

PURIM MEGILLAH READING & BATTLE OF THE BANDS 5781

at Kehilat HaNahar (New Hope, PA)

February 25, 2021

Tonight's Megillah Readers include A. A.,
A. B. L., S. B., J. L., Rabbi Jonah Rank, and L.
S..

The Masked Marauders

A. B. L.: vocals
E. L. L.: percussion
M. M.: guitar
D. P.: vocals
A. S.: bass

-vs.-

The Jesters

A. A.: guitar
J. E.: trumpet
M. E.: cello
J. M.: guitar
Z. P.: viola
Rabbi Jonah Rank: keyboards, drums, vocals

Viva La Historia (Achashverosh)

Music by Guy Berryman, Jonny Buckland, Will
Champion, and Chris Martin
Words by Rabbi Jonah Rank.

I used to rule the world
According to the Scripture's word.
Centered in Persian Babylonia¹—
Ethiopia and India, Ion-ya².

I'm recalled for a certain vice
Of accepting xenophobic advice

And also for misogyny
And asking for women to dance for me
And also for tyranny
And also for gluttony.
They say I couldn't understand
Anything—and that I couldn't command.

From Jerusalem, the exile-sibling
Of Yekhonyah the Judahite King³—
There is Mordekhai, who will not yield⁴
But will give away his relative named
“Concealed.”⁵

¹ The city called *Shushan* in Hebrew is what in ancient Persian was known as Susa and in contemporary Iran is now called Shush (and remains the capital of the Shush County in Iran's province of Khuzestan today). The Persian Achaemenid Empire conquered the Babylonian Empire in 539 B.C.E.; both empires ruled over Susa.

² It's a pun! “I own ya!” “Ionia!” In any event, the historical first King Xšāyāršā (pronounced something like “Chshayarsha”), whom the fictive king Achashverosh in the Scroll of Esther loosely satirizes, did in fact claim to rule over the Ionians. Incidentally, the same Daiva Inscription left over from the

Achaemenid Empire does indicate rule over, just as Esther 1:1 claims, India (in the ancient Persian, *Hiduš*-like the Hebrew *Hodu*) and Ethiopia (*Kušiya* in the ancient Persian, like the Hebrew *Kush*). See Tamar E. Gindin, *The Book of Esther Unmasked* (Ebook: Zeresh Books, 2016), circa loc. 263 of 3891.

³ Compare with Esther 2:4.

⁴ He wouldn't bow to Haman, according to Esther 3:3 and 3:5.

⁵ The Hebrew *Ester* (אֶסְתֵּר) is often interpreted—not necessarily correctly but nonetheless meaningfully and frequently—as meaning “concealed,” as if related to the Hebrew root ט-ת-ר (*s-t-r*). Ancient Jews

Ancient documents can't explain
That this scroll really never—
Never—is historical prose,
Which is how mythology goes.

It was a wicked long partying,
And I was only three years in⁶,
180 days of feeling numb⁷
Plus seven more days, since we'd already come⁸.
I decreed the merrymakers must sate⁹,
And there was simply no debate.¹⁰
Every golden vessel was there for drink¹¹
Oh, who would ever want to think?

From Jerusalem, the exile-sibling
Of Yekhonyah the Judahite King—
Save me, Mordekhai¹², though you might not
yield,
And thank you for your relative whose name's
“Concealed.”

Ancient documents show how plain
It is that this scroll never—
Never—is historical prose.
That's how my mythology goes.

I'm Achashverosh,
Achashverosh,
Achashverosh,
Achashverosh,
Achashverosh.

From Jerusalem, the exile-sibling
Of Yekhonyah the Judahite King—
Save me, Mordekhai, though you might not yield,
And thank you for your relative whose name's
“Concealed.”
Ancient historians all explain
This this scroll never—
Never—is historical prose.
It's how my mythology goes.

Esther 1:1–12

א וַיְהִי בִּימֵי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מֵהַדּוֹ וְעַד-כּוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה:
1 It happened in the days of Ahasuerus—that Ahasuerus who reigned over a hundred and twenty-seven provinces from India to Ethiopia.

disagreed over how Esther and Mordekhai are related in the narrative. Esther 2:7 implies, at first, that they are cousins, and, later in the verse, that he became her parent in adopting her. Separately—as B. Barry Levy shows in [a great article online called “What Was Esther’s Relationship to Mordechai? Biblical, Traditional, and Not-So-Traditional Interpretations”](#)—ancient Jews wondered if Mordekhai and Esther had a niece/uncle or even spousal relationship.

