made for them deliverance and rejoicing.

31(23) "And now hereafter they rightly spell deliverance for the Persians but a memorial of destruction for those who plotted against them.

32(24) "Every city and country that does not do according to this by spear and fire shall be consumed with wrath. And it shall be stretched out not only impassable for people but also for wild animals and birds."

(C8)33 (14) And a public notice containing these things was posted also in Susa. And the king authorized Mordecai to write whatever he wished. 34 So Mordecai sent out letters and sealed them with the king's signet ring, saying that his people should each remain in their own land and celebrate a feast to God. 33 And the letter which Mordecai sent contained these things:

36 "Haman sent to you letters containing thus, 'Hasten quickly to send the disobedient nation of the Judeans to me for destruction.' 37 But I, Mordecai, inform you that the one who did this has been hung at the gates of Susa, and his household has been despatched. 38 For this one wished to kill us on the thirteenth of the month that is Adar.' "

39 (15) **Then Mordecai went out wearing the royal clothing and a diadem of purple linen,** 40 **and when the people in Susa saw him they rejoiced.** (16) **For the Judeans there was light, drinking, feasting.** 41 (17) And many of the Judeans were circumcised, and no one rose up against them. For they feared them.

proclamation was made, there was gladness and joy among the Judeans, a feast and mirth. And many of the nations were circumcised and became Judeans out of fear of the Judeans.

### Chapter 9

1 Now in the twelfth month, on the thirteenth day of the month that is Adar, the letter written by the king arrived. 2 On that same day the opponents of the Judeans perished, for no one resisted, because they feared them. 3 For the rulers of the satraps and the tyrants and the royal secretaries esteemed the Judeans, for the fear of Mordecai weighed upon them. 4 For it turned out that the king's ordinance was referred to by name throughout all the kingdom. 6 And in the city of Susa the Judeans killed **five hundred men**, 7 **including Pharsannestain, Delphon, Phasga 8 and Phardatha and Barea and Sarbacha 9 and Marmasim and Aroupha and Arsa and Zabouta, 10 the ten sons** of Haman son of Hamadatha, a Bougean, the enemy of the Judeans, and they plundered 11 on that same day. The number of those killed in Susa was reported to the king. 12 The king said to Esther, "The Judeans have killed in the city of Susa five hundred men. In the surrounding countryside how do you suppose they have fared? Therefore, what more do you ask? It shall be yours." 13 And so Esther said to the king, "Let it be granted to the Judeans to do likewise tomorrow so that they may hang the ten sons of Haman." 14 So he thus permitted it to be done and handed over to the Judeans of the city the bodies of Haman's sons to hang. 15 The Judeans in Susa gathered also on the fourteenth day of the month of Adar, and they killed three hundred men, but they did not plunder.

16 Now the rest of the Judeans who were in the kingdom also gathered and defended themselves and gained relief from their adversaries. For they killed fifteen thousand of them on the thirteenth of Adar, but they plundered nothing. 17 And they rested on the fourteenth of the same month and celebrated it as a day of rest with joy and gladness. 18 But the Judeans in the city of Susa gathered together also on the fourteenth and did not rest. They celebrated also the fifteenth with joy and gladness. 19 Therefore for this reason, the Judeans who are scattered in every land outside celebrate the fourteenth day of Adar as a holiday with gladness, each sending portions 3 to those nearby. But those living in the large cities also celebrate the fifteenth of Adar as a joyful holiday, sending portions 3 to those

### Chapter 9

42 (3) Now the rulers and the tyrants and the satraps and the royal secretaries esteemed the Judeans; for the fear of Mordecai weighed upon them. 43 (4) And in Susa it turned out that Haman was referred to by name and so were the opponents throughout the whole kingdom. 44 (6) in Susa the Judeans killed **seven hundred men (7) as well as Pharsan and his brother and Pharna (8) and Gagaphardatha (9) and Marmasaima and Izathouth (10) and the ten sons** of Haman son of Hamadatha, the Bougean, the enemy of the Judeans, and they plundered all they owned. 45 (12) And the king said to Esther, "How have your people here and in the surrounding countryside fared?" 46(13) And Esther said, "Let it be granted to the Judeans to destroy and plunder whomever they want." And he agreed. (16) And they killed seventy thousand one hundred men.

47(20) So Mordecai recorded these things in a book and sent it to the Judeans who were in the kingdom of Assyeros—both far and near— (21) to keep these days for hymns and rejoicing in the place of pain and grief, the fourteenth and fifteenth. 48 (22) And he sent portions 3 to the poor, (27) and they welcomed them. 49 (26) Because of this these days are called Phourai, because of the lots that fell on these days as a memorial.

### Chapter 9

1 Now in the twelfth month, which is the month of Adar, on the thirteenth day of the same, when the king's command and edict were about to be carried out, on the very day when the enemies of the Jews hoped to gain the mastery over them, the reverse occurred: the Jews gained mastery over those who hated them. 2 The Jews gathered in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could stand against them, for the fear of them had fallen on all peoples. 3 All the officials of the provinces and the satraps and the governors and the royal agents also helped the Jews, for the fear of Mordecai had fallen on them. 4 For Mordecai was great in the king's house, and his fame spread throughout all the provinces, for the man Mordecai grew more and more powerful. 5 The Jews struck all their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them. 6 In Susa the citadel itself the Jews killed and destroyed **500 men**, 7 **and also killed Parshandatha and Dalphon and Aspatha 8 and Poratha and Adalia and Aridatha 9 and Parmashta and Arisai and Aridai and Vaizatha, 10 the ten sons** of Haman the son of Hammedatha, the enemy of the Jews, but they laid no hand on the plunder.

11 That very day the number of those killed in Susa the citadel was reported to the king. 12 And the king said to Queen Esther, "In Susa the citadel the Jews have killed and destroyed 500 men and also the ten sons of Haman. What then have they done in the rest of the king's provinces! Now what is your wish? It shall be granted you. And what further is your request? It shall be fulfilled." 13 And Esther said, "If it please the king, let the Jews who are in Susa be allowed tomorrow also to do according to this day's edict. And let the ten sons of Haman be hanged on the gallows." 14 So the king commanded this to be done. A decree was issued in Susa, and the ten sons of Haman were hanged. 15 The Jews who were in Susa gathered also on the fourteenth day of the month of Adar and they killed 300 men in Susa, but they laid no hands on the plunder.

16 Now the rest of the Jews who were in the king's provinces also gathered to defend their lives, and got relief from their enemies and killed 75,000 of those who hated them, but they laid no hands on the plunder. 17 This was on the thirteenth day of the month of Adar, and on the fourteenth day they rested and made that a day of feasting and gladness. 18 But the Jews who were in Susa gathered on the thirteenth day and on the



nearby.

20 Now Mordecai recorded these things in a book and sent it to the Judeans—as many as were in the kingdom of Artaxerxes, to those near and far, 21 to keep these days, the fourteenth and fifteenth of Adar— 22 for on these days the Judeans gained relief from their enemies—and the whole month, which was Adar, in which matters had been turned for them from sorrow into joy and from mourning into a holiday, to celebrate it as days of feasting and gladness, sending portions to their friends and to the poor.

23 So the Judeans accepted just what Mordecai had written to them— 24 how Haman son of Hamadatha, the Macedonian, had warred against them, inasmuch as he had proclaimed a decision and had cast the lot to destroy them,

25 and how he went in to the king, telling him to hang Mordecai, but as much evil as he had devised to bring upon the Judeans came upon him, and he himself and his children were hanged.

26 Because of this, these days are called Phourai, because of the lots (because in their language they are called Phourai), because of the words of this letter, and as much as they had suffered because of these things, and as much as had happened to them. 27 He established them, and the Judeans accepted them for themselves and their descendants and all who had joined them and surely not to do otherwise. And these days are a memorial, kept from generation to generation, by city, family and country. 28 These days of Phourai shall be celebrated for all time, and the commemoration of them shall never cease among their generations.

29 Then Esther the queen daughter of Aminadab, along with Mordecai, the Judean, wrote what they had done, and the confirmation of the letter about Phourai. 30 (31) And Mordecai and Esther the queen established these things for themselves on their own initiative, then also having established them by their own well-being and counsel. 31 (32) **And Esther established the matter by ordinance forever, and it was written for a memorial.**

fourteenth, and rested on the fifteenth day, making that a day of feasting and gladness. 19 Therefore the Jews of the villages, who live in the rural towns, hold the fourteenth day of the month of Adar as a day for gladness and feasting, as a holiday, and as a day on which they send gifts of food to one another.

20 And Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, 21 obliging them to keep the fourteenth day of the month Adar and also the fifteenth day of the same, year by year, 22 as the days on which the Jews got relief from their enemies, and as the month that had been turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and gladness, days for sending gifts of food to one another and gifts to the poor.

23 So the Jews accepted what they had started to do, and what Mordecai had written to them. 24 For Haman the Agagite, the son of Hammedatha, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur (that is, cast lots), to crush and to destroy them. 25 But when it came before the king, he gave orders in writing that his evil plan that he had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows. 26 Therefore they called these days Purim, after the term Pur. Therefore, because of all that was written in this letter, and of what they had faced in this matter, and of what had happened to them, 27 the Jews firmly obligated themselves and their offspring and all who joined them, that without fail they would keep these two days according to what was written and at the time appointed every year, 28 that these days should be remembered and kept throughout every generation, in every clan, province, and city, and that these days of Purim should never fall into disuse among the Jews, nor should the commemoration of these days cease among their descendants.

29 Then Queen Esther, the daughter of Abihail, and Mordecai the Jew gave full written authority, confirming this second letter about Purim. 30 Letters were sent to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, in words of peace and truth, 31 that these days of Purim should be observed at their appointed seasons, as Mordecai the Jew and Queen Esther obligated them, and as they had obligated themselves and their offspring, with regard to their fasts and their lamenting. 32 **The command of Esther confirmed these practices of Purim, and it was recorded in writing.**

<p><b>Chapter 10</b> 1 The king recorded during his rule over both land and sea 2 both his strength and bravery, both the wealth and the glory of his kingdom; note that they have been recorded in the book of the kings of the Persians and the Medes as a memorial. 3 <b>And Mordecai took over from King Artaxerxes, and he was great in the kingdom and extolled by the Judeans. And being loved, he spent his life for his whole nation.</b></p>	<p><b>Chapter 10</b> 50(1) The king recorded the dues of land and sea (2) and his strength, both the riches and the glory of his kingdom. 51 And Mordecai extolled him and wrote in the books of the Persians and Medes as a memorial. 52 (3)<b>And Mordecai took over from King Assyeros, and he was great in the kingdom and loved by all the Judeans. He led them and bestowed glory on his whole nation.</b></p>	<p><b>Chapter 10</b> 1 King Ahasuerus imposed tax on the land and on the coastlands of the sea. 2 And all the acts of his power and might, and the full account of the high honour of Mordecai, to which the king advanced him, are they not written in the Book of the Chronicles of the kings of Media and Persia? 3 <b>For Mordecai the Jew was second in rank to King Ahasuerus, and he was great among the Jews and popular with the multitude of his brothers, for he sought the welfare of his people and spoke peace to all his people.</b></p>
<p><b>Chapter F</b> 1 And Mordecai said, "From God these things have come. 2 For I remember about the dream that I saw concerning these matters, for not even a word of them has failed to be fulfilled. 3 There was the little spring that became a river, and there was light and sun and abundant water; Esther is the river, whom the king married and made queen. 4 The two dragons are I myself and Haman. 3 The nations are those that gathered to destroy the name of the Judeans. 6 And my nation, this is Israel, who cried out to God and were saved. The Lord has saved his people, and the Lord has rescued us from all these evils, and God has done signs and great wonders that have not happened among the nations. 7 For this purpose he made two lots, one for the people of God and one for all the nations, 8 and these two lots came to the hour and the right time and to the day of decision before God, and for all the nations. 9 And God remembered his people and vindicated his own inheritance.</p> <p>10 "And these days in the month of Adar, on the fourteenth and fifteenth of that same month, will be observed by them with a gathering and joy and rejoicing before God, from generation to generation forever among his people Israel."</p> <p>11 In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest and a Levite, and Ptolemy his son brought the above letter about Phourai, which they said was genuine, and Lysimachus son of Ptolemy, one of those in Jerusalem, translated it.</p>	<p><b>Chapter F</b> 53 (1) And Mordecai said, "From God these things have come. 54 (2) For he remembered the dream that he saw." And it was fulfilled, and he said, (3) "The little spring is Esther, (4) and the two dragons are I myself and Haman. (5) The river is the nations that gathered together to destroy the Judeans. The sun and light are the revelation of God that appeared to the Judeans; this is the judgment. 55 (6) And God has done these signs and wonders, which have not happened among the nations. (7) And he made two lots, one for the people of God and one for the nations 56 (8) and these two lots approached the hours at the right time and day of the lordship of the everlasting one among all the nations. 57 (9) And God remembered his people and vindicated his inheritance. 58 And all the people cried out in a loud voice and said 'Blessed are you, Lord, who remembers the covenants made with our fathers! Amen!'</p> <p>59 (10) "And these days in the month of Adar, on the fourteenth and fifteenth of that same month, will be observed by them with a gathering and joy and gladness before God, from generation to generation forever among his people Israel."</p>	

The Word of The Lord.  
All: Thanks be to God.

## Blessings After The Reading:

(For this prayer, all non-highlighted lines are optional)

Blessed are You, YHVH, our God, King of the universe, Who takes up our grievance, judges our claim, avenges our wrong; Who brings just retribution upon all enemies of our soul, and exacts vengeance for us from our foes.	Baruch attah YHVH eloheinu melech ha'olam, harav et rivenu v'haddan et dinenu v'hannokem et nikmatenu v'hammeshallem gemul lechol oyevei nafshenu v'hannifra lanu mitzareinu.
Blessed are You, YHVH, Who exacts vengeance for His people Israel from all their foes, the God Who brings salvation. Amen.	Baruch attah YHVH hannifra le'ammo yisra'el mikkol tzareihem ha'el hamoshia'. Amen.
⌘ Who balked the counsel of the nations and annulled the designs of the cunning, ⌚ when a wicked man stood up against us, a wantonly evil branch of Amalek's offspring. ⌚ Haughty with his wealth he dug himself a grave, and his very greatness snared him in a trap. ⌚ Fancying a trap, he became entrapped; attempting to destroy, he was swiftly destroyed. ⌚ Haman showed his forebears' enmity, and aroused his brotherly hate [of Esau] on the children. ⌚ He would not remember Saul's compassion, that through his pity on Agag the foe was born. ⌚ The wicked one conspired to cut away the righteous, but the impure was trapped in the pure one's hands. ⌚ Kindness overcame their father's error, and the wicked one piled sin on sins. ⌚ In his heart he hid his cunning thoughts, and devoted himself to evildoing.	Asher heni atzat goyim vayyafer machshevot arumim. Bekum aleinu adam rasha netzer zadon mizzera Amalek. Ga'ah v'oshro vecharah lo bor ugedullato yakeshah lo lached. Dimmah venafsho lilkod venilkad bikesh lehashmid venishmad meherah. Haman hodia' eivat avotav v'orer sin'at achim labbanim. Velo zachar rachamei Sha'ul ki vechemlato al Agag nolad oyev. Zamam rasha lehachrit tzaddik venilkad tame bidei tahor. Hesed gavar al shiggat av verasha hosif chete al hata'av. Taman belibbo machshevot arumav, vayyitmakker la'asot ra'ah. Yado shalach bikdoshei el kasp'o natan lehachrit zichram.
⌚ He stretched out his hand against God's holy ones, he spent his silver to destroy their memory. ⌚ When Mordechai saw the wrath commence, and Haman's decrees be issued in Shushan, ⌚ He put on sackcloth and bound himself in mourning, decreed a fast and sat on ashes: ⌚ "Who would arise to atone for error, to gain forgiveness for our ancestors' sins?"	Kir'ot Maredechai ki yatza ketzev v'datei Haman nittenu beShushan. Lavash sak vekashar misped vegazar tzom vayyeshev al ha'efer. Mi zeh ya'amod lechapper shegagah velimchol hattat avon avoteinu. Netz parach millulav hen Hadassah amedah le'orer yeshenim.
⌚ A flower blossomed from a lulav branch- behold! Hadassah stood up to arouse the sleeping. ⌚ Her servants hastened Haman, to serve him wine of serpents poison. ⌚ He stood tall through his wealth and toppled through his evil- he built gallows on which he was hung. ⌚ The earth's inhabitants opened their mouths, for Haman's lot became our Purim.	Sariseiha hivhilu leHaman lehashkoto yein chatat tanninim. Amad ve'oshro venafal berish'o asah lo etz venitlah alav. Pihem patechu kol yoshevei tevel ki fur Haman nehpath lePhurenu. Tzaddik nechelatzi miyyad rasha oyev nittan tachat nafsho.
⌚ The righteous man was saved from the wicked's hand; the foe was substituted for him. ⌚ They undertook to establish Purim, to rejoice in every single year.	Kiyemu aleihem la'asot Purim v'lismoach be'hol shanah v'shanah. Ra'ita et tefillat Maredechai v'Ester. Haman uvanav al ha'etz talita.
⌚ You noted the prayer of Mordechai and Esther; Haman and his sons You hung on the gallows.	Shoshannat Ya'akov tzahala v'samecha bir'otam yachad techelet Maredechai.
⌚ The lily-rose of Jacob was cheerful and glad, when they jointly saw Mordechai robed in royal blue.	Te'shu'atam hayita lanetzach ve'tikvatam be'hol dor vador. Lehodia' shekkol koveicha lo yevoshu v'lo yikkalemu lanetzach kol hachosim bach.
⌚ You have been their eternal salvation, and their hope throughout every generation. Make it known that all who place their hope in You shall not be put to shame, nor shall they be eternally disgraced, all those who take refuge in You.	Arur haman asher bikesh le'abbedi; Baruch Maredechai ha'Yehudi.
Cursed be Haman who sought to destroy me; Blessed be Mordechai of Judah.	Arurah Zeresh, eshet mafchidi; Beruchah Esther, meginnah ba'adi.
Cursed be Zeresh [the wife of Haman] who terrified me; Blessed be Esther, who interceded on my behalf.	Arurim kol ha'Reshaim; Beruchim kol ha'Tzadikim.
Cursed be all the wicked; Blessed be all the righteous; and may Harvonah also be remembered favourably.	V'gam Harvonah zachur latov.
Amen.	Amen.

# Liturgy of The Eucharist

## Blessing Before the Purim Feast

The following prayer is to be said during the Purim festive meal, after having fulfilled the mitzvot of reading Megillat Esther, giving matanot le'evyonim [charity to the poor], and sending mishloach manot ish lere'ehu [portions of food to one's friends]:

May it be acceptable before You, Lord our God and God of our ancestors, for the sake of Your mercy and Your love, and for the sake of the light of your malchut [majesty], Father, that is revealed today, and in the merit of Mordecai ha'tzadik, whose soul was rooted in this exalted light, as it is written, "And Mordecai went forth from the presence of the King dressed in malchut [majestic] sky-blue and white, and a great ateret [crown] of gold, and a cloak of fine linen and purple" (Esther 8:15); and for the sake of the mitzvah of having heard the Megillah today, which is also called iggeret [letter] and sefer [book]; and in the merit of the mitzvah of charity to the poor, and the mitzvah of sending food portions to dear ones; and in the merit of the mitzvah of the seudah [meal], today: Have compassion on us and on all Your people. Irradiate us with the great light of Your face, the face of the Living King, the King of Life. Give us long life, good life, redeemed life. Fill our hands with Your blessings, from the great wealth of Your hands. Spread the succah of Your shalom over us. Restore us with good council. Bless us and all with shalom, goodness, grace, love, and mercy. Bless us all, our Father, as one, in the light of Your face.