⁶ The wild feast with which the Scroll of Esther opens began in the third year of Achashverosh's reign, according to Esther 1:3.

⁷ That's literally how long the party was, according to Esther 1:4.

⁸ The party got extended for a week, according to Esther 1:5.

⁹ The law was to drink to one's heart's desire, according to Esther 1:8.

¹⁰ The happy reception of this ruling is also indicated in Esther 1:8. Dr. Tamar Gindin writes:

One of the principles of Achaemenid government, beginning in the days of Cyrus, was pluralism... [T]he guiding line of Cyrus the Great was that one may do as he pleases as long as others are not hurt. (Gindin, circa loc. 753 of 3891.)

¹¹ Note the abundance of golden goblets described in Esther 1:7.

¹² The story of Mordekhai saving the king's life from insurrectionists-in-planning is recalled in Esther 2:21-23.

ב בַּיָּמִים הָהֵם כְּשֶׁבַת וְהַמֶּלֶךְ אַחַשְׁוֵרוּשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:

2 In those days, when King Ahasuerus occupied the royal throne in the fortress Shushan,

ג בַּשָּׁנָה שְׁלוֹשׁ לְמַלְכוֹ עָשָׂה מִשְׁתֵּה לְכָל-שָׂרָיו וְעַבְדָּיו חֵיל וּפָרַס וּמְדֵי הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו:

3 in the third year of his reign, he gave a banquet for all the officials and courtiers—the administration of Persia and Media, the nobles and the governors of the provinces in his service.

ד בְּהִרְאֹתוֹ אֶת-עֶשֶׂר כְּבוֹד מַלְכוּתוֹ וְאֶת-יָקָר תַּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׂמוֹנִים וּמֵאָת יוֹם:

4 For no fewer than a hundred and eighty days he displayed the vast riches of his kingdom and the splendid glory of his majesty.

ה וּבְמִלּוֹאת וְהַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל-הַעַם הַנִּמְצָאִים בְּשׁוּשַׁן הַבִּירָה לְמַגְדוֹל וְעַד-קֶטֶן מִשְׁתֵּה שִׁבְעַת יָמִים בְּחֵצֵר גֶּנֶת בֵּיתֵן הַמֶּלֶךְ:

5 At the end of this period, the king gave a banquet for seven days in the court of the king's palace garden for all the people who lived in the fortress Shushan, high and low alike.

ו חוֹר וּכְרָפֶס וּתְכֵלֶת אַחוּז בְּחִבְלֵי-בוּץ וְאַרְגָּמָן עַל-גְּלִילֵי כֶּסֶף וְעַמּוּדֵי שֵׁשׁ מְשׁוֹת וְזָהָב וְכֶסֶף עַל רִצְפַת בְּהַט-וְשֵׁשׁ וְדָר וְסַחֲרָת:

6 [There were hangings of] white cotton and blue wool, caught up by cords of fine linen and purple wool to silver rods and alabaster columns; and there were couches of gold and silver on a pavement of marble, alabaster, mother-of-pearl, and mosaics.

ז וְהַשְּׁקוֹת בְּכָלֵי זָהָב וּכְלִים מִכְּלִים שׁוֹנִים וְיַיִן מַלְכוּת רַב כִּיֹּד הַמֶּלֶךְ:

7 Royal wine was served in abundance, as befits a king, in golden beakers, beakers of varied design.

ח וְהַשְׁתִּיָּה כֹּדֶת אֵין אַיִם כִּי-כֵן וְיִסַּד הַמֶּלֶךְ עַל כָּל-רַב בֵּיתוֹ לַעֲשׂוֹת כְּרִצּוֹן אִישׁ-וְאִישׁ:

8 And the rule for the drinking was, “No restrictions!” For the king had given orders to every palace steward to comply with each man's wishes.