Compassionate One, all our shortcomings and needs are revealed and known before You. Behold, You redeem us, give us grace, and have compassion on us, in the fullness of Your mercy and infinite love. Truly You are gracious and compassionate, and Your way is to bestow Your love freely. You therefore act charitably towards all flesh and spirit. O Good One, Your mercies are unfailing. O Compassionate One, who never stops showering us with Your love. May the words of my mouth and the prayers of my heart be acceptable before You, God, my Rock and my Redeemer throughout all eternity (Psalm 19:15).

All: Amen

## Blessing over the Bread

Blessed are You, Lord our God, King of the universe, Who gives us bread from the earth.	Barukh ata YHVH Eloheinu melekh ha'olam, ha'motzi lehem min ha'aretz.
--	--

## Blessing over the Wine

Blessed are You, Lord our God, King of the universe, Who creates the fruit of the vine.	Barukh ata YHVH Eloheinu melekh ha'olam, borei p'ri ha'gafen.
--	--

## Blessing over Hand Washing

Blessed are You, Lord our God, King of the universe, who sanctifies us with Your commandments, and commands us concerning the washing of the hands.	Baruch ata YHVH, Eloheinu Melech ha'olam, asher kidshanu b'mitzvotav vitzivanu al n'tilat yadayim.
---	---

## Birkat haMazon: Blessing After A Meal

### Psalm 126

When the Lord will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with songs of joy; then will they say among the nations, "The Lord has done great things for these." The Lord has done great things for us; we were joyful. Lord, return our exiles as streams to arid soil. Those who sow in tears will reap with songs of joy. He goes along weeping, carrying the bag of seed; he will surely return with songs of joy, carrying his sheaves.

### Psalm 87

The Lord loves the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of you, eternal city of God. I will remind Rahab and Babylon concerning My beloved; Philistia and Tyre as well as Ethiopia, "This one was born there." And to Zion will be said, "This person and that was born there"; and He, the Most High, will establish it. The Lord will count in the register of people, "This one was born there." Selah. Singers as well as dancers will sing your praise and say, "All my inner thoughts are of you."

### Psalm 34:1

I will bless the Lord at all times; His praise is always in my mouth.

### Ecclesiastes 12:13

For whom all is known; honour God and do His Will, for this is the purpose of man.

### Psalm 145:21

My mouth will utter the praise of the Lord; let all flesh bless His holy Name forever.

### Psalm 115:18

And we will bless the Lord from now to eternity. Praise the Lord.

Rinse the fingertips and pass them over the lips, then recite the following:

And he said: This is the table that is before the Lord.

## Zimmun: Invitation

Let us say Grace—Blessed be the Name of the Lord from this time forth for evermore! Let us bless our God, Him of Whose gifts we have eaten. All: Blessed be our God, He of Whose gifts we have eaten and by Whose goodness we live. Blessed be He and Blessed be His Name forever and ever.

<b>Birkat haMazon: Blessing of Food</b>	<b>Kitzur Birkat haMazon: Short Blessing of Food</b>
<b>Birkat Hazan: Blessing on the Food by Moses</b>	
<p>Blessed are You, Lord our God, King of the universe, Who, in His goodness, provides sustenance for the entire world with grace, with kindness, and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack, and may we never lack food, for the sake of His great Name. For He, benevolent God, provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You, Lord, Who provides food for all.</p>	<p>Blessed are you, Lord our God, King of the universe, who feeds the whole world with your goodness, with grace, with loving-kindness and tender mercy; you give food to all flesh, for your loving-kindness endures for ever. Through your great goodness food has never failed us: O may it not fail us for ever and ever for your great name's sake, since you nourish and sustain all beings, and do good unto all, and provide food for all your creatures whom you have created. Blessed are you, Lord, who gives food to all.</p>
<b>Birkat ha'Aretz: Blessing on the Land by Joshua</b>	
<p>We offer thanks to You, Lord our God, for having given as a heritage to our ancestors a precious, good and spacious land; for having brought us out, Lord our God, from the land of Egypt, and redeemed us from the house of bondage; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favour, and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly nourish and sustain us every day, at all times, and at every hour.</p>	<p>We thank you, Lord our God, because you did give as a heritage unto our fathers a desirable, good and ample land, the covenant and the Torah, and food in plenty.</p>
<b>Al ha'Nissim: Blessing for Purim</b>	
<p>Lord, we give you thanks for the miracles and for the redemption and for the mighty acts and for the salvation that You have done for our forefathers in those days in this season. In the days of Mordechai and Esther, in Shushan, the capital, when Haman, the wicked, rose up against them and sought to destroy, to slay, and to exterminate all the Jews young and old, infants and women, on the same day, on the thirteenth of the twelfth month, which is the month of Adar, and to plunder their possessions; but You, in Your abundant mercy, nullified his counsel and frustrated his intention and caused his design to return upon his own head and they hanged him and his sons on the gallows. For all this, Lord our God, we give thanks to You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever, as it is written: When you have eaten and are satiated, you shall bless the Lord your God for the good land which He has given you. Blessed are You, Lord, for the land and for the sustenance.</p>	<p>For all this, Lord our God, we give thanks to You and bless You. Blessed are you, Lord, for the land and for the food.</p>
<b>Birkat Yerushalayim: Blessing on Jerusalem by David and Solomon</b>	
<p>Have mercy, Lord our God, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House over which Your Name was proclaimed. Our God, our Father, our Shepherd, tend us, nourish us, sustain us, feed us, and provide us with plenty; and speedily, Lord our God, grant us relief from all our afflictions. Lord our God, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy, and generous hand, that we may never be shamed or disgraced. Our God and God of our fathers, may there ascend, come, and reach; be seen, accepted, and heard; recalled and remembered before You the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life, and peace, on this day of the festival of Purim. Remember us this day, Lord our God, for good Amen. Be mindful of us this day for blessing Amen. help us this day for good life Amen. With the promise of deliverance and compassion, spare us and be gracious to us, and have mercy upon us and deliver us, for our eyes are directed to You; for You, God, are a gracious and merciful King. And rebuild Jerusalem the holy city speedily in our days. Blessed are You, Lord, Who in His mercy rebuilds Jerusalem. Amen.</p>	<p>Have compassion, Lord our God, upon Israel your people, and upon the kingdom of the house of David your anointed. Speedily magnify the glory of the Temple, and doubly comfort us. Blessed are you, Lord, who in your compassion rebuilds Jerusalem. Amen.</p>

## **Birkat ha'Tov ve'Hametiv, Blessing of Thanksgiving for God's Goodness**

Blessed are You, Lord our God, King of the universe, benevolent God, our Father, our King, our Strength, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness, and mercy; relief, salvation and success; blessing and deliverance; consolation, livelihood and sustenance; compassion, life, peace, and all goodness; and may He never cause us to lack any good.

Blessed are you, Lord our God, O God our Father, our King, who is kind and deals kindly with all; you have dealt kindly, do deal kindly, and will deal kindly with us; you have bestowed, you do bestow, you will ever bestow upon us grace, loving-kindness and mercy. O make us worthy of the days of the Messiah, and of the life of the world to come. The Lord will give strength to his people: the Lord will bless his people with peace.

### **haRahaman**

May the Merciful One reign over us forever and ever.

May the Merciful One be blessed in heaven and on earth.

May the Merciful One be praised for all generations, and pride Himself in us forever and to all eternity, and glorify Himself in us forever and ever.

May the Merciful One provide our livelihood with honour.

May the Merciful One break the yoke of exile from our neck, and may He lead us upright to our land.

May the Merciful One send abundant blessing into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet—may he be remembered for good—and let him bring us good tidings, deliverance, and consolation.

May the Merciful One bless my father, my teacher, the master of this house, and my mother, my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our forefathers, Abraham, Isaac and Jacob, “in all things,” “by all things,” with “all things,” so may He bless all of us together (the children of the Covenant) with a perfect blessing. Amen.

From heaven, may there be invoked upon him and upon us such merit as will bring enduring peace. May we receive blessing from the Lord and kindness from God our deliverer, and may we find grace and good understanding in the eyes of God and man.

May the Merciful One let us inherit that day which is all good.

May the Merciful One grant us the privilege of reaching the days of the Mashiach and the life of the World to Come.

He is a tower of deliverance to His king, and bestows kindness upon His anointed, to David and his descendants forever. He Who makes peace in His heavens, may He make peace for us and for all.

Amen.

Honour the Lord, you His holy ones, for those who honour Him suffer no want. Young lions are in need and go hungry, but those who seek the Lord shall not lack any good. Give thanks to the Lord for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and the Lord will be his security.

## **Closing Prayer**

Blessed are you, Lord our God, King of the Universe. We give you thanks, O Keeper and Guardian, for the help which you did afford unto Your people in the days of Mordecai, at this season, when Haman, in his malice plotted to destroy all the Israelites of the vast Empire of Persia—but Your almighty hand frustrated the wicked devices of the persecutor and caused him to fall into the very snare which he had prepared for Your innocent children, whom You saved, and in this we rejoice. And through whom did You accomplish this great and wonderful deliverance? You, O God, chose a meek woman for Your messenger, for an instrument of the redemption of Your people, that all the world might learn, how great You are also in little things, how Your power works also in the weak; how that which seems powerless turns triumphantly mighty in Your hand, that which is fragile and humble, strong and sublime; that we also may know and take to heart, that, however lowly and meek we may be, we are nevertheless commissioned by You, to do and accomplish the good unto the benefit and blessing of our fellow men.

O God! grant us also, that our meek powers may succeed in doing what is good and useful—that our lives may not pass away fruitless and without merit—that we may be made worthy through the glory of Your Son Yahshua haMoshiach, whom we praise, with You YHVH Almighty Father, and Ruach haKodesh, Elohim echod forever and ever.

All: Amen.

The Lord be with you.

All: And with your spirit.

May Almighty God bless you, the Father, the son, and the Holy Spirit.

All: Amen

Go in peace, glorifying the Lord with your life.

All: Thanks be to God.

# A Purim Haggadah



## PURIM TORAH AND SPIEL

The next section is a satirical Purim Torah and Spiel, and is not to be taken seriously.

# The Purim Haggadah

## Beis Maxwell Edition

Featuring the commentary of the Moshav Leitzim  
Edited by HaRav E. Sommer, Shlit"ah

### I. Introduction

The custom of the Purim feast is widespread among the Jews. But the original custom, as instituted by Mordechai, not only involved a festive meal, but an entire ceremony as well. The Purim Seder, as it is known, is similar in nature to one most Jews know from Passover. Until about 100 years ago, the Purim Seder was observed by Jews the world over. But then the custom died out, leaving the Seudah as its only remnant. Recently, however, this lost custom has experienced a revival. Fortunately, all the laws, customs, songs and prayers of Purim Seder can still be found in the Purim Haggadah, which had been lost, but just recently came to light.

### II. The Seder Plate

The Seder plate contains the five foods most often used in Mishloach Manot. Their arrangement on the plate is as follows:

- Swedish Fish – representing the wish to be the head and not the tail. Why Swedish Fish and not Gummy Sharks? Because being Swedish represents how the Jews were in exile, and sharks are not kosher; they need fins and scales, and Swedish Fish have both. If desired, you may form them into Swedish Gefilte Fish.
- Mini-pretzels – mini representing that we are God's chosen people, pretzels representing the nooses Haman prepared for us.
- Snickers chocolate bar – the nougat is us, the chocolate covering is God's Protective Covering which covers us, the caramel the sweetness of the Spirit of Righteousness, and the nuts, is because we are nuts.
- Orange – we peel off the bitter rein of bondage and persecution, we suck on the sweet fruits of following The Lord, and we spit out the disgusting seeds of hate (preferably in the faces of the persecutors).
- Small box of raisins – the box is the palace, the raisins inside represent the numerous banquets of wine, and they are dry, because they must have drunk the vineyards dry.

The Ashkenaz have a custom of adding ruffled potato chips to the Seder plate also.

Some Rabbis permit the substitution of a Baby Ruth bar for the Snickers bar.

The orange can be replaced by a lemon or a lime b'sha'at ha'dchak.

### III. Whiskey

At various points throughout the Seder, a total of ten shots of whiskey are consumed, representing the ten chapters of the Book of Esther. Ideally, one should use a fine single malt. However, one may also be yotzei the mitzvah using a blended whiskey. Some Rabbis also permit Jack Daniels. For those who cannot afford whiskey, lenient opinions exist permitting the use of various cheaper alcoholic beverages, from aeroplane whiskey to anti-freeze. In such cases a rabbi should be consulted.

### IV. Hamantashen

The mitzvah of eating hamantashen requires that hamantashen be placed on the table. Since, in the story of Purim, the Jews were saved by a woman, we use two hamantashen representing the two women who lived in the palace that are mentioned in the book of Esther, Vashti and Esther. The Beis Ha'Kisei requires a third hamantashen, representing Hagai, the eunuch.

The hamantashen should be filled with prune or poppy filling. In Eretz Yisrael, where prune filling is not readily available, chocolate spread may be substituted.

Differing opinions exist as to the required size of the hamantachen. All agree they must be the size of Haman's ear, but halakhic sources differ as to what size Haman's ears were. The Shulchan Aruch holds that Haman's ear was the same size as our ears, and hence, each of the three sides of the triangular hamantashen must be 2 inches long. The Mishnah Berurah holds that Haman had especially large ears, and sets the length of each side of the hamantashen at 3 inches. The Chazon Ish holds that Haman's ears were as long as those of a donkey, on account that Haman was such an ass; citing as proof the traditional song "Do Your Ears Hang Low." Thus, he holds that the hamantashen must be a foot long per side.



## V. The Seder

To begin the seder, the first shot of whiskey is drunk.

At this point, the hamantashen are uncovered, and all the participants recite the following prayer together:

This is the triangular bread, which our forefathers ate in the land of Persia. Whoever comes to our door with mishloach manot, we will pass along the food that the person just before him brought to us. Whoever comes to our door with mishloach manot, we will pretend that we aren't surprised, and had planned on giving to him all along. This year we had to use one of our floating holidays; next year may we be given the day off. This year we are home; next year may we be invited out.

At this point, the top hamantashen is broken down the middle. The bigger half is hidden somewhere in the house; hopefully, it will be found by Passover.

The second shot of whiskey is now drunk.

The Torah speaks of four sons: the smart son, the wicked son, the simple son and the son who knows not how to ask:

- The smart son - what does he say?: "This whole thing about dressing up in costume - didn't we steal that from Halloween?"
- The wicked son - what does he say?: "I'm starving! Can we skip all this junk and just get to the meal already?!"
- The simple son - what does he say?: "Can I have your raisins?"
- As for the son who knows not how to ask: Enjoy it while it lasts! You'll have plenty of time later on in of your life to field his smart-aleck questions.

At the point in the Seder, the names of Haman's ten sons are recited. To pretend that we take no joy even in the destruction of our enemies, as each name is read, it is customary to dip one's little finger into the middle of the hamantashen, take out a small bit of filling, and wipe the filling on ones neck, symbolizing the fact that the sons were hanged.

1. Parshendatah
2. Dalphon
3. Aspatah
4. Poratah
5. Adaliah
6. Aridatah
7. Parmashtah
8. Arisai
9. Aridai
10. Vaizatah

Rabbi Judah made up acronyms to remember the names:

- PD"A
- PA"A
- PAA"V

What exactly is so clever about that? Nobody knows.

The third and fourth shots of whiskey are now drunk.

Rabbi Akiva says: The Megillah speaks of the hanging of Haman's ten sons not once, but twice - once, when listing all the people killed by the Jews during the war, and the second time, when Esther asks the King to have them hanged. From this we see that Haman really had twenty sons.

Rabbi Tarphon says: The first time it mentions the hanging of Haman's sons, it lists the ten names; the second time it lists them as one unit, for a total of eleven listings. If each listing represents ten sons, it can be inferred that Haman had 110 sons.

Rabbi Meir says: When the Megillah lists the names of Haman's sons, it precedes each name by the word 'and'. If each 'and' and each name each represent ten sons, it can be inferred that Haman had 200 sons, plus the ten mentioned again later on, for a total of 210 sons. Which explains why he was actually relieved when the King decided to have him hanged.

The fifth shot of whiskey is now drunk.

What Would Have Been the Point?

If Vashti had been banished, but Esther had never become Queen  
What Would Have Been the Point?

If Esther had become Queen but had not learned of Haman's plot  
What Would Have Been the Point?

If Esther had learned of Haman's plot, but had not been granted an audience with the King  
What Would Have Been the Point?

If Esther had been granted an audience with the King, but the King had not had trouble sleeping  
What Would Have Been the Point?

If the King had had trouble sleeping, but had not read about Mordechai  
What Would Have Been the Point?

If the King had read about Mordechai, but had not asked Haman to lead him around on a horse  
What Would Have Been the Point?

If the King had asked Haman to lead Mordechai around on a horse, but had not gone to Esther's party  
What Would Have Been the Point?

If the King had gone to Esther's party, but had not had Haman hanged  
What Would Have Been the Point?

If the King had Haman hanged, but had not made the Jews victorious over their enemies  
What Would Have Been the Point?

But the Holy One, Blessed be He:  
Had Vashti banished  
Had Esther become Queen  
Had Esther learn of Haman's plot  
Had Esther granted an audience with the King  
Had the King have trouble sleeping  
Had him read about Mordechai  
Had him ask Haman to lead Mordechai around on a horse  
Had the King go to Esther's party  
Had Haman hanged  
And made the Jews victorious over their enemies  
Which was, after all, the whole point

The sixth shot of whiskey is now drunk.

The hamantashen are now eaten. Take the whole hamantashen, plus the broken half, in one hand and recite the blessing:

Blessed are you, Lord our God, who has commanded us on the mitzvah of eating hamantashen

The hamantashen should now be stuffed down ones throat within the allotted time of 22 seconds.

We now take the orange from the Seder plate, a bit of hamantashen filling, and a seventh shot, this time of tequila, and say:

In commemoration of the Temple, thus would Hillel do:

He would suck on the orange, lick some hamantashen filling off the back of his fist, and take a shot of tequila, in order to fulfil what is written: "'Sof ma'aseh b'machshava techila' - do not read 'techilla', but rather 'tequila'."

Now, with everyone on the verge of starvation, yet sickened from eating all those hamantashen, we finally arrive at the main meal, and drink the eighth shot.

By the time the meal is over, one has probably lost count of how many shots have been drunk—was it ten or was it fifteen, maybe sixteen? Or since in Hebrew, numbers are the letters of the alphabet, perhaps you are counting with letters. Just in case, one should now drink the remaining shots freely.

The traditional hymn "One hundred bottles of beer on the wall" is now sung.

This hymn dates back to Babylon during the Amoraic period, where it was composed by a group of rabbis who stayed a bit too late in the bait midrash one night.

One hundred bottles of beer on the wall  
One hundred bottles of beer  
Take one down, pass it around  
Ninety-nine bottles of beer on the wall  
Ninety-nine bottles of beer on the wall  
Ninety-nine bottles of beer  
Take one down, pass it around  
Ninety-eight bottles of beer on the wall

(Continue until no more bottles of beer remain on the wall)

Now, to fulfil the mitzvah of "ad d'lo yadah," we sing the following song:

Who knows Haman?  
I know Haman!  
Haman was the one who adopted Esther.  
...Or was that Mordecai?

Having now come to the end of the Seder, the song "One Little Paper" is sung.

This song was written by Rabbi Shmuel of Chelm, in the late 18th century. The commentators tell us that the paper symbolizes the Jews, known as "The People of the Book", the scissors symbolize Haman, who was a barber by profession, and the rock symbolizes God, who is known by the nickname "Tzur Yisrael" (The Rock of Israel).

One little paper, one little paper  
That Father bought for two zloti  
One little paper, one little paper  
And then came the scissors and cut the paper  
That Father bought for two zloti  
One little paper, one little paper

And then came the rock and jammed the scissors  
That cut the paper  
That Father bought for two zloti  
One little paper, one little paper

And then came the paper and covered up the rock  
That jammed the scissors, that cut the paper  
That Father bought for two zloti  
One little paper, one little paper

And then came the scissors and cut the paper  
That covered the rock, that jammed the scissors  
That cut the paper  
That Father bought for two zloti  
One little paper, one little paper

And then came the rock and jammed the scissors  
That cut the paper, that covered the rock  
That jammed the scissors, that cut the paper  
That Father bought for two zloti  
One little paper, one little paper

And then came the paper and covered up the rock  
That jammed the scissors, that cut the paper  
That covered the rock, that jammed the scissors  
That cut the paper  
That Father bought for two zloti  
One little paper, one little paper

And then came the scissors and cut the paper  
That covered the rock, that jammed the scissors  
That cut the paper, that covered the rock  
That jammed the scissors, that cut the paper  
That Father bought for two zloti  
One little paper, one little paper

(Continue forever, or until the Messiah comes and reveals the ending)

Some now have the custom to study The Book of Esther and midrash (discuss it with others) throughout the night.

Others have the custom to sit back and do shots of Jagermeister.

Still others have the custom to midrash the Book of Esther while doing shots of Jagermeister.

# Food Recipes

## Hamantaschen

In Shushan Persia, the city where the Esther story takes place, Purim is still celebrated every year: the children dress up and parade around Queen Esther's grave to honour her life; afterwards, the families come together in the evening to sing songs and eat spiced cookies made with cardamom, cinnamon, and ginger, topped with poppy seeds. It brings the children a lot of happiness and joy to know that this treat is to celebrate the joys of survival and unity. Making and enjoying these cookies helps Purim come alive for them, and awakens them to deeper spiritual truth by engaging in the sensory experience of life.

Servings 30 cookies

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• <b>Cookie Dough:</b><ul style="list-style-type: none"><li>◦ 2¼ cups all-purpose flour</li><li>◦ ¾ cup powdered sugar</li><li>◦ 1½ teaspoon ground cinnamon</li><li>◦ 1 teaspoon ground ginger</li><li>◦ ¾ teaspoon ground cardamom</li><li>◦ ¼ teaspoon salt</li><li>◦ 1¾ sticks unsalted butter</li><li>◦ 1 large egg</li><li>◦ Lemon zest of ½ medium lemon</li><li>◦ 1 teaspoon pure vanilla extract</li></ul></li><li>• <b>Poppy Seed Filling:</b><ul style="list-style-type: none"><li>◦ 1 cup freshly ground poppy seeds</li><li>◦ ⅓ cup whole milk</li><li>◦ 2 tablespoons unsalted butter</li><li>◦ ⅓ cup granulated sugar</li><li>◦ 1 tablespoon honey</li><li>◦ Pinch of salt</li><li>◦ Zest of ½ lemon or orange</li><li>◦ ¼ cup ground or finely chopped nuts (walnuts, hazelnuts, pecans)</li><li>◦ 4 tablespoons raisins</li><li>◦ Powdered sugar , for sprinkling on top</li></ul></li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. Make the cookies: Mix the flour, sugar, and salt until combined. Cut the butter into the mixture and combine until it becomes crumbly and resembles coarse meal. Add the egg, lemon zest, vanilla, cinnamon, ginger, and cardamom, and keep mixing until the dough starts to clump together, the dough should be quite crumbly with large clumps. If the dough is too dry, add water, 1-2 teaspoons at a time, until it clumps.</li><li>2. Turn the dough onto a floured surface and form into a ball. It should come together easily without being sticky. Flatten the ball slightly with your hands and wrap with plastic wrap. Refrigerate for at least 1 hour, or up to 3 days.</li><li>3. Make the filling: In a medium saucepan, put the poppy seeds, milk, butter, sugar, honey, and salt, and cook over medium-low heat, stirring occasionally, for 10 minutes or until the seeds absorb the milk and the mixture has thickened. Remove from heat. Add lemon zest, nuts, and raisins, and mix to combine. Let cool to room temperature before using.</li><li>4. Preheat oven to 350F.</li><li>5. Roll out the dough on a floured surface until it's about ⅛-inch thick. If the dough is too crumbly and breaks, leave it for a few minutes to soften. Cut rounds of dough using a 3-inch cutter or a glass.</li><li>6. Transfer rounds gently using a thin spatula to baking sheets, placing them 1-inch apart. Put 1 teaspoon of filling in the centre of each round, then fold up the edges to form a triangle, pinching the corners together tightly to prevent filling from leaking while baking.</li><li>7. Bake for 15 minutes or until the cookies are golden at the edges. Let cool in the pan for 5 minutes, then transfer to a cooling rack to cool completely. Sift powdered sugar on top.</li></ol>
--	--

## Chocolate Midnight Mint Truffle Hamantaschen

Servings 2 dozen

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• <b>Extra Dark Chocolate Dough:</b><ul style="list-style-type: none"><li>◦ 1½ cups all-purpose flour</li><li>◦ ½ cup extra dark cocoa</li><li>◦ ¼ teaspoon salt</li><li>◦ ½ teaspoon mint extract</li><li>◦ 1 cup butter or margarine</li><li>◦ 1½ cups powdered sugar</li><li>◦ 1 teaspoon vanilla</li></ul></li><li>• <b>Mint Truffle Filling:</b><ul style="list-style-type: none"><li>◦ 6 ounces chocolate chips</li><li>◦ 2 ounces margarine or butter</li><li>◦ 2 egg yolks</li><li>◦ ¼ teaspoon mint extract</li></ul></li></ul>	<p><b>Instructions:</b></p> <ul style="list-style-type: none"><li>• <b>Mint Truffle Filling:</b><ol style="list-style-type: none"><li>1. Melt chocolate and margarine in a double boiler.</li><li>2. Whisk in yolks and mint extract.</li><li>3. Let cool. When thickened, scoop out spoonfuls for filling hamantaschen.</li></ol></li><li>• <b>Extra Dark Chocolate Dough:</b><ol style="list-style-type: none"><li>1. 12-16 ounces bittersweet chocolate, melted, for dipping cookies (optional)</li><li>2. In a bowl, combine the flour, cocoa, and coffee powder. In another bowl, cream the butter and sugar. Add the vanilla. Mix in the flour/cocoa mixture. Chill the dough (Place it on parchment paper, flatten it to 1/4", fold it up in the paper, and chill until hard).</li><li>3. Roll out the dough on the parchment paper until it is 1/8" thick. Chill the dough until hard. Cut out 3" circles. Place the circles on a parchment lined sheet pan. Fill each circle with a teaspoon or so of filling.</li><li>4. Pinch together three sides of the circle of dough to form a triangle. Chill the shaped hamantaschen in the freezer before baking.</li><li>5. Bake the hamantaschen at 350 degrees for 15 to 20 minutes, or until the dough and filling is set. You can't tell by colour with these. Check at 15 minutes and see if the surface of the dough seems evenly dry and set. Touch the surface lightly to check.</li><li>6. Optional step: dip the baked cookies in melted chocolate and set the cookies on parchment while the chocolate hardens. This really gives the Thin Mint cookie effect.</li></ol></li></ul>
---	---

## Peanut Butter Filled Chocolate Hamantaschen

Makes 32 Hamantaschen

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• Dough:<ul style="list-style-type: none"><li>○ ½ cup margarine, softened</li><li>○ 1 cup granulated sugar</li><li>○ ¼ cup peanut butter</li><li>○ 1 egg</li><li>○ 1 tablespoon water</li><li>○ 1 teaspoon vanilla</li><li>○ ½ teaspoon baking soda</li><li>○ ½ cup unsweetened cocoa powder</li><li>○ 1½ cups all-purpose flour</li></ul></li><li>• Peanut Butter Filling:<ul style="list-style-type: none"><li>○ ¾ cup sifted powdered sugar</li><li>○ ¾ cup peanut butter</li></ul></li></ul>	<b>Directions:</b> <ul style="list-style-type: none"><li>• Dough:<ol style="list-style-type: none"><li>1 In a bowl, mix the margarine, peanut butter, and sugar.</li><li>2 In a separate bowl mix together the egg, water, and vanilla, and add to the previous mixture, combining them.</li><li>3 Separately mix together the flour, baking soda, and cocoa powder, and add to the rest, combining all.</li><li>4 Form into 32 dough balls (1¼" diameter), and flatten the balls into ¼" thick rounds.<ul style="list-style-type: none"><li>• Peanut Butter Filling:<ol style="list-style-type: none"><li>1 In another bowl, combining the powdered sugar and peanut butter.</li><li>2 Shape the peanut butter mixture in the same number of balls (¾" diameter).</li></ol></li></ul></li><li>5 Put a peanut butter ball into the centre of each round of dough and fold up three sides of the dough, pinching together the edges to make a triangle shape.</li><li>6 Place 2 inches apart on a baking sheet.</li><li>7 Bake in preheated oven at 350F for 8 minutes.</li><li>8 Let stand for 1 minute. Transfer to wire racks; cool.</li></ol></li></ul>
--	--

## Peanut Butter Filled Chocolate Hamantaschen 2

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• Shortbread Dough:<ul style="list-style-type: none"><li>○ 1 cup (2 sticks) butter</li><li>○ 1¼ cup sugar</li><li>○ 3 eggs</li><li>○ ¼ cup cream or milk</li><li>○ 1 teaspoon vanilla extract</li><li>○ ½ teaspoon salt</li><li>○ 2 ½ teaspoon baking powder</li><li>○ 4 cup flour</li></ul></li><li>• Peanut Butter filling:<ul style="list-style-type: none"><li>○ 1½ cup peanut butter</li><li>○ 1 cup powdered sugar, sifted</li><li>○ 1 cup chocolate candy bark</li></ul></li><li>• Egg wash:<ul style="list-style-type: none"><li>○ 1 egg</li><li>○ 1 Tablespoon cream</li></ul></li></ul>	<b>Directions:</b> <ol style="list-style-type: none"><li>1. Preheat oven to 350 degrees.</li><li>2. In a large mixing bowl, cream the butter and sugar together. Add eggs one at a time, then cream/milk and vanilla and blend until mixture is smooth. Fold in salt, baking powder and flour until just combined. Divide the dough into two discs, cover with plastic wrap and place in the fridge while you make the fillings and egg wash.</li><li>3. Mix peanut butter and powdered sugar in a small mixing bowl until thoroughly combined.</li><li>4. Beat egg and cream well together until combined to make egg wash. Set aside.</li><li>5. Roll out the first disc of dough on a well floured surface. Cut circles with a floured drinking glass or cookie cutter as desired. Brush lightly with egg wash.</li><li>6. Place a teaspoon of the peanut butter mixture in the centre of each circle. Fold into a triangular shape, pinching each corner firmly to seal. Place on parchment paper lined cookie sheet and brush lightly with egg wash. Set in fridge to chill for 10 minutes. Repeat with remaining dough.</li><li>7. Bake chilled cookies at 350 degrees for 14-17 minutes, until golden brown.</li><li>8. While cookies bake, place the chocolate bark in a glass bowl. Microwave in 20 second intervals, stirring until melted.</li><li>9. Once the cookies are done, let them cool on the cookie sheet for 3-5 minutes and transfer to a cooling rack until cool to the touch. Dip the bottom of each cookie in the chocolate bark and set on parchment paper. Place back in fridge until chocolate is set.</li></ol>
---	--

## Cheerful Chocolate-Filled Funfetti Hamantaschen

Servings 20 hamantaschen

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• 2 eggs</li><li>• ½ cup sugar</li><li>• ¼ cup oil</li><li>• 1 teaspoon vanilla</li><li>• 2-2½ cups flour</li><li>• 1½ teaspoon baking powder</li><li>• ½ cup sprinkles</li><li>• 1 cup chocolate chips</li></ul>	<b>Directions:</b> <ol style="list-style-type: none"><li>1. Mix the eggs, sugar, oil and vanilla.</li><li>2. Add 1 cup of flour and the baking powder. Mix.</li><li>3. Add the remaining flour until the dough forms a soft but not sticky ball.</li><li>4. Gently knead in the sprinkles.</li><li>5. Roll out the dough and cut our circles.</li><li>6. Put a about 4 chocolate chips in the centre of each circle.</li><li>7. Gently fold the sides and pinch shut tightly.</li><li>8. Bake for 10 minutes at 350F.</li></ol>
---	---

## Brilliant Lemon Sunshine Hamantaschen

Makes about 3 dozen

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• <b>Dough:</b><ul style="list-style-type: none"><li>○ 1 cup shortening or margarine, butter, oil</li><li>○ 1 cup sugar</li><li>○ 2 eggs</li><li>○ ¼ cup lemon juice</li><li>○ zest 1 lemon, optional</li><li>○ ½ teaspoon baking powder</li><li>○ ½ teaspoon baking soda</li><li>○ 1 teaspoon vanilla</li><li>○ orange or lemon rind (optional)</li><li>○ 3½ cups all purpose flour</li><li>○ ¼ teaspoon salt</li></ul></li><li>• <b>Lemon Curd Filling:</b><ul style="list-style-type: none"><li>○ 4 eggs</li><li>○ ¾ cup sugar</li><li>○ ½ cup lemon juice (about 4 lemons)</li><li>○ lemon zest from 2 lemons (optional)</li><li>○ 4 tablespoons oil or butter or margarine</li></ul></li></ul>	<p><b>Directions:</b></p> <ul style="list-style-type: none"><li>• <b>Lemon Curd:</b><ol style="list-style-type: none"><li>1. I find that it is best to whisk together the sugar and lemon together first, and then whisk in the eggs.</li><li>2. Combine and cook over low heat in a saucepan until thickened, about 8-10 minutes, stirring constantly (or cook in a bowl set over a pot of hot water, stirring regularly, for about 15-20 minutes). Cool thoroughly before using.</li></ol></li><li>• <b>Hamantaschen:</b><ol style="list-style-type: none"><li>1. Combine the flour, baking powder, and baking soda and salt.</li><li>2. In another bowl, cream the shortening, margarine, or butter with the sugar. Add the vanilla. Add the eggs. Add the lemon juice (and zest, if using). Stir in the flour, mixing just until combined. Divide the dough into two parts and place each part on a piece of parchment paper. Flatten each piece to about 1/4" thickness and wrap the dough up in the parchment paper. Chill the dough until firm (if you use shortening, it will never get all that firm).</li><li>3. Roll out each piece of dough to 1/8" thickness and cut out 2" to 3" circles ( 2 1/2" is a nice size). Use a spatula to transfer the circles to a parchment lined sheet pan (chill the dough if the circles are too soft to transfer). Spoon a ½ teaspoon of filling into each circle and pinch together the sides to make a triangle shape. Freeze the shaped hamantaschen.</li><li>4. When ready to bake, preheat the oven to 350 degrees. Place the hamantaschen on the parchment lined baking sheet so that each is about an inch apart from the others. Bake for 20-25 minutes, or until lightly golden on the edges and darker golden on bottom.</li></ol></li></ul>
--	--

## Giant Hamantaschen

Duration 35min | Prep Time 20min | Cook Time 15min | Servings 2 Giant Hamantaschen

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• 2 sheets puff pastry</li><li>• 6 bananas</li><li>• 2 tablespoons silan (date honey)</li><li>• 7 ounces dark chocolate, melted</li><li>• 4 eggs, plus one for egg wash</li><li>• 4 egg yolks</li><li>• 1 cup butter, melted</li><li>• ½ cup flour</li><li>• ½ cup sugar</li><li>• 8 squares from a chocolate bar</li></ul>	<p><b>Preparation:</b></p> <ol style="list-style-type: none"><li>1. Trim two sheets of puff pastry into 10"x10" squares. Place a bowl over each dough and cut into circles.</li><li>2. Slice the peeled bananas across so they can be straightened and place them on top of the puff pastry.</li><li>3. Drizzle silan on top of each banana. Roll each banana in puff pastry towards the centre to form a triangle.</li><li>4. In a large mixing bowl, combine the melted chocolate, eggs, egg yolks, butter, flour and sugar.</li><li>5. Pour half of the mixture into each hamantaschen. Add a few squares of chocolate on top of the filling.</li><li>6. Brush the dough with egg wash and bake in oven at 350F for 15 minutes.</li></ol>
--	--

## Hamantasche Apple Galette with Super Easy Crust

This recipe makes two galettes.

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• <b>Crust:</b><ul style="list-style-type: none"><li>○ 2 cups flour</li><li>○ ½ teaspoon kosher salt</li><li>○ ½ cup oil</li><li>○ 1 tablespoon lemon juice</li><li>○ ½ cup juice (apple or orange)</li></ul></li><li>• <b>Filling:</b><ul style="list-style-type: none"><li>○ 8 apples, sliced thin</li><li>○ 2 tablespoons lemon juice</li><li>○ ½ teaspoon cinnamon</li><li>○ ⅛ teaspoon nutmeg</li><li>○ 8 tablespoons sugar</li><li>○ For brushing over crust:<ul style="list-style-type: none"><li>○ 1 tablespoon juice</li><li>○ raw sugar</li></ul></li></ul></li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. In a mixing bowl, combine the flour and salt.</li><li>2. In a measuring cup, combine the oil and juice. If you use apple juice, first add a tablespoon or two of lemon juice to the measuring cup and then add enough juice to make half a cup.</li><li>3. Make a well in the centre of the flour and add the oil/juice mixture. Stir the flour and juice together to make a soft dough.</li><li>4. Divide the dough into two parts. Pat each dough into a ¼" thick rounds before rolling out each into an 11" circle on a pizza pan.</li><li>5. To make the apple filling, combine the apple slices, lemon juice, spices and sugar in a mixing bowl.</li><li>6. Spoon half the apple slices onto the centre of one of the dough circles. Fold the dough over the apple filling as if you were making a hamantaschen, sealing the crust well.</li><li>7. Brush with juice, glazing well, and sprinkle the crust generously with coarse raw sugar.</li><li>8. Repeat the above steps with the other circle of dough and the other half of the apples slices.</li><li>9. Bake at 400F until the apples are tender and the crust is browned, about 45 minutes to an hour.</li><li>10. Keep an eye on it towards the end of baking because the corners have a tendency to get a bit over brown.</li><li>11. Remove from oven and let cool.</li></ol>
--	---

## Hamantaschen French Toast Casserole

Serves 8

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• 4 tablespoons butter</li><li>• 18 slices bread (about one loaf)</li><li>• 5 eggs</li><li>• 2½ cups milk (can use part half-n-half)</li><li>• ½ cup sugar (or brown sugar)</li><li>• 1 teaspoon vanilla</li><li>• ½ teaspoon cinnamon</li><li>• 1 cup cream cheese, whipped</li><li>• different flavours of jam</li></ul>	<b>Directions:</b> <ol style="list-style-type: none"><li>1. Grease a casserole pan with 1 tablespoon of butter.</li><li>2. Using a glass, cut each slice into circles. Sprinkle the bread-scrap over the bottom of the pan.</li><li>3. Spread each bread circle with cream cheese and top with half a teaspoon of jam.</li><li>4. Shape each into a hamantaschen shape and place in the pan, wedging them together tightly.</li><li>5. Mix together the eggs, milk, cream, sugar, cinnamon and vanilla.</li><li>6. Pour egg mixture over the hamantaschen shapes, soaking the bread thoroughly.</li><li>7. Dot the top of the casserole with 3 tablespoons butter.</li><li>8. Cover tightly with plastic wrap or foil, and let sit overnight in the refrigerator.</li><li>9. Uncover and bake at 350F for 45 minutes.</li></ol>
--	---

## Haman's Ears – Elephant Ears – Palmiers

These very delicious and easy treats enjoyed by French (and North African) Jews are much less labour intensive than hamantaschen. The ostensible connections between Haman and ears is interesting although at times a tad gruesome. From ancient times, cutting off ears (cropping) was a common punishment for a variety of offences. The arch-villain of the Purim story, Haman, is thus depicted (and eaten!) in these delicacies.

<b>Ingredients</b> <ul style="list-style-type: none"><li>• 1 cup sugar, divided</li><li>• 1 sheet puff pastry</li></ul>	<b>Directions</b> <ol style="list-style-type: none"><li>1. Sprinkle a surface with ¼ cup sugar; open puff pastry sheet on surface. Sprinkle with 2 tablespoons sugar. Roll into a rectangle, 14" x 10". Sprinkle with ½ cup sugar to within ½ inch of edges. Lightly press into pastry.</li><li>2. With a knife, very lightly score a line widthwise across the middle of the pastry. Starting at one short side, roll up jelly-roll style, stopping at the score mark in the middle. Starting at the other side, roll up pastry to score mark. Cut into ¾-inch horizontal slices.</li><li>3. Place cut side up 2 inch apart on parchment paper-lined baking sheets. Sprinkle lightly with 1 tablespoon sugar. Bake at 400 degrees for 12 minutes. Turn pastries over and sprinkle with remaining sugar. Bake 5 minutes longer or until golden brown and glazed. Remove to wire racks to cool completely. Store in airtight containers.</li></ol>
---	---

## Oznei Haman (Haman's Ears)

There are many Purim sweets that are modelled after Haman's anatomy or clothing. The most popular of these are Hamantaschen, but there is a lesser known treat of Oznei Haman, also known as Haman's ears. Many people also know Hamantaschen as Haman's ears, and thus the two are thought to be one and the same; yet they are completely different. What they consist of are fried strips of dough that have been shaped into the form of an ear and subsequently dusted with confectioner's sugar or cinnamon sugar.

Haman's ears are a delicious Purim treat made even more delectable by the sprinkling of sugar that they are coated with after being fried. When shaping the dough, this recipe instructs to pinch the strips in the middle and twist ends so as to resemble an ear.

## Oznei Haman (Haman's Ears)

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• 3 large eggs</li><li>• 3 tablespoons vegetable oil</li><li>• 3 tablespoons sugar</li><li>• 2 tablespoons rum, brandy, orange juice, orange blossom water, or water</li><li>• ½ teaspoon salt</li><li>• 2 teaspoons finely grated lemon zest or orange zest, or 1 teaspoon ground cinnamon (optional)</li><li>• 2½ cups all-purpose flour</li><li>• oil for deep-frying</li><li>• 1 cup confectioner's sugar or cinnamon-sugar for dusting</li></ul>	<b>Directions:</b> <ol style="list-style-type: none"><li>1. In a large, blend together the eggs, oil, sugar, rum (or whatever liquid you choose to use), salt, and if using zest or cinnamon. Gradually stir in enough of the flour to make a soft dough that isn't sticky. When making these I used just under two cups of flour. On a lightly floured surface, knead until smooth, about 5 minutes. Cover with plastic wrap or a kitchen towel and let stand at room temperature for at least 30 minutes.</li><li>2. Divide the dough in half. On a lightly floured surface, roll out each piece of dough into a 1/8 inch thick rectangle. With a pastry cutter or sharp knife, cut into strips 1 inch wide and 4 to 6 inches long (I cut the strips in half because I thought strips of 4 or 6 inches were a bit too long). Pinch each strip in the centre and twist the ends.</li><li>3. In a deep pot, heat at least 2 inches oil over medium heat to 375F.</li><li>4. In batches, fry the strips, turning once, until golden brown on both sides, about 1 minute per side. Remove with a wire-mesh skimmer or tongs and drain on a wire rack. Sprinkle generously with confectioner's sugar or cinnamon sugar. Store in an airtight container at room temperature for up to 2 weeks.</li></ol>
---	--

## Haman's Ears

This recipe is a variation of fried Italian dough that had an associated with Carnivale probably before it was adopted for Purim. It is a perfect example of custom infiltrating society. Italians would often use anisette for some of the brandy in this recipe. And finely grated zest of 1 small lemon may be added as well for a more "Jewish" variation.

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• 2 cups all purpose flour plus additional for rolling</li><li>• 2 Tablespoons sugar</li><li>• ¼ teaspoon salt</li><li>• ½ teaspoon baking powder</li><li>• ½ cup milk</li><li>• 1 egg</li><li>• 1 egg yolk</li><li>• 2 Tablespoon olive oil</li><li>• 2 Tablespoons Brandy</li><li>• 1 ½ teaspoons vanilla</li><li>• Vegetable oil for frying</li><li>• Confectioner's sugar</li></ul>	<b>Directions:</b> <ol style="list-style-type: none"><li>1. Combine the first four ingredients in a mixing bowl. Set aside.</li><li>2. Combine the remaining ingredients in a small bowl and whisk together until well combined. Proceed immediately to add this mixture to the flour and stir by hand or machine until soft, slightly sticky dough is formed.</li><li>3. Turn out dough onto a generously floured board and gently knead the dough for 15 strokes to form a soft ball of dough. Cover with the inverted used mixing bowl and let the dough rest for ½ hour.</li><li>4. Divide the dough in half and roll one half on a moderately floured board until it is very thin 1/16th of an inch and almost transparent.</li><li>5. Pour three inches of oil into a deep pot or fryer and heat to 375F.</li><li>6. Cut strips of dough that are about 4 inches in length by 1 inch. As you lift up each strip the dough will stretch a little; this is o.k. Bring the two ends of dough together and lightly press them to form a sagging O.</li><li>7. Fry dough 3 or 4 pieces at a time until golden. Drain on crumpled paper towels.</li><li>8. When all the dough is fried, place on a serving tray and sprinkle liberally with Confectioner's sugar while still warm. Serve.</li></ol>
---	---

## Fazuelos, Fijuelas, Deblas, Fejouela, Hojuelas, or Orecchie di Ammon (Haman's Ears)

Prep time: 1 hour | Cook time: 30 minutes | Total time: 1 hour 30 minutes | Servings: 18 pastries

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• Dough:<ul style="list-style-type: none"><li>◦ 2 eggs</li><li>◦ 5 Tablespoon water</li><li>◦ 5 Tablespoon olive oil</li><li>◦ ½ teaspoon baking powder</li><li>◦ 1 teaspoon vanilla</li><li>◦ 1 teaspoon orange blossom water</li><li>◦ 1½ cups flour</li><li>◦ 2 cups oil, for frying</li></ul></li><li>• Syrup:<ul style="list-style-type: none"><li>◦ 1 cup water</li><li>◦ 1 cup sugar</li><li>◦ 1 cup honey</li><li>◦ 1 lemon peel</li><li>◦ 1 teaspoon cinnamon</li><li>◦ 1 shot of brandy (optional)</li></ul></li></ul>	<b>Instructions:</b> <ul style="list-style-type: none"><li>• Dough preparation:<ol style="list-style-type: none"><li>1. Mix eggs, water, oil, baking powder, and vanilla. Add flour until the dough becomes consistent and firm.</li><li>2. Divide into 4 equal portions. Knead, then flatten on a lightly floured surface with a rolling pin to get a very thin dough. Slice the dough into 2" wide strips, about 16" long. Set on floured surface and cover with a cloth.</li><li>3. In a small frying pan, pour in oil 2" deep. Bring to medium heat.</li><li>4. Pick up one end of the dough strip and insert it between a fork's prongs. Dip the fork and dough in the oil. As the dough starts to blister, using your other hand, lift up the loose end of the dough and slowly feed it into oil, while the hand holding the fork, slowly rotates, wrapping the fried dough around the fork, forming a scrolled pastry. Once dough is scrolled, remove at once from oil and place on paper towel to drain. Continue process until all the dough strips are fried into scroll shapes.</li></ol></li><li>• To make syrup:<ol style="list-style-type: none"><li>1. In a small pot, bring water and sugar to boil over medium heat. Add honey and lemon peel. Bring to gentle boil. Dip each pastry into syrup for a few seconds, making sure to completely coat.</li><li>2. Let cool on wax paper or cooling rack.</li></ol></li></ul>
--	---

## Ghorayebah (Bracelets of the Queen)

These cookies are served during the Purim holiday to represent the bracelets of Queen Esther. The nuts are the gems. Cookies made of this dough are common in the Middle East.

Servings 40

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• 2 cups flour</li><li>• 1 cup butter</li><li>• 1 cup sugar</li><li>• pistachio nuts, chopped</li></ul>	<b>Directions:</b> <ol style="list-style-type: none"><li>1. Cream the butter until it looks almost white.</li><li>2. Add the sugar gradually and beat until the mixture is very smooth and very creamy.</li><li>3. Add the flour gradually until a dough is formed, then knead by hand as flour is added. The dough remains very soft. If it is too soft to handle, add just a bit more flour.</li><li>4. Roll in pieces about 5 inches long and ½ inch thick. Press ends together to make bracelets.</li><li>5. Place on ungreased baking sheets.</li><li>6. Sprinkle with the chopped pistachio nuts.</li><li>7. Bake at 350F for 25 minutes. Watch carefully. They should NOT brown at all. Even slight browning spoils the characteristic taste.</li></ol>
---	--



## Sambusak el Tawa (chickpea turnovers)

The chickpea filling of sambusak el tawa is a traditional ingredient on both Sephardic and Ashkenazic Purim tables because it is a reminder of the vegetarian diet which consisted of legumes, nuts and seeds that Esther maintained while living in the king's palace in order to keep kosher. The turnovers with their filling is also representative of the secrets, the intrigues and the hidden elements of the Purim story.

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• Dough:<ul style="list-style-type: none"><li>◦ 2 ½ cups all-purpose flour</li><li>◦ ½ cup (1 stick) butter or margarine, chilled</li><li>◦ ¼ cup vegetable oil or 6 tablespoons vegetable shortening</li><li>◦ 1 teaspoon mild vinegar or lemon juice</li><li>◦ 1 teaspoon salt</li><li>◦ About 5 to 10 tablespoons ice water or chilled seltzer</li></ul></li><li>• Chickpea Filling:<ul style="list-style-type: none"><li>◦ 2 tablespoons vegetable oil</li><li>◦ 2 medium yellow onions, chopped (about 1 cup)</li><li>◦ 1 teaspoon ground cumin</li><li>◦ ¼ teaspoon ground turmeric</li><li>◦ About ¼ salt (if required add more salt after all the ingredients have been combined)</li><li>◦ Ground black pepper to taste</li><li>◦ 2 cups cooked chickpeas, mashed (one 15 ounce can is the perfect amount)</li></ul></li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. Place the flour in a large bowl or on a pastry board and make a well in the center. Place the butter or margarine and oil or shortening in the well and, using the tips of your fingers, a pastry blender, or two knives cutting scissor fashion, cut in the fat until the mixture resembles coarse crumbs.</li><li>2. Stir the vinegar or lemon juice and salt into the ice water or seltzer. Sprinkle the water, 1 tablespoon at a time, over a section of the flour. Gently mix with a fork to moisten. Push the moistened section aside and continue adding enough water to make a soft dough that just holds together. (The dough should be neither wet nor crumbly, as too much liquid and overmixing reduce tenderness.)</li><li>3. Place the dough on a lightly floured surface and knead briefly with the heel of your hand. Form into a ball, flatten slightly, cover with plastic wrap, and refrigerate for at least 30 minutes or up to 1 week. The dough can also be frozen for up to 3 months. (Chilling makes the dough easier to handle and more tender.) Let the chilled dough stand at room temperature until workable, about 1 hour, before rolling.</li><li>4. For the filling, heat oil in a large skillet over medium heat. Add the onions and sauté until soft and translucent, 5 to 10 minutes. Stir in the cumin, turmeric, salt, and pepper. Add the chickpeas and cook until dry.</li><li>5. Form the dough into 1-inch balls. Flatten slightly, then press the bottoms into the sesame seeds. Roll into 3-inch rounds.</li><li>6. Place a heaping teaspoon of the filling in the center of each dough round. Fold an edge over the filling to form a half-moon shape and crimp the rounded edge or press with the tines of a fork. (The pastries can be prepared ahead to this point and frozen. Do not thaw; increase the baking time by about 10 minutes.)</li><li>7. Preheat oven to 375F.</li><li>8. Place the sambusak on baking sheets. Bake until golden brown, about 20 minutes. Serve warm or at room temperature.</li></ol>
--	--

## Hadgi Badah

There is a strong emphasis on sweets during the holiday as a symbolic way to wish for a “good lot” and these cookies are a tasty way to do so. The cardamom in these shines through, wonderfully complemented by the subtle presence of orange blossom water. These cookie would be perfect alongside a cup of tea or as a light dessert at the end of a meal.

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• 2 ¼ cups all purpose flour</li><li>• 1 teaspoon ground cardamom</li><li>• ½ teaspoon salt</li><li>• ¼ teaspoon double-acting baking powder</li><li>• 1½ cups sugar</li><li>• 4 large eggs</li><li>• 2 cups ground blanched almonds</li><li>• Rose water or orange blossom water for moistening hands (optional)</li><li>• About 48 whole blanched almonds or pistachios (optional)</li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. Preheat oven to 350F. Line two large baking sheets with parchment paper or grease the baking sheets.</li><li>2. In a small bowl, shift together the flour, cardamom, salt and baking powder. In a large bowl, beat together the sugar and eggs until light and creamy, about 3 minutes. Stir in the flour mixture, then the ground almonds.</li><li>3. Moisten your hands with rose water or orange blossom water, if desired, and form the dough into 1-inch ball (I used a tablespoon to scoop the dough out of the bowl so they would be even in size). Place on the prepared baking sheets and flatten slightly. If using, press a whole almond or pistachio into the centre of each cookie.</li><li>4. Bake until lightly browned, about 10 minutes. Let the cookies stand until firm, about 1 minute, then transfer to a wire rack and let cook completely. Store in an airtight container at room temperature for up to 1 week or in the freezer for up to 6 months.</li></ol>
---	--

## Purim Hallah With “Haman’s Eye”

Memory is one of the most potent ways to keep the past alive within us, so it can surface at times when it’s least expected. Nothing’s more transient than the food we consume, and yet nothing is more enduring than the way it shapes our experience of the world. Each of us has a unique relationship with food. As members of ethnic groups, we also have a collective relationship to culinary traditions. However different these traditions are, growing up as an Israelite is inevitably linked with specific food item.

Culinary traditions are not merely a matter of taste or of local influence; they often carry a symbolic meaning linked with the liturgical calendar or with our life cycle. It’s well known that round-shaped foods, such as olives, eggs, and lentils, evoke the cyclical nature of life, death, and eternity. To remind ourselves of this cycling, we often consume circular food in a mourning context.

But being in the month of Adar, harbinger of joy, let’s concentrate on merry foods. Esther’s fast itself is but one episode in the process of salvation, and the Book of Esther is ripe with banquets from the doomed banquet where Vashti is repudiated, to the joyful mishteh (Purim banquet), prescribed in memory of the deliverance from the evil designs of Haman.

For the mishteh, we traditionally eat Buyoss (round hallah) with a hard boiled egg (shell still on!) embedded inside. The custom at the table is to break the shell of the egg with a fork, which is like killing Haman ourselves by plucking his eyes; going after enemies who want you dead is not always a peaceful process!

In our common heritage, a few times a year, sedarim (other banquets, such as Pesach, Rosh haShanah) teach us the symbolic meaning of food: bitter herbs at Pesach (to remind us of the bitterness of slavery) or the head of the fish at Rosh haShanah (“may we always be at the head and never at the tail!”). Other symbols are less obvious, like the custom of putting the Mimuna (celebration at the end of Pesach) table ful (fèves, small edible treats) together with flour and oil as symbols of fertility and prosperity. Children are given a chocolate Hebrew alphabet to eat at the age of three so they can have a good and sweet relationship with the Hebrew language throughout their life. Food is a language that speaks to the heart and the senses across time, it remains a strong link to our past, anchors us, and reminds us of our history, in a truly real way bringing it to life.

Makes 3-4 hallahs.

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• 8 cups flour, plus extra for kneading</li><li>• 2 tablespoons dry yeast</li><li>• 1 cup sugar</li><li>• 1 tablespoon sesame seeds</li><li>• 1 tablespoon anise seeds (or fennel seeds)</li><li>• 1 cup whole almonds, coarsely chopped</li><li>• ¼ teaspoon salt</li><li>• 3 eggs</li><li>• ½ cup oil</li><li>• 2¼ cups warm water</li><li>• 6-8 hard-boiled eggs</li><li>• 1 egg yolk, beaten with 1 teaspoon water, for brushing</li><li>• ½ cup blanched whole or sliced almonds for garnish</li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. Mix the flour, yeast, sugar, sesame seeds, anise seeds and chopped almonds; then add the salt.</li><li>2. In a separate bowl, whisk eggs, oil and warm water. Make a well in the centre of the dough and blend in the egg mixture.</li><li>3. Transfer to a lightly floured work surface. Knead, adding additional flour if necessary, until dough is elastic. Divide into 4 balls, cover each with a warm cloth and let rise one hour or until doubled. Punch down and let rest five minutes.</li><li>4. Preheat the oven to 400F. Lightly grease two baking sheets. Knead the first ball of dough briefly, and remove a small amount of dough to make strips that will hold down the hard-boiled eggs.</li><li>5. Form the ball into a round flattened disk, and use a knife to cut crosswise shallow slits on the top in a grid. Place two hard boiled eggs in the centre of each bread, and fasten them down individually with crosswise strips of dough. Repeat the process with the remaining balls of dough and eggs.</li><li>6. Make deep slits around the edge of each disk, giving it a sun-like appearance. Brush with the egg yolk and water mixture. Stick a few blanched almonds in around the eggs, and bake in a hot oven for 30 minutes, until golden brown.</li></ol>
--	--

## Impade - Almond-Filled Cookies

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• <b>Dough:</b><ul style="list-style-type: none"><li>◦ 3 large eggs</li><li>◦ ½ cup vegetable oil</li><li>◦ 1 ¼ cups sugar</li><li>◦ Pinch of salt</li><li>◦ 3 ½ cups all-purpose flour</li></ul></li><li>• <b>Filling:</b><ul style="list-style-type: none"><li>◦ 9 ounces blanched almonds</li><li>◦ 1 cup sugar</li><li>◦ 2 large eggs</li><li>◦ 1 teaspoon lemon zest</li></ul></li></ul>	<p><b>Directions:</b></p> <ul style="list-style-type: none"><li>• <b>Dough:</b><ul style="list-style-type: none"><li>◦ In a large bowl, combine the eggs and oil. Stir in the sugar and salt. Stir in the flour to form a soft dough that holds together. Wrap in plastic wrap and let stand for 30 minutes.</li></ul></li><li>• <b>Filling:</b><ul style="list-style-type: none"><li>◦ In a food processor fitted with a metal blade or a nut grinder, process the almonds into a powder. Add the sugar, eggs, and zest and process into a paste.</li></ul></li><li>• <b>To Assemble:</b><ul style="list-style-type: none"><li>◦ Confectioners’ sugar for dusting</li><li>◦ Preheat the oven to 375F. Line 2 large baking sheets with parchment paper, or lightly grease them.</li><li>◦ Divide the dough in half. Roll each half into a ¾-inch thick rope, then cut the ropes into 2-inch piece. Flatten each piece and roll into a thin rectangle. Spread a heaping teaspoon of the almond filing along the center of each rectangle, leaving the edges uncovered, then bring the long sides of the rectangle over the filling and press to seal. Bend the cookies into an S shape and place on the prepared baking sheets.</li><li>◦ Bake until lightly browned, about 15 minutes. Immediately roll in confectioners’ sugar, then place on a wire rack and let cool.</li></ul></li></ul>
--	--

## Amalek Kugel For Parshat Zachor and Purim

Amalek Kugel? Isn't Amalek's evil tribe our greatest historical enemy? Wasn't the wicked Haman his grandson? Naming a kugel after him sounded about as strange as naming an ice cream flavour after Hitler, except that it isn't.

Amalek's Kugel is an acronym for four kugels which together form the word Amalek:

A for apple or epel (the ayin)

M for flour, or mehl (the mem)

L for lukshenor noodles (the lamed)

K for kartofel or potatoes (the kuf).

These four kugels are served on the Shabbat when Parshat Zachor is read, and on Purim, and then they eat them thereby symbolically annihilating Amalek by eating him all up.

### Apple Kugel

<b>Ingredients:</b> <ul style="list-style-type: none"> <li>• 6 green apples peeled and sliced</li> <li>• 1 cup sugar</li> <li>• ½ cup oil</li> <li>• 2 teaspoon cinnamon</li> <li>• ½ teaspoon baking powder</li> <li>• 1 cup flour</li> <li>• 4 eggs</li> </ul>	<b>Preparation:</b> <ol style="list-style-type: none"> <li>1. Beat the oil, sugar and eggs together.</li> <li>2. Add rest of ingredients.</li> <li>3. Put in a well greased mid sized pan.</li> <li>4. Bake at 350F until set, about an hour and a half.</li> <li>5. Serve warm. freezes well.</li> </ol>
--	---

### Mehl Kugel

Duration 720min | Prep Time 5min | Cook Time 720min | Servings 8

<b>Ingredients</b> <ul style="list-style-type: none"> <li>• ¼ cup oil</li> <li>• ½ cup water</li> <li>• ⅔ cup matzo meal</li> <li>• Salt and pepper to taste</li> </ul>	<b>Preparation:</b> <ol style="list-style-type: none"> <li>1. Knead together until the dough feels oily and soft but adheres together as a ball or log.</li> <li>2. Drop directly into the chulent. Eat 12 hours later.</li> <li>3. You don't need to place the kugel in wax paper. It will survive intact. Amazing.</li> </ol>
---	---

### Lukshen Kugel

Duration 30min | Prep Time 30min | Servings 8

<b>Ingredients</b> <ul style="list-style-type: none"> <li>• 1 (12 ounce bag of noodles) You can use rice noodles or whole wheat if you want</li> <li>• 2 tablespoon vegetable oil</li> <li>• salt and pepper to taste</li> <li>• 2 eggs lightly beaten</li> </ul>	<b>Preparation</b> <ol style="list-style-type: none"> <li>1. Boil the noodles according to package directions and drain. If using leftover noodles rinse them in warm water and drain.</li> <li>2. Heat oil in frying pan. I like ceramic non stick because you can use a minimum of oil and cut calories.</li> <li>3. Combine cooked noodles with beaten eggs and spices.</li> <li>4. Cook in oiled frying pan over medium heat until the underside is golden brown. Then flip and continue browning until the other side is very crisp.</li> <li>5. To reheat wrap in foil and make a slit. You can freeze this.</li> </ol>
---	---

### Potato Kugel

Duration 85min | Prep Time 15min | Cook Time 70min | Servings 4

<b>Ingredients:</b> <ul style="list-style-type: none"> <li>• 2 eggs</li> <li>• 4 large potatoes, grated</li> <li>• 2 tablespoons flour</li> <li>• ½ teaspoon baking powder</li> <li>• 1 teaspoon salt</li> <li>• Black pepper to taste</li> <li>• 2 tablespoons oil or margarine</li> <li>• 1 medium onion</li> </ul>	<b>Preparation:</b> <ol style="list-style-type: none"> <li>1. Finely grate the potatoes and drain – don't skip this step or your kugel will be mushy!</li> <li>2. Put the margarine or oil on bottom of baking pan to melt or heat up.</li> <li>3. Grate onion.</li> <li>4. Whisk together eggs and flour and add potatoes and onions.</li> <li>5. Pour into baking pan. Bake at 450F for ten minutes.</li> <li>6. Turn oven down and bake at medium heat (350F) for an hour until crisp and brown.</li> </ol>
---	--

And if the idea of eating all that kugel sounds like a way of inviting a bad reaction inside of you; in the Purim spirit, here's a liquid version:

### Amalek Cocktail

Alcoholic	Non-Alcoholic
A– Amaretto or Absinthe	A– Apple juice
M– Michellob, Mead or Merlot	M– Malted milk
L– Liqueur of any kind	L– Latte
K– Kahlua or Kola with rum	K– Kola

## Koilitch - Hallah Twist

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• 2 envelopes active dry yeast</li><li>• 1 tablespoon sugar</li><li>• 1 cup warm water</li><li>• 1 cup hot water</li><li>• 6 tablespoon oil</li><li>• ½ cup sugar</li><li>• 1 teaspoon salt</li><li>• 7 cups sifted all-purpose flour</li><li>• 4 eggs (graded large), divided</li><li>• ½ cup golden raisins</li><li>• Oil for the bowl</li><li>• 1 tablespoon water</li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. In a small mixing bowl, dissolve the yeast and tablespoon of sugar in the lukewarm water. In a large mixing bowl, combine the hot water with the oil, ½ cup sugar, and salt. Stir to dissolve the sugar and salt. Cool to lukewarm.</li><li>2. Add 2 cups of flour to the water to make a batter. beat 3 of the eggs in a small bowl and add to the batter along with the yeast and raisins (optionally you may add in cut-up dried apricots, dates, and prunes). Beat well. Add the remaining flour, or enough to make a soft dough. Knead lightly, gather into a ball, and place in an oiled bowl, turning to coat all sides. Cover and set in a warm draft-free place to rise until doubled in bulk, about 2 hours. When light, punch down the dough and shape the hallah.</li><li>3. To make braids, cut the risen dough into thirds. Roll into 3 equal strips about 18 inches long. Align the strips next to each other on a large greased baking sheet. Braid the strips together; tuck each end in carefully. Divide the second piece into thirds. Roll into equal strips about 16 inches long, then form into a second braid and place on top of the first braid. With the remaining small piece of dough, make a third braid about 14 inches long and place on top of the second braid. Be sure to centre each braid on the larger one below. Let rise for 1 hour or until doubled in bulk.</li><li>4. Preheat the oven to 350F. Beat the fourth egg with tablespoon of water until well blended. Brush the egg mixture over the entire hallah (optionally sprinkle with poppy seeds or sesame seeds). Bake for 35 to 45 minutes, until the bread is golden brown and sounds hollow when tapped with a knife handle, a spoon, or the knuckles. Remove the hallah from the baking sheet and cool on a wire rack.</li></ol>
--	---

## Aranygaluska (a.k.a Monkey bread)

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• Dough:<ul style="list-style-type: none"><li>◦ 4 tablespoons butter, divided (2 tablespoons softened, 2 tablespoons melted)</li><li>◦ 1 cup milk, warm</li><li>◦ ½ cup water, warm</li><li>◦ ¼ cup granulated sugar</li><li>◦ 2¼ teaspoons yeast</li><li>◦ 3¼ cups all-purpose flour</li><li>◦ 2 teaspoons table salt</li></ul></li><li>• Brown Sugar Coating:<ul style="list-style-type: none"><li>◦ 1 cup packed light brown sugar</li><li>◦ 2 teaspoons ground cinnamon</li><li>◦ 8 tablespoons butter, melted</li></ul></li><li>• Cream Cheese Glaze<ul style="list-style-type: none"><li>◦ 3 ounces cream cheese, softened</li><li>◦ 3 tablespoons powdered sugar</li><li>◦ 2 tablespoons milk</li><li>◦ ¼ teaspoon vanilla</li></ul></li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. Adjust oven rack to medium-low position and heat oven to 200 degrees and turn it off when it reaches this temperature.</li><li>2. In a large measuring cup, mix together milk, water, melted butter, sugar, and yeast.</li><li>3. Mix the flour and salt in large bowl. Make well in the flour, then pour the milk mixture into the well. Using a wooden spoon, mix until the dough becomes shaggy and is difficult to stir with the spoon. Turn the dough out onto lightly floured surface and begin to knead, incorporating shaggy scraps back into dough. Knead until the dough is smooth and satiny, about 10 minutes.</li><li>4. Coat a large bowl with a tablespoon of oil. Place the dough in the bowl and coat surface of the dough in oil by rolling in around in the bowl. Cover the bowl with plastic wrap or a damp kitchen towel and place in the warm oven until the dough doubles in size, about 1 hour.</li><li>5. For the brown sugar coating, place melted butter in one bowl. Mix brown sugar and cinnamon in a second one. Set aside.</li><li>6. Butter the Bundt pan with softened butter.</li><li>7. Place the dough onto a lightly floured surface and gently pat into an 8-inch square. Cut dough into 64 pieces. Roll each piece of dough into a ball and working one at a time, dip the balls in melted butter, allowing excess butter to drip back into bowl. Roll in the brown sugar mixture, and then layer the balls in Bundt pan, staggering the seams where dough balls meet as you build layers. Also, make sure to that the dough balls are placed close together.</li><li>8. Cover the Bundt pan tightly with plastic wrap and place in the turned-off oven until dough balls have risen 1 to 2 inches from top of pan, about 1 hour.</li><li>9. Beat cream cheese with powdered sugar until smooth and light. Add milk and vanilla until you get a glaze that will be thin enough to drizzle over the aranygaluska.</li><li>10. Remove the pan from oven and heat the oven to 350F. Unwrap the pan and bake until the top is deep brown and the caramel begins to bubble around edges, 30 minutes. Cool in the pan for 5 minutes (no longer, or you will have trouble getting it out), turn out onto a platter and allow to cool slightly, about 10 minutes. If using, drizzle the glaze over the warm bread, letting it run over the top and sides. Though it is best served warm, it can also be eaten at room temperature.</li></ol>
--	--

## Nilish Blintz

A good blintz tastes like heaven. Crispy on the outside and gooey on inside. This blintz recipe adds a Middle Eastern flare with a rosewater sauce and date filling.

Duration 35min | Prep Time 20min | Cook Time 15min | Servings 6

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• <b>Batter:</b><ul style="list-style-type: none"><li>◦ 1 cup flour</li><li>◦ 1 tablespoon sugar</li><li>◦ 1 cup milk</li><li>◦ 2 eggs</li><li>◦ zest of 1 lemon</li><li>◦ ¼ cup water</li><li>◦ pinch of salt</li><li>◦ 3 tablespoons melted butter (plus 1-2 for frying)</li></ul></li><li>• <b>Filling:</b><ul style="list-style-type: none"><li>◦ 1½ cups ricotta cheese</li><li>◦ 1 cup cream cheese</li><li>◦ 1 egg</li><li>◦ 2 dates, chopped</li><li>◦ 2 tablespoons honey</li><li>◦ juice of ½ lemon</li></ul></li><li>• <b>Drizzle:</b><ul style="list-style-type: none"><li>◦ 1½ cups water</li><li>◦ ½ cup sugar</li><li>◦ 1 cinnamon stick</li><li>◦ 1 teaspoon rosewater</li><li>◦ 1 tablespoon pomegranate juice</li><li>◦ coconut shavings</li></ul></li></ul>	<p><b>Preparation:</b></p> <ol style="list-style-type: none"><li>1. Add flour, sugar, milk, eggs, lemon zest, water and salt to a mixing bowl. Whisk until very smooth. Add melted butter and stir. Cover and set in the refrigerator for 1 hour.</li><li>2. For the rosewater sauce, add the water and sugar to a saucepan on medium heat. Stir until sugar dissolves completely. Add cinnamon stick. Simmer for 30 minutes (at this point, you can start making the filling). Remove from heat. Add rosewater and pomegranate juice.</li><li>3. For the filling, add ricotta, cream cheese, egg, dates, honey and lemon juice to a mixing bowl. Mix with a fork until ingredients are mixed well. Set aside.</li><li>4. Bring a crêpe pan or another pan with curved sides to medium heat. Melt butter and add ¼ cup of batter. Tilt pan so the batter spreads and covers the surface evenly. You can add more batter to fill any holes. Cook for 30-60 seconds until bottom is slightly browned. Remove from pan.</li><li>5. With the browned side up, scoop some filling just below the center of the pancake. Fold up the bottom of the pancake just to cover the filling. Then, fold in the sides and continue rolling up. Watch the video above to see exactly how it's done.</li><li>6. Bring a frying pan to medium heat, melt some butter and fry both sides of the blintzes until browned. Drizzle with rosewater sauce and top with coconut shavings. Serve while hot and crispy!</li></ol>
---	---

## Purim Party Punch

This party punch with frozen fruit and creamy sherbet makes a fun and tasty non-alcoholic addition to a Purim party.

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• 2 bananas</li><li>• 3 cups fresh pineapple chunks</li><li>• 1 pint fresh strawberries, hulled and sliced</li><li>• 64 oz fruit punch, chilled</li><li>• 1 ½ quarts rainbow sherbet, softened</li><li>• 2 litres lemon lime soda</li></ul>	<p><b>Instructions:</b></p> <ol style="list-style-type: none"><li>1. Peel and slice the 2 bananas. Cover a plate with plastic wrap. Spread the banana slices out on the plate, cover with another layer of plastic wrap, and freeze for at least 1 hour prior to assembling punch.</li><li>2. In a punch bowl, place frozen banana slices, pineapple chunks, and strawberries. Pour in the fruit punch. Using an ice cream scoop, place small scoops of rainbow sherbet on the surface of the punch. Slowly pour the soda into the punch bowl and stir gently with a wooden spoon. A foam cap will rise on the top of the punch. Serve punch with a few fruit pieces and some foamy sherbet in each glass. As sherbet melts, the punch will become thicker, richer, and more delicious.</li></ol>
--	---

## Apricot Walnut Kugel

A delicious sweet noodle kugel infused with an exotic apricot walnut topping.

Duration 115min | Prep Time 20min | 95min Cook Time

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• 12 ounce medium noodles, cooked and drained</li><li>• 5 tablespoon margarine, softened</li><li>• ¾ cup sugar</li><li>• 1 teaspoon vanilla</li><li>• ½ teaspoon salt</li><li>• 4 eggs</li><li>• 16 ounce pareve creamer</li><li>• 6 ounce apricot preserves</li><li>• ½ cup walnuts, chopped</li></ul>	<p><b>Preparation:</b></p> <ol style="list-style-type: none"><li>1. Cream together margarine, sugar, vanilla and salt. Beat eggs one at a time and mix well after each addition.</li><li>2. Mix entire mixture with drained noodles. Pour kugel into prepared 9 x 13" pan.</li><li>3. Bake uncovered at 325F for 1 hour and 15 minutes. Remove from oven and spread top of kugel with apricot preserves.</li><li>4. Sprinkle walnuts on top of preserves. Return to oven and bake additional 20 minutes.</li><li>5. Cut when cool. Delicious served hot or cold. Freezes well.</li></ol>
--	--

## Cocktails

It is tradition to drink alcohol during Purim, here are some cocktails inspired by the story of Esther. Which Purim cocktail resembles who you'd be in the Purim story? find your drink or try the whole Megillah. L'chaim!

<p><b>The Queen Vashti</b> In a champagne flute combine: 1 tablespoon plum jam A pinch of edible gold glitter 1 shot plum brandy Top off with prosecco</p>	<p><b>Haman's Hangover</b> In a high ball glass combine: Ice 1 shot of dark rum 1 shot of light rum 1 shot of spiced rum ½ shot of brandy or peach liqueur 1 shot cranberry juice Stir well and garnish with lime.</p>	<p><b>The Mordecai Mai Tai</b> Add to a shaker: ½ oz. rum ½ oz. Grand Marnier (or cream of coconut, if making non-alcoholic) ½ oz. amaretto (or flavoured sparkling water, if making non-alcoholic) 3 oz. pineapple juice 1 oz. lime juice Shake the mixture for 10 seconds. Pour into a hurricane glass with ice. Garnish with a pineapple wedge.</p>	<p><b>The Queen Esther</b> In a cocktail shaker mix: Ice 1 spring of mint 1 spring of lemon verbena 2 squeeze of lemon juice to taste 2 shots of gin 1 shot apricot brandy ¼ cup apricot nectar Shake like a grogger! Rim a martini glass with apricot jam and roll in crushed apricot hamantaschen. Fill glass with ice. Strain drink out of shaker Decorate with mint and lemon verbena</p>
<p><b>The Vashtini</b> Coat the rim of a highball glass with celery salt and fill with ice cubes. Add: 1 ½ oz. vodka (leave out for non-alcoholic and replace with additional tomato juice) 4 shakes Worcestershire sauce 2 shakes Tabasco sauce 3 ounces tomato juice 1½ tablespoons bottled horseradish Add two shakes of salt and pepper to the glass. Garnish with a celery stalk and lime wheel, and stir.</p>	<p><b>The Hamanhattan</b> Fill a shaker halfway with ice cubes. Add: 2 ½ oz. bourbon ½ oz. dry vermouth Gently stir the ingredients in a circular motion for 10 seconds. Strain contents of shaker into a chilled cocktail glass. Garnish with a maraschino cherry and lemon twist.</p>	<p><b>The Groggy Grogger</b> Pour into a blender: 4 oz. pineapple juice 1 ½ oz. vodka ½ teaspoon curry powder ½ teaspoon lemon juice 1 tablespoon cream 2 dashes Tabasco Sauce 4 oz. crushed ice Blend for 10 seconds on high speed. Pour into a chilled old-fashioned glass. Dust with cayenne pepper</p>	<p><b>The Estherito Mojito</b> In a highball glass muddle: 12 mint leaves the juice of half a lime ¾ oz. simple syrup Fill the glass halfway with ice, add: 1½ ounces white rum (or ginger ale / flavoured sparkling water, if making non-alcoholic) Fill the rest of the glass with ice, top with club soda, garnish with sprig of mint and stir.</p>
<p><b>Vashti's Boudoir</b> In a cocktail shaker mix: 2 oz. passion fruit wine 1 oz. vodka ½ oz. ginger syrup ice Shake, and strain into a cocktail glass. Garnish with a wedge of lime and a slice of star fruit.</p>	<p><b>Haman's Brew</b> In a cocktail shaker combine: 1 oz bourbon 1 oz simple syrup juice of half a lemon 1 sage leaf Shake with a couple of ice cubes, and then strain into a lowball glass. Add a few more ice cubes, and top with seltzer. Garnish with additional sage leaf.</p>	<p><b>The Shushan Slammer</b> Fill a cocktail shaker with ice, and add: ½ oz. coffee liqueur ½ oz. amaretto ½ oz. Irish cream liqueur ½ oz. 151-proof rum Stir and strain into a shot glass.</p>	<p><b>The Persian Fling</b> In a preheated coffee glass add: ¾ oz. Grand Marnier ¾ oz. Amaretto Slowly add: 2 ½ oz. steamed milk and then slowly add: 1 ½ oz. espresso Top the drink with milk foam and a dash of nutmeg. Stir and enjoy.</p>
<p><b>The Frozen Persian</b> In a blender, add: ½ oz. Baileys ½ oz. Kahlua ½ oz. vodka 2 oz. half &amp; half cream 2 scoops vanilla ice cream 1 cup ice Blend until the mixture is smooth. Drizzle 1 oz. of chocolate syrup around the inside of a hurricane glass. Immediately pour the mixture into the glass to freeze the drizzled chocolate syrup on the sides of the glass.</p>	<p><b>The Ahashverion Scorpion</b> In a high ball glass combine: Ice ½ oz. vodka ½ oz. Midori melon liqueur ½ oz. Amaretto 4 oz. red cranberry juice Garnish with a lime wheel, and stir.</p>	<p><b>The Lemon Spiel</b> In a cocktail shaker add: ice ¾ oz lemon vodka 1 oz pomegranate juice ¼ oz spiced rum Shake for 10 seconds. Rim a cocktail glass with sugar. Carefully pour the mixture from the shaker into the glass. Top with 4 oz prosecco Garnish with lemon twists.</p>	<p><b>Shushan Sangria</b> In a large pitcher put diced pineapple, apricots, plums, apples, and ice. Add ½ cup spiced simple syrup. Pour in 1 bottle of Cabernet Sauvignon. Top with 1 bottle of Ginger Ale Serve in tall glasses, including some of the fruit in each glass.</p>

# Virgin Cocktails

Cocktails for those who do not wish to imbibe, or who have not come of age, L'chaim!

<p><b>The Queen Vashti</b> In a champagne flute combine: 1 tablespoon plum jam A pinch of edible gold glitter 1 shot prune juice Top off with ginger ale</p>	<p><b>Haman's Hangover</b> In a high ball glass combine: Ice 3 shots of root beer ½ shot of peach juice 1 shot cranberry juice Stir well and garnish with lime.</p>	<p><b>The Mordecai Mai Tai</b> Add to a shaker: 1 oz. root beer ½ oz. cream of coconut 3 oz. pineapple juice 1 oz. lime juice Shake the mixture for 10 seconds. Pour into a hurricane glass with ice. Garnish with a pineapple wedge.</p>	<p><b>The Queen Esther</b> In a cocktail shaker mix: Ice 1 spring of mint 1 spring of lemon verbena 2 squeeze of lemon juice to taste 2 shots of ginger ale ½ cup apricot nectar Shake like a grogger! Rim a martini glass with apricot jam and roll in crushed apricot hamantaschen. Fill glass with ice. Strain drink out of shaker Decorate with mint and lemon verbena</p>
<p><b>The Vashtini</b> Coat the rim of a highball glass with celery salt and fill with ice cubes. Add: 4 shakes Worcestershire sauce 2 shakes Tabasco sauce 4½ ounces tomato juice 1½ tablespoons bottled horseradish Add two shakes of salt and pepper to the glass. Garnish with a celery stalk and lime wheel, and stir.</p>	<p><b>The Hamanhattan</b> Fill a shaker halfway with ice cubes. Add: 2 ½ oz. root beer ½ oz. ginger ale Gently stir the ingredients in a circular motion for 10 seconds. Strain contents of shaker into a chilled cocktail glass. Garnish with a maraschino cherry and lemon twist.</p>	<p><b>The Groggy Grogger</b> Pour into a blender: 4 oz. pineapple juice 1 ½ oz. ginger ale ½ teaspoon curry powder ½ teaspoon lemon juice 1 tablespoon cream 2 dashes Tabasco Sauce 4 oz. crushed ice Blend for 10 seconds on high speed. Pour into a chilled old-fashioned glass. Dust with cayenne pepper</p>	<p><b>The Estherito Mojito</b> In a highball glass muddle: 12 mint leaves the juice of half a lime ¾ oz. simple syrup Fill the glass halfway with ice, add: 1½ ounces ginger ale Fill the rest of the glass with ice, top with club soda, garnish with sprig of mint and stir.</p>
<p><b>Vashti's Boudoir</b> In a cocktail shaker mix: 3 oz. peach juice ½ oz. ginger syrup ice Shake, and strain into a cocktail glass. Garnish with a wedge of lime and a slice of star fruit.</p>	<p><b>Haman's Brew</b> In a cocktail shaker combine: 1 oz root beer 1 oz simple syrup juice of half a lemon 1 sage leaf Shake with a couple of ice cubes, and then strain into a lowball glass. Add a few more ice cubes, and top with seltzer. Garnish with additional sage leaf.</p>	<p><b>The Lemon Spiel</b> In a cocktail shaker add: ice ¾ oz lemon-lime soda 1 oz pomegranate juice ¼ oz root beer Shake for 10 seconds. Rim a cocktail glass with sugar. Carefully pour the mixture from the shaker into the glass. Top with 4 oz ginger ale Garnish with lemon twists.</p>	<p><b>Sparkling Mango Strawberry Sangria</b> In a large pitcher, place: 9 ounce fresh mango, peeled, pitted and pureed to make 6 ounces strained mango puree 6 large strawberries, pureed 1 ounce simple syrup 6 ounce fresh orange juice 6 ounce fresh lemon juice 2 cinnamon sticks 1 ripe mango, peeled, pitted and cubed Mint sprig, strawberries, orange and lemon slices Cover, and refrigerate overnight. When ready to serve, add ice and top with: 1 litre lemon-lime soda Serve in wine glasses filled with ice and some of the fruit.</p>
<p><b>The Frozen Persian</b> In a blender, add: 1½ oz. root beer 2 oz. half &amp; half cream 2 scoops vanilla ice cream 1 cup ice Blend until the mixture is smooth. Drizzle 1 oz. of chocolate syrup around the inside of a hurricane glass. Immediately pour the mixture into the glass to freeze the drizzled chocolate syrup on the sides of the glass.</p>	<p><b>The Ahashverion Scorpion</b> In a high ball glass combine: Ice ½ oz. lemon-lime soda ½ oz. Mountain Dew ½ oz. root beer 4 oz. red cranberry juice Garnish with a lime wheel, and stir.</p>	<p><b>The Persian Fling</b> In a glass add: ¾ oz. cream of coconut 2 oz. root beer Slowly add: 2 ½ oz. half &amp; half cream Top the drink with whipped cream and a dash of nutmeg.</p>	
<p><b>Shushan Sangria</b> In a large pitcher put diced pineapple, apricots, plums, apples, and ice. Add ½ cup spiced simple syrup. Pour in 1 bottle of grape juice. Top with 1 bottle of ginger Ale Serve in tall glasses, including some of the fruit in each glass.</p>	<p><b>The Shushan Slammer</b> Fill a cocktail shaker with ice, and add: 1½ oz. root beer ½ oz. half &amp; half cream Stir and strain into a shot glass.</p>	<p><b>Apple-Hibiscus Spritzer</b> In a large pitcher, stir together: 4 cups unsweetened hibiscus tea 1 medium apple, thinly sliced 1 lemon, thinly sliced 1 lime, thinly sliced 6 cups soda water Pour over ice into glasses. Garnish with pomegranate arils and mint leaves.</p>	
	<p><b>Persian Royalty</b> In a the chilled flute, pour 1 tablespoon grape juice. Top with ginger ale. Garnish with a blackberry.</p>		

# Kreplach

## History of Kreplach

Kreplach are stuffed noodle dumplings, a Jewish dish that has been around since Medieval times. Kreplach originated in Eastern Europe as fried pastries stuffed with meat, known as krepish. In the 1500's krepish evolved into stuffed pasta; the shift was likely inspired by Italian or Asian influence in the region. The dish became popular throughout Europe under different regional names (varenikes in the Ukraine, pierogi in Poland, agnolotti in Italy). In Eastern Europe and within the Yiddish community, they became known as krepl, which evolved to the plural word kreplach that we use today. It's now considered a quintessential dish.

## Kreplach Fillings

Kreplach can be made with a variety of fillings. You can use boiled soup chicken, which allows you to create both soup broth and kreplach filling from the same chicken. Other fillings include ground beef fried with herbs, leftover brisket or roast meat, and dairy kreplach stuffed with cheese. The cheese filling is often enjoyed during Purim, and assembled in a triangular shape to resemble "Haman's hat."

Kreplach are generally served in a bowl of soup broth, but they can also be served on their own, like dumplings. Cheese kreplach are often topped with sour cream, or chopped walnuts. They can even be stuffed with fruit or preserves and served as dessert.

## How to Make Kreplach

Once the dough and filling are made, the dough is cut into circles, some filling is placed in the centre, and the dough is folded into one of three shapes:

- Triangle Kreplach:
  1. Cut the dough into strips 3 inches wide. Cut 3 inch squares from the strips.
  2. Place a heaping teaspoon of filling into the centre of each square. Wet your finger and run it around the edge of the square.
  3. Fold one corner to the opposite corner to create a triangle. Seal the triangle by pinching the seal gently with your fingers.  
This shape is typically made for the Purim holiday.
- Half Moon Kreplach:
  1. Use a cookie cutter or the rim of a glass to cut 3-inch circles from the dough.
  2. Place a heaping teaspoon of filling into the centre of each circle. Wet your finger and run it around the edge of the circle.
  3. Fold the circle in half to create a half moon shape. Seal the kreplach by pinching the seal gently with your fingers. Roll the curved edge towards you to create a raised edge around the curve.
- Three Corner Kreplach:
  1. Use a cookie cutter or the rim of a glass to cut 3-inch circles from the dough.
  2. Place a heaping teaspoon of filling into the centre of each circle. Wet your finger and run it around the edge of the circle.
  3. Take the two upper edges of the circle and fold them together over the top half of the filling. Pinch to seal.
  4. Fold the lower flap of the circle up and over the bottom half of the filling. Pinch to create an edge and seal the kreplach closed.

Once your kreplach are assembled, there are two ways to cook them:

- Boiling - the most popular way is in boiling water or in the soup broth. Bring the broth or water to a boil. Gently drop the kreplach into the pot. At first they will sink to the bottom, then they will slowly start to rise to the surface. Cook until they all float to the surface, which only takes about 5 minutes. The kreplach are served in bowls of the hot soup.
- Frying - some people like to pan fry the kreplach after they are boiled, to make them crisp. If you want to fry the kreplach, it's best to fold them in either the triangle or half moon shape-- these shapes have a more flat and even frying surface. First boil, then drain the kreplach. Heat ¼ cup of oil in a skillet over medium until hot enough to fry. Place the kreplach into the skillet and let them fry on each side until golden brown.

Because making kreplach is a laborious process, they are usually reserved for special occasions and holidays. They are traditionally served on the evening before Yom Kippur, the seventh day of Sukkot, on Purim, and on Shavuot (Shavuot is a dairy holiday, so cheese kreplach are usually served then). If you're looking for an easier way to make kreplach, use won-ton dough. It won't taste like homemade, but it's a workable sub if you're in a hurry or don't have the patience to roll out the dough from scratch.

This is one of those dishes that just feels good to eat. There is a popular Yiddish expression, "Kreplach esn vert oykh nimis," which roughly translates to-- "One even gets bored of eating kreplach." It's the Yiddish equivalent of the American phrase, "Too much of a good thing." Kreplach really is a good thing. Really really. And it's hard to imagine having too much of it. So go on, make some kreplach!



## Beef Kreplach

Kreplach is a savoury Hamantaschen, and is often served in soup. When served in tomato sauce it is similar to a ravioli.

Servings 30 kreplach

<b>Ingredients:</b> <ul style="list-style-type: none"><li>• Kreplach Dough<ul style="list-style-type: none"><li>◦ 2 cups flour</li><li>◦ 2 eggs</li><li>◦ ½ teaspoon salt</li><li>◦ 2 tablespoons cold water</li></ul></li><li>• Kreplach Filling<ul style="list-style-type: none"><li>◦ Vegetable oil</li><li>◦ 1 onion</li><li>◦ 1 clove of garlic, minced</li><li>◦ 1 lb ground beef or liver</li><li>◦ ½ cup of stout beer</li><li>◦ Salt</li><li>◦ Pepper</li><li>◦ ¼ cup breadcrumbs</li><li>◦ 1 egg</li></ul></li></ul>	<b>Directions:</b> <ul style="list-style-type: none"><li>• Kreplach Filling:<ol style="list-style-type: none"><li>1 Saute the onion and garlic. Remove and set aside.</li><li>2 Brown the ground beef, then add Guinness and add the onions and garlic you just set aside.</li><li>3 Cook until the Guinness is almost all evaporated, add salt and pepper.</li><li>4 Put mixture into food processor. Process into a fine paste</li><li>5 Add breadcrumbs, salt and pepper to taste, and an egg.</li><li>6 Chill, for easier handling.</li></ol></li><li>• Kreplach Dough:<ol style="list-style-type: none"><li>1 In a food processor bowl, put flour, eggs and salt. Process while slowly adding water until a ball is formed.</li><li>2 Wrap in plastic wrap and let rest for 30 minutes.</li><li>3 Roll out to ⅛ inch thickness.</li></ol></li><li>• To Make Kreplach:<ol style="list-style-type: none"><li>1 Cut dough into approximately 2-inch squares.</li><li>2 Place 1 rounded teaspoon filling on each. Fold into triangle and pinch together to seal edges.</li><li>3 Boil large pot of water with 1 tablespoon salt. Add 10-12 kreplach at a time. Boil 5-10 minutes depending on the thickness of the dough. Repeat until all are done, adding water to the pot as needed.</li><li>4 To serve, cook 1 minute in hot chicken soup until heated through or fry in shortening to serve as side dish.</li></ol></li></ul>
--	---

## Chicken Kreplach

Prep Time 30 Mins | Cook Time 2 Hrs | Total Time 2 Hrs 30 Mins

<b>Ingredients</b> <ul style="list-style-type: none"><li>• 3 egg</li><li>• 3 tablespoons oil</li><li>• 1½ cups flour</li><li>• 1 whole chicken</li><li>• 5 carrot, peeled and chopped</li><li>• 5 celery chopped stalks,</li><li>• handful parsley fresh</li><li>• ½ tablespoon peppercorns fresh</li><li>• ½ tablespoon cloves (optional)</li><li>• 2 bay leaf</li><li>• 1 bunch dill fresh</li><li>• 1 onion , diced</li><li>• salt and pepper and</li></ul>	<b>Instructions:</b> <ol style="list-style-type: none"><li>1. Put the whole chicken in a large soup pot and cover with water, the chicken should be 2-3 inches under water. Lightly salt the water.</li><li>2. Bring to a boil and boil for 15 minutes.</li><li>3. Add carrots, celery, parsley, peppercorns, cloves and half the dill to the pot. Cover almost fully, leave space to vent steam. Reduce heat to medium high and simmer for 90 minutes</li><li>4. Heat oil in a large pan and sauté onions, set aside</li><li>5. After 90 minutes, use a pair of tongs to remove the chicken from the broth. Put it on a plate and set aside to cool. Remove the pot from the flame.</li><li>6. Taste the broth, and adjust seasoning as needed.</li><li>7. In a small mixing bowl whisk together 3 eggs and 3 tablespoons oil until frothy</li><li>8. Add flour to a medium mixing bowl, season liberally with salt, then create a well in the centre and pour in the eggs.</li><li>9. Use a fork to mix together the eggs and flour, one the egg is soak up use your hands to kneed it all together into a dough. Set aside uncovered for 20 minutes.</li><li>10. Use a fork and your hands to pull apart and de-bone the chicken. Set aside the skin and 1 1/2 cups of chicken. Return the rest to the pot and turn to medium heat.</li><li>11. Add the 1 1/2 cups chicken and skin, 3 tablespoons of chopped dill, salt and pepper and 3 tablespoons of broth to a food processor. Pulse a couple times until combined and consistency looks like tuna salad.</li><li>12. On a well floured surface roll out the dough with a rolling pin. The dough should be about 1mm thick. Use a cookie cutter to cut out circles for the kreplach.</li><li>13. To make the dumplings, take a circle of dough, wet your index finger in a small bowl of water and run it along the rim of the circle. Place 1½ teaspoons of the chicken filling in the centre.</li><li>14. Take 2 opposite sides of the circle and seal them together along 3/4 the length of the circle, bring back part up and pinch the three sides together in the center to form a T. Repeat until out of circles.</li><li>15. Add as many dumplings as you want right away back into the soup pot, make sure they are submerged. Cover and let simmer 4-5 more minutes.</li><li>16. Serve, garnished with fresh chopped dill.</li></ol>
--	--

## Cheese Kreplach

Cooking and Prep: 1.5 h | Servings 64 kreplach

These kreplach for Shavuot are filled with sweet cheese and topped with buttery crumbs.

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• Dough<ul style="list-style-type: none"><li>◦ 4 cups flour</li><li>◦ 2 eggs</li><li>◦ 1 tablespoon oil</li><li>◦ 8 ounces cream cheese</li><li>◦ 8 ounces sour cream</li></ul></li><li>• Filling<ul style="list-style-type: none"><li>◦ 1 and 1/2 pounds farmer cheese</li><li>◦ 1 large egg</li><li>◦ 2 teaspoons Vanilla Extract</li><li>◦ 1 cup sugar, or more to taste</li></ul></li><li>• Crumbs<ul style="list-style-type: none"><li>◦ 1 cup butter</li><li>◦ 3 cups challah crumbs or Panko Crumbs</li><li>◦ 1/2 cup sugar</li></ul></li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. Prepare the Dough<ol style="list-style-type: none"><li>1. If you are using a mixer, simply place all the ingredients in the mixer bowl and knead for five to six minutes until well-combined and a smooth dough is formed.</li><li>2. If you are making the dough by hand, place the flour in a large bowl and make a well in the center. Place the eggs and oil in the well and spoon flour over the liquid to combine. Add the softened cream cheese and sour cream and continue kneading until a smooth dough has formed.</li></ol></li><li>2. Prepare the Filling<ol style="list-style-type: none"><li>1. Mix farmer cheese, egg and vanilla. Add one cup sugar and mix well. Taste the cheese mixture; it should be slightly sweeter than you would like it to taste as it will lose some sweetness during cooking. Add more sugar as needed to suit your taste.</li></ol></li><li>3. Prepare the Crumbs<ol style="list-style-type: none"><li>1. Melt butter in a large sauté pan. Add crumbs and sugar, then brown lightly, ensuring they're well-coated with butter.</li><li>2. Place crumbs in a deep nine- by 13-inch glass or ceramic baking dish.</li></ol></li><li>4. Make the Kreplach<ol style="list-style-type: none"><li>1. Divide dough into four parts. Roll each part to a 12-inch square. Cut three-inch squares using a sharp knife or pastry wheel.</li><li>2. Stretch each square slightly and place one teaspoon of filling on the square. Fold one corner diagonally down to meet the opposite corner and press the edges together to seal. Continue until all the squares have been used.</li><li>3. Bring four quarts of water to a boil in a large pot. Gently place four to five kreplach in the water, dropping them in with the fold downward, taking care not to let them touch each other. Boil for five minutes or until they float to the top. Remove from water using a slotted spoon. Drain for a minute on paper towels and place immediately into prepared crumbs.</li></ol></li></ol>
---	--

## Dairy Kreplach

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• Dough<ul style="list-style-type: none"><li>◦ 1 cup of water</li><li>◦ 2 tablespoons butter</li><li>◦ 1 tsp salt</li><li>◦ 10.5 oz sifted flour about 2 cups</li><li>◦ 1 egg</li></ul></li><li>• Cheese Filling<ul style="list-style-type: none"><li>◦ 10.5 oz Farmer cheese or Ricotta</li><li>◦ 2 Tbs chopped chives</li><li>◦ 1-2 Tbs chopped dill</li><li>◦ 3 1/2 oz. soft goat's cheese</li><li>◦ 1/2 cup grated Parmesan, Pecorino or Kashkaval cheese</li><li>◦ 1 egg yolk</li><li>◦ Salt and pepper to taste</li><li>◦ 1 Tbs sifted flour</li></ul></li></ul>	<p><b>Preparation:</b></p> <ol style="list-style-type: none"><li>1. Bring water with butter and salt to a boil. Remove from heat, add the flour and stir with a wooden spoon. Add the egg and stir immediately.</li><li>2. Let it cool to room temperature, cover the dough with cling film and refrigerate for at least one hour.</li><li>3. In the meantime – prepare the cheese filling (you may need to double the amount but start with this basic recipe and if you need more – prepare it later). Mix all the ingredients together and refrigerate.</li><li>4. Divide dough and roll it out on a well-floured board. Make sure the dough is very thin but not paper-thin, as it has to hold the filling and not rip while cooking.</li><li>5. There are two options at this point: You can cut 2.5X2.5 inch squares to create triangular shaped Kreplach or Cut 2.5 inches (6.5 cm) circles with a cookie cutter or a glass to create tortellini-shaped dumplings.</li><li>6. Place a teaspoon of filling in the center of the square and fold the dough over the filling to create half a circle. Press gently with your fingers to seal the dumpling.</li><li>7. Place on a well floured pan and freeze for at least half an hour.</li><li>8. At this point you can store the Kreplach in plastic bags or boxes and freeze until using.</li><li>9. Bring a pot of water to a vigorous boil, add 1 tablespoon salt, drop in the kreplach, and cook for about 10-15 minutes.</li><li>10. Place in a serving dish, drizzle with olive oil or melted butter, sprinkle with Parmesan cheese.</li></ol>
---	--

## Potato Cheese Kreplach

Makes 30

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• <b>Dough:</b><ul style="list-style-type: none"><li>◦ 3½ cups all-purpose flour</li><li>◦ ½ teaspoon salt</li><li>◦ ¼ cup butter, cut into chunks</li><li>◦ ⅔ cup water, approximately</li><li>◦ 1 cup dairy sour cream</li></ul></li><li>• <b>Filling:</b><ul style="list-style-type: none"><li>◦ 3 large Yukon Gold potatoes (about one pound), peeled, cut into chunks (about 3 cups mashed potatoes)</li><li>◦ 2 tablespoons butter</li><li>◦ 1 large onion, chopped</li><li>◦ 1 cup farmer cheese</li><li>◦ salt and freshly ground black pepper to taste</li></ul></li></ul>	<p><b>Directions:</b></p> <ul style="list-style-type: none"><li>• <b>Filling:</b><ol style="list-style-type: none"><li>1. Place the potato chunks in a large saucepan, cover with water and bring to a boil. Lower the heat to a simmer and cook for about 15 minutes or until the potatoes are tender. Drain the potatoes and spoon into a bowl. While the potatoes are cooking, heat the butter in a sauté pan over medium heat. When the butter has melted and looks foamy, add the onions and cook, stirring occasionally, for 12-15 minutes or until soft and golden brown. Add the onions to the potatoes. Add the farmer cheese, sprinkle with salt and pepper and mix the ingredients until well blended. Set aside to cool before filling the dough.</li></ol></li><li>• <b>Dough:</b><ol style="list-style-type: none"><li>1. Place the flour and salt in a large bowl. Add the butter and work it into the dough until the mixture is crumbly. Add ½ cup of the water and the sour cream and mix the dough until it is smooth, soft and well blended. If the dough seems too dry, add more water. (You can do this in a food processor.) Let the dough rest for at least 30 minutes. Using portions of the dough, roll the dough on a floured surface to 1/8-inch thick. Cut the dough into 3-3-1/2" squares. Place about one tablespoon of the filling onto each square. Slightly wet 2 sides of the square along the border. Fold the dough over the filling to make a triangle, pressing down onto the moist strips to seal the dough. Use the back of a fork to press the edges.</li></ol></li><li>• <b>Cooking:</b><ol style="list-style-type: none"><li>1. Bring a large pot of water to a boil. Add the filled kreplach, 8-10 at a time, and simmer for about 15 minutes or until they are tender. Remove the kreplach with a slotted spoon and set aside; repeat.</li><li>2. Serve with sour cream and chopped chives or scallion tops.</li></ol></li></ul>
--	--

## Vegan Sweet Potato Kreplach

Servings 3 dozen

<p><b>Ingredients:</b></p> <ul style="list-style-type: none"><li>• <b>Filling:</b><ul style="list-style-type: none"><li>◦ 1 large sweet potato</li><li>◦ 2 tablespoons olive oil</li><li>◦ ½ large onion, chopped</li><li>◦ 1 clove garlic</li><li>◦ Sea salt and pepper, to taste</li></ul></li><li>• <b>Dough:</b><ul style="list-style-type: none"><li>◦ 2 cups all-purpose flour</li><li>◦ 1 tablespoon cornstarch</li><li>◦ ¼ teaspoon turmeric (optional)</li><li>◦ ½ teaspoon sea salt</li><li>◦ ½ to ¾ cup water</li><li>◦ 2 tablespoons olive oil</li></ul></li><li>• <b>To Assemble:</b><ul style="list-style-type: none"><li>◦ 1 tablespoon cornstarch</li><li>◦ ¼ cup water</li></ul></li></ul>	<p><b>Directions:</b></p> <ol style="list-style-type: none"><li>1. Prepare the filling: Heat the oven to 425 degrees. Line a baking tray with foil. Pierce sweet potato with a fork, then bake for 40 to 50 minutes until tender. Peel and set aside.</li><li>2. Meanwhile, heat olive oil in a pan over low heat. Add the onion and cook until golden, stirring occasionally, for 20 to 25 minutes.</li><li>3. Add the garlic, cooking for an additional 15 minutes. Add to the sweet potato and mash, seasoning with salt and pepper to taste.</li><li>4. Make the dough: Combine flour, cornstarch, turmeric and sea salt in a food processor. With the blade running, add ½ cup water and olive oil. Add additional water, as needed, 1 tablespoon at a time, until a dough forms. Roll into a ball, cover with plastic wrap and refrigerate for 15 minutes.</li><li>5. Combine cornstarch and water in a small bowl. On a lightly floured surface, roll the dough to 1/8-inch thickness. Using a small knife, cut into 3-inch squares.</li><li>6. With your finger, run the cornstarch mixture around the edges of each square. Place 1 teaspoon filling in the middle of the square. Fold into a triangle, and join the ends.</li><li>7. Set aside and repeat with all the dough and filling.</li><li>8. Bring a large pot of water to a boil. Cook the kreplach for 2 to 3 minutes, or until they float to the surface.</li><li>9. Serve in a bowl of broth or fried with onions. Cooked kreplach can be stored, submersed in stock, in the fridge for up to three days. Store uncooked kreplach by freezing them in a single layer on a baking tray, then transfer to an airtight container or ziptop bag and freeze for up to three months.</li></ol>
---	--

# Activities, Arts and Crafts

## Persian Banquet

The story of Esther is set amongst the royal courts of Persia, and many lavish banquets figure prominently in the story—Vashti’s banquet for the women of the court, King Ahasuerus’ banquet with the men where he requests Vashti’s presence, and Esther’s banquets for Haman and the King.

We create rituals that are personally meaningful, so that The Word can come alive for us, so that we may understand it, see it’s truth, and allow it to personally touch us. Not all of these observances need be serious and heavy handed—with this in mind, and especially since Purim calls us to celebrate with fun and frivolity, it may help the story come to life, to create ones own festive Banquet. You can use your imagination to recapture the atmosphere of joyfulness and triumph the people felt at their Deliverance from Haman’s wicked plan, and their Salvation from death.

You could have an all-inclusive banquet, or if it would allow for a feeling of more freedom to let-go and have fun, you may have two banquets, as Vashti and Ahasuerus did, one for the women, another for the men. The story mentions both Vashti and Esther residing in a special part of the palace where the women were, this area was known as a harem. Rather than a vestige of women’s subjugation by men, the harem can be seen as the quintessential women’s space – where they lived together, mourned together and danced together. The women-only guests can experience the sisterhood of ancient Persia with activities we know from anthropology and literature that women enjoyed: food, music, belly dancing, story telling, and beauty secrets. As women recover voices from the past, they create new forms of celebrating, thereby bonding with each other in the very real present.

This should be an event that extends the boundaries of your imaginations. Encourage guests to come dressed in caftans, jewelled shirts, harem pants and lots of jewellery.

The Event:

- Food: Middle Eastern foods, decide whether meat or dairy, buffet or finger food. Have platters of dried fruits and nuts around the room.
- Decorations: Replicate your imaginary harem, include draped fabrics, rugs, pillows, and costume jewellery (from a party store).
- Jewellery: You can purchase very inexpensive beads for use, both as costumes and for decorations. The best buy is from a website that specialises in Mardi Gras trinkets: <http://www.toomeys-mardigras.com/>
- Entertainment: Either take turns entertaining each other as, or hire others as, story tellers (Megillat Esther can be used for a variety of storytelling and teaching activities), belly-dancers, musicians performing Middle Eastern music with authentic instruments, or use CDs; there are several excellent Middle Eastern musical groups with wonderful CDs:
  - Pharaoh’s Daughter <http://www.pharaohsdaughter.com/>
  - Divahn <http://www.divahn.com/>
- Beautifying secrets: bring your makeup, nail polish, and anything beautifying, and do each others makeup, hair, and nails; someone could even do henna designs, or you could hire someone who specialises in henna art, or in nail painting, hair, or cosmetics.

## Groggers

### Water Bottle Grogger

<b>Materials</b> <ul style="list-style-type: none"><li>• Empty 8 or 12 oz plastic water bottles, labels removed, keep caps</li><li>• Tacky Glue</li><li>• Felt or sticker appliquéés</li><li>• Cut paper pieces from magazines</li><li>• Coloured tissue</li><li>• Scissors</li><li>• Card stock</li><li>• Paint markers</li><li>• Rattles (beans, beads, pebbles, etc.)</li></ul>	<b>Directions</b> <ol style="list-style-type: none"><li>1. Decorate the bottle using a variety of materials. Paste designs using either Tacky Glue or the peel-away sticker designs available in craft stores. Pre-cut felt appliquéés work best when applied with Super Tacky Glue. You can also use paper mosaic pieces cut from magazine advertisements or from coloured tissue.</li><li>2. For the megillah characters, sketch the design and paint their dress using markers on card stock. Paste the characters around the body of the bottle.</li><li>3. Once you have pasted the mosaic design to the bottle, cover with clear contact paper. This will keep everything in place and protect the finished product.</li><li>4. Fill with a small handful of rattles: dried beans, small wooden or plastic beads, bells, small pebbles. A legend suggests that ten rattles be used to represent Haman’s ten sons who were punished with their father.</li><li>5. Close the bottle with its cap and add ribbons and streamers.</li></ol>
--	---

### Paper Plate Tambourine

<b>Materials:</b> <ul style="list-style-type: none"><li>• 2 paper plates or paper bowels</li><li>• beans</li><li>• stapler</li><li>• markers</li></ul>	<b>Directions:</b> <ol style="list-style-type: none"><li>1. Put a handful of beans inside of a paper plate or bowel.</li><li>2. Place another paper plate or bowel upside down over the top of it, and staple along the rim.</li><li>3. Using markers, decorate your newly-made tambourine.</li></ol>
--	---

## Esther Bracelet

Make lovely bracelets with messages of strength and beauty, that can also chime in support of our heroines and sisters.

<b>Materials</b> <ul style="list-style-type: none"><li>• 18 inches Jewellery Cord</li><li>• 22 inches 3 mm satin ribbon</li><li>• Letters to form a name or word, e.g. Beauty, Esther</li><li>• 24 beads, 6 x 9 mm</li><li>• 7 bells 12mm</li></ul>	<b>Directions</b> <ol style="list-style-type: none"><li>1. Gather letters to spell name or word (it is unimportant how many letters).</li><li>2. Gather enough beads to make the combination of letters and beads total 30. Divide the beads in half.</li><li>3. Start by stringing the name/word on the ribbon and bead cord. Slide to centre.</li><li>4. String a bell on either side of the word with ribbon only. The ribbon is longer than the cord and once the bells are strung, pull them out evenly so that they dangle below the bracelet.</li><li>5. String 3 or 4 beads onto both the ribbon and cord.</li><li>6. String a bell with the ribbon only.</li><li>7. String another 3 or 4 beads onto both the ribbon and cord.</li><li>8. Continue until you have six bells and the 30 beads/letters strung.</li><li>9. Tie the two ends together with a square knot (a double one is best). Leave enough of an end so you can push it into the last two or three beads to hide it.</li><li>10. String the seventh bell onto the ribbon and tie the ends into a small bow.</li></ol>
---	---

## Esther / Vashti Flags

Create your own flag to cheer on the women of the story, and imprint it with your own point of view and style using interesting materials, colours, imagery, themes, and musical accessories.

<b>Materials:</b> <ul style="list-style-type: none"><li>• Dowels or pop-sickle sticks</li><li>• Bells, shells, beads, metal charms, wind-chimes</li><li>• Ribbons, cord, leather-strips</li><li>• Paper Flags:<ul style="list-style-type: none"><li>◦ Paper</li><li>◦ A Printer</li><li>◦ Pencils, pens, markers, crayons</li><li>◦ Stickers</li><li>◦ Glue, stapler, scissors</li></ul></li><li>• Felt Flags:<ul style="list-style-type: none"><li>◦ Sheets of crafting felt in various colours</li><li>◦ Craft glue</li><li>◦ pompoms, googly eyes, craft gems</li></ul></li><li>• Cloth Flags and Quilted Banners:<ul style="list-style-type: none"><li>◦ Fabrics of differing colours and textures</li><li>◦ Sewing pins</li><li>◦ A sewing machine, or need and thread, or fabric glue, or iron-on patches</li></ul></li></ul>	<b>Directions:</b> <ul style="list-style-type: none"><li>• Paper Flags:<ol style="list-style-type: none"><li>1. Either print out one of the flag designs on the next two pages, or using pencils, pens, markers, or crayons, draw your own paper flag.</li></ol></li><li>• Felt Flags:<ol style="list-style-type: none"><li>1. Pick a felt sheet for your flag, this will be your background colour.</li><li>2. Cutting pieces out of coloured felt, glue them on your flag, creating an image. You can use the pictures on the next to page as patterns for cutting out your felt, or use your own design.</li><li>3. Glue pompoms, googly eyes, and craft gems to your flag.</li></ol></li><li>• Sticks and Noisemakers for Paper and Felt Flags:<ol style="list-style-type: none"><li>1. Glue a pop-sickle stick to one end of the paper/felt; or a roll one end of the paper/felt around a thin wooden dowel and glue or staple it; or cut a small slit into the top and bottom of one end of the paper/felt, and slide the dowel through both holes.</li><li>2. Using glue or by tying, attach ribbons to the pop-sickle stick or dowel, and string bells, shells, beads, and metal charms to them, so that when the flags are waved, they make noise.</li></ol></li><li>• Cloth Flags and Quilted Banners:<ol style="list-style-type: none"><li>1. Pick a base fabric for your flag.</li><li>2. Using the images below as patterns or using your own design, cut out other fabric (or iron-on patches) with which to make your design.</li><li>3. Pin the fabric in place on the base fabric, until your pattern is formed.</li><li>4. Using a sewing machine or needle and thread, sew the the fabric to the base fabric, or use fabric glue to bond the fabrics, or iron-on the self-adhesive patches.</li><li>5. You may also sew or glue ribbons, tassels, or leather-strips along the bottom or front of your flag.</li></ol></li><li>• Sticks and Noisemakers for Cloth Flags:<ol style="list-style-type: none"><li>1. Either roll one end of the flag and sew (or glue) it, making sure to also sew (glue) shut the top, and insert a medium to thick dowel into it, or attach rings to the dowel and create grommets in the flag, attaching the rings to the grommets.</li><li>2. Using glue, wrapping or by tying, attach ribbons, cord, or leather-strips to the dowel, and string bells, shells, beads, and metal charms to them, so that when the flags are waved, they make noise.</li></ol></li><li>• Sticks and Noisemakers for Quilted Banners:<ol style="list-style-type: none"><li>1. Attach a short wooden dowel lengthwise to a long wooden dowel. Either using rings and grommets, or by attaching ribbons to the end of the quilt and tying them onto the top dowel, or by sewing a T-shaped opening into the rear of the quilt, and sliding it onto the dowel, attach the banner to the pole.</li><li>2. Using the same methods as for the cloth flags above, attach noisemakers, but now you can attach them to either the pole or the cross-beam, or even to the edge of the banner itself, and you can now attach wind-chimes, and other large things.</li></ol></li></ul>
---	--



# ESTHER



THE PEOPLE OF ISRAEL LIVE

# Gifts for Friends and the Community

It wouldn't be a holiday without deep gratitude for our lives and the call to action to give to others. There is an old saying, "When Adar arrives, we increase our joy!" However, it is not just about increasing our own personal joy, it is also about increasing the overall joy of the world around us. Life holds both joy and suffering, and we should make space to hold both the celebrations and the pains of life simultaneously. The holiday of Purim, which falls during Adar, puts us to practice as it asks us to party, dance, dress up and pursue joy at the same time that it tells us to acknowledge suffering in our community by caring for our friends through sending Mishloah Manot (gift baskets) and caring for our greater community through Matanot La'evyonim (supporting people experiencing poverty). Scripture instructs that we are to care about the plight of others, to help feed the hungry, house the homeless, clothe, give to, and comfort those in need (Deuteronomy 15:7-11; 24:19-22; Matthew 25:31-46). We are called to do our part to reduce injustice and poverty—though these are challenging things, it is important to do them with joy, as the issues we seek to address, are indeed sad enough.

We are to do our part to increase joy, so let's fulfil the mitzvah (commandment / good deed / blessing) of Matanot La'evyonim for Purim. In order to fulfil this mitzvah, traditionally one would give money or food to at least two people in need on Purim. This is commanded of every single person, no matter their age or income. We give for the sake of giving, and because it offers joy. Giving shouldn't make you feel financially insecure, it doesn't have to be anything big, it can be something as small as sharing half of your sandwich with someone—think of Purim gifts as little acts of loving-kindness.

Here are three ways your could fulfil these mitzvot:

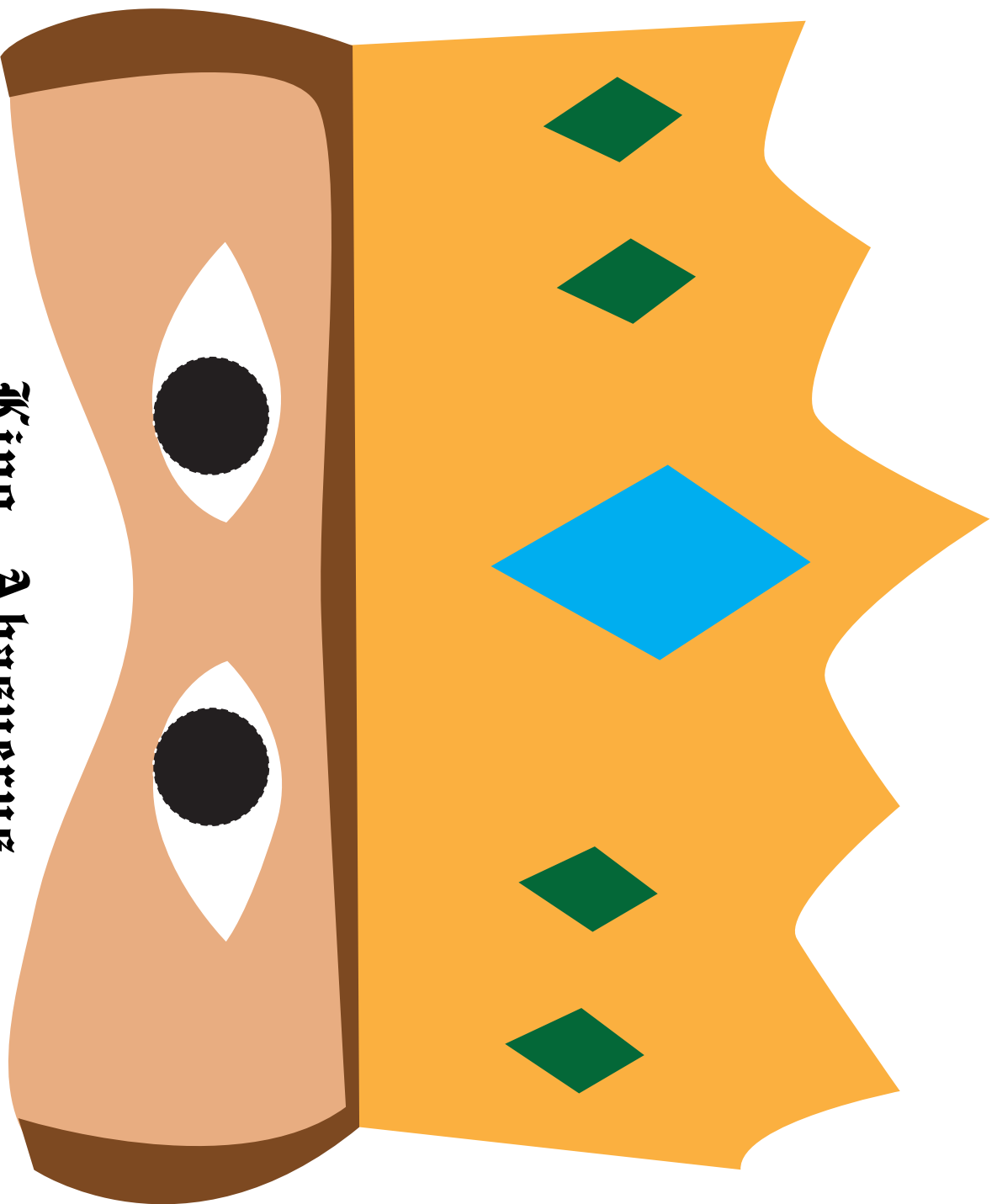
1. Hold a "Secret Esther" to honour Mishloah Manot
  - . Arrange for each person in your group to bring a small gift for one other assigned person — their Secret Esther. Invite everyone to think of something that would make their Secret Esther really joyous. One classic choice is to bring a home-made treat, like hamantaschen (triangular cookies popular for Purim). Collect and then hand out the gifts (It's tradition to give through a third party. Mishloah is actually related to the word "messenger/angel.") After everyone has opened their gift, chat as a group about how it feels to give.
2. Set Up a Giving Circle to honour Matanot Le'evyonim
  - . Ask everyone to bring \$10-20 to contribute to a collective pot. Spend time thinking of causes or groups that elevate those who have been brought low. Decide on an organization to which you'll make a collective donation. Alternatively, you can coordinate a way to donate your time and energy to a cause you care about. The essence is doing something together that makes your broader community feel joy!
3. Make Care Packages for people in need.
  1. The supplies you'll need: bags, warm socks, toothbrush, toothpaste, bottle of water, easy chew snacks, or other supplies you know those experiencing homelessness in your community would benefit from, like hand warmers or menstrual pads.
  2. Assemble the items into the bags.
  3. Write a note to the recipient with words of support, a sketch, or whatever is on your heart.
  4. Keep the bag in your car passenger seat and ready to hand to someone you see who currently lives on the street or a person you pass on your walking/subway commute.
  5. Your challenge is to make sure you get the bag of supplies to someone before the end of Adar to complete the mitzvot! If Purim is approaching and the bag is still in your car, do an extra mitzvah and go out of your way to find someone who might need it.Alternatively: make a donation to your city's food bank. Millions of families experience hunger every day. Food Banks help feed people in food lines and good policies help shorten the number of people who need to get in line to begin with.

## Masks

### Half-Face Mask

<b>Materials</b> <ul style="list-style-type: none"><li>• Half face masks (available at any party store)</li><li>• Decorating supplies such as lace, feathers, streamer, sequins, glitter</li><li>• Tacky Glue</li><li>• Card stock</li><li>• Scissors</li></ul>	<b>Directions</b> <ol style="list-style-type: none"><li>1. Start with the half mask and then let your imagination take over. When decorating, be sure that the eye opening is clear.</li><li>2. Enhance the area around the edge of the mask by gluing pre-ruffled lace or feathers.</li><li>3. Cut card stock to create a turban or crown and glue to the upper portion of the mask.</li><li>4. Create different noses or bird beaks by pasting folded card stock to the nose area. If you choose to be a bird, decorate the upper and lower portions of the mask with feathers or feather-like pieces of paper.</li><li>5. Decorate the body of the mask with sequins, glitter or any other appliqué material.</li><li>6. Create a larger eye around the opening by painting a clown's eye.</li></ol>
---	---





**King Artaxerxes**

**King Artaxerxes**

**King Xerxes**

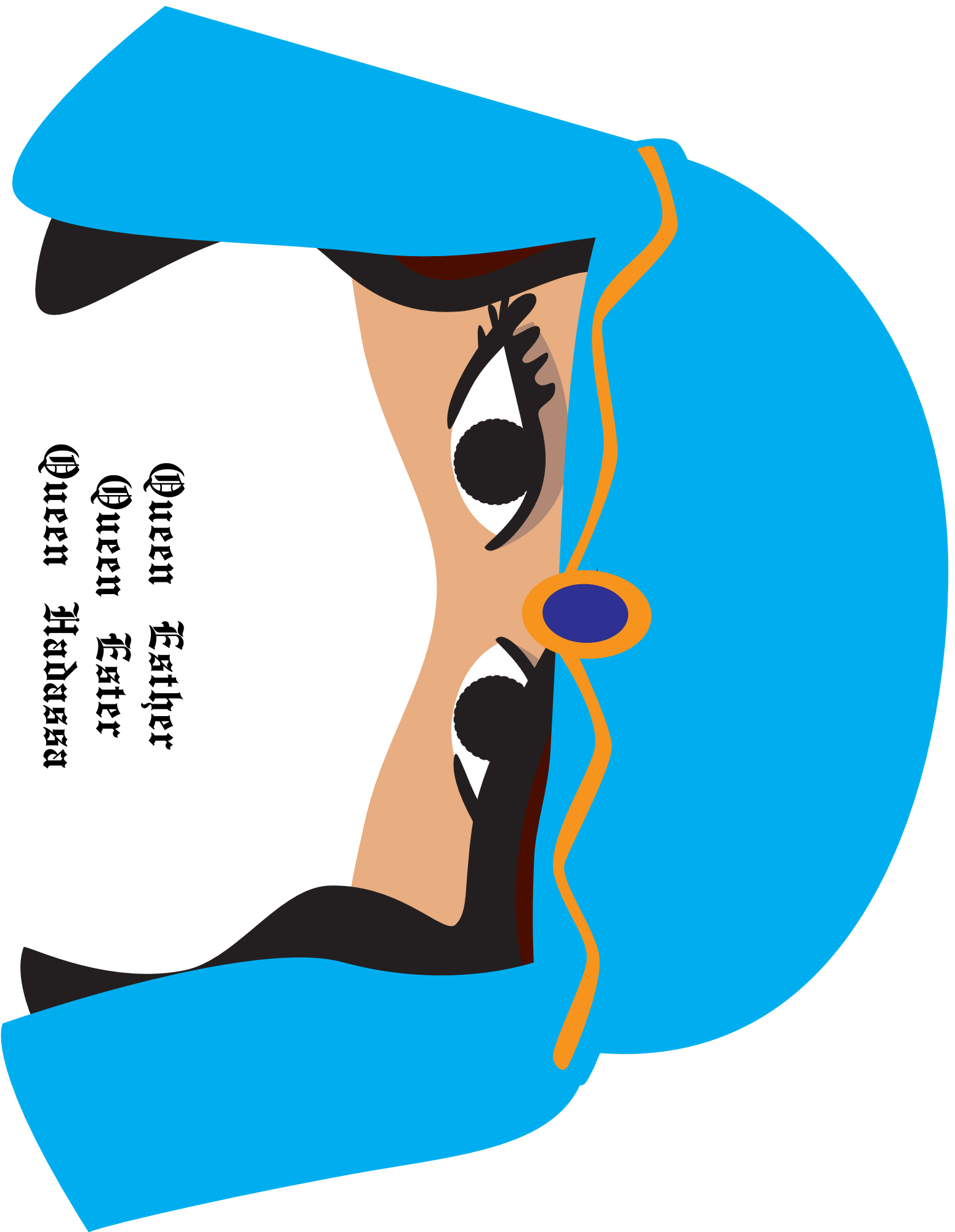
**King Artaxerxes**



Queen Mashiti

Queen Astin

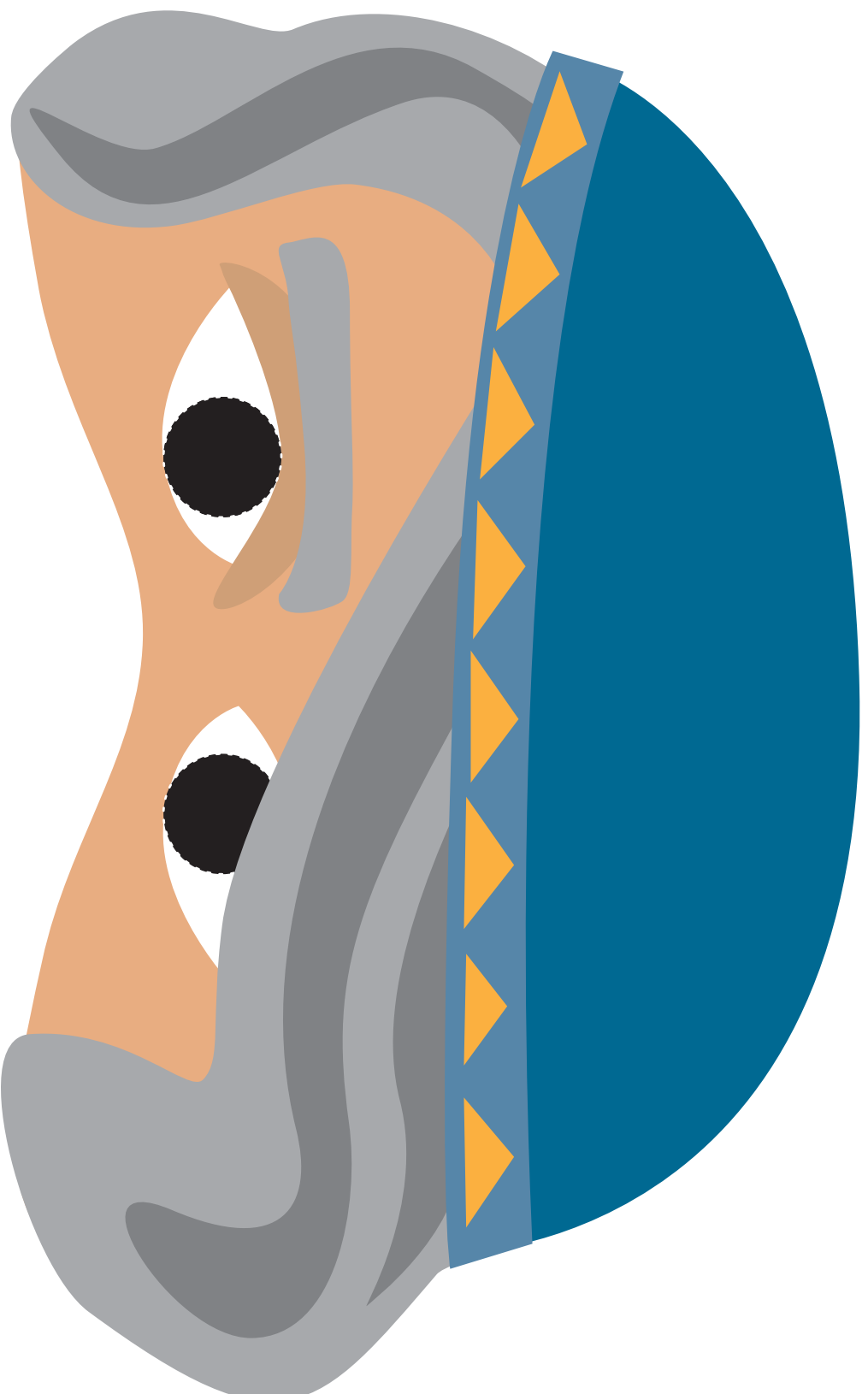
Queen Austin



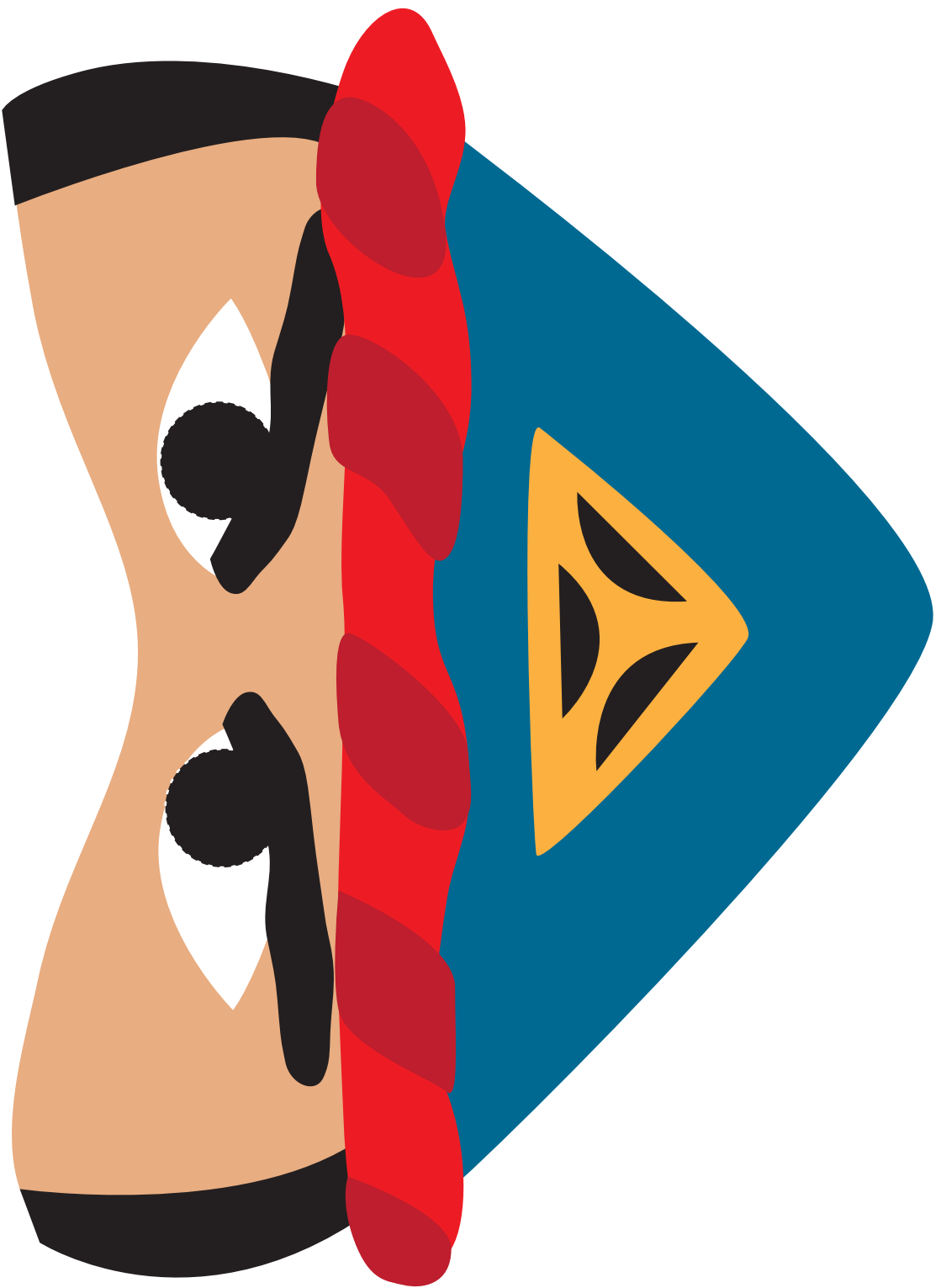
Queen Feather

Queen Ester

Queen Handara



**Prophet Amos  
Prophet Amos**



**Hamam The Amalekite  
Hamam The Boungesean  
Hamam The Macedonian**