ט גַּם וְשִׁתִּי הַמַּלְכָּה עָשָׂתָה מִשְׁתֵּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לְמֶלֶךְ אַחַשְׁוֵרוּשׁ: ם

9 In addition, Queen Vashti gave a banquet for women, in the royal palace of King Ahasuerus.

י ביום השביעי כטוב לב-המלך ביין אמר למהומן בותא חרבוֹנָא בגתא ואבגתא ותר
וכרפס שבעת הסריסים המשרתים את-פני המלך אחשוורוש:

10 On the seventh day, when the king was merry with wine, he ordered Mehuman, Bizzetha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, the seven eunuchs in attendance on King Ahasuerus,

יא להביא את-ושתי המלכה לפני המלך בכתר מלכות להראות העמים והשרים את-
יפיה כי-טובת מראה היא:

11 to bring Queen Vashti before the king wearing a royal diadem, to display her beauty to the peoples and the officials; for she was a beautiful woman.

יב ותמאן המלכה ושתי לבוא בדבר המלך אשר ביד הסריסים ויקצף המלך מאד וחסמתו
בערה בו:

12 But Queen Vashti refused to come at the king's command conveyed by the eunuchs. The king was greatly incensed, and his fury burned within him.

Vashti's Girl

Music by Rick Springfield

Words by A. A. & The Jesters

Vashti's like a friend

Yeah, she's technically a queen of mine

But lately she's not dancing at a request of mine

Vashti's her own girl, and I cannot make her
mine.

Yeah, she's avoiding all those guys

And she's wearing clothes on her body. I just
know it.

And she's ruminating late, late at night.

You know I'm thinking she's just Vashti's girl.

I wish that she weren't Vashti's girl.

Why can't I have a woman like that?

I play at my masquerade

While she gears up for a regime change.

You know I feel so guilty when I think of given'
her the boot

I wanna cut her off from the royalty and all the
castle loot.

We're not watching her with those eyes,

And she's hidin' away with her body—I just
know it—

Until she's removed by guards late, late at night.

You know I'm thinking she's just Vashti's girl.

I wish that she weren't Vashti's girl.

Why can't I have a woman like that?

Vashti's a girl.

Why can't I have Vashti's girl

Why can't I have a woman like that?

Where do you send a woman like that?

Why won't she dress up nice all the time?

Why won't she dance for my 500+ friends and
me?¹³

¹³ This requires a little bit of math. Esther 1:1 said that Achashverosh was in charge of 127 provinces. Esther

2:3 says that the banquet was for at least four different kinds of political figures from each of the provinces—

And I wish I had the time
To figure out what's wrong with Vashti?
Tell me where to find a woman like that.
I wish she weren't Vashti's girl.

I bet she's happy as Vashti's girl.
She's just Vashti's girl.
Can I objectify a woman like that—
Like Vashti's girl?
I wish she weren't Vashti's girl.
I'll get rid of Vashti's girl.

Esther 2:15–23

טו ובהגיע תר-אסתר בת-אביחיל דוד מרדכי אשר לקח-לו לבת לבוא אל-המלך לא בקשה דבר כי אם את-אשר יאמר הגי סריס-המלך שמר הנשים ותהי אסתר נשאת חן בעיני כל-ראיה:

15 When the turn came for Esther daughter of Abihail—the uncle of Mordecai, who had adopted her as his own daughter—to go to the king, she did not ask for anything but what Hegai, the king's eunuch, guardian of the women, advised. Yet Esther won the admiration of all who saw her.

טז ותלקח אסתר אל-המלך אחשוורוש אל-בית מלכותו בחדש העשירי הוא-חדש טבת בשנת-שבע למלכותו:

16 Esther was taken to King Ahasuerus, in his royal palace, in the tenth month, which is the month of Tebeth, in the seventh year of his reign.

יז ויאהב המלך את-אסתר מכל-הנשים ותשא-חן וחסד לפניו מכל-הבתולות וישם כתר-מלכות בראשה וימליכה תחת ושתי:

17 The king loved Esther more than all the other women, and she won his grace and favor more than all the virgins. So he set a royal diadem on her head and made her queen instead of Vashti.

יח ויעש המלך משתה גדול לכל-שריו ועבדיו את משתה אסתר והנחה למדינות עשה ויתן משאת כיד המלך:

18 The king gave a great banquet for all his officials and courtiers, “the banquet of Esther.” He proclaimed a remission of taxes for the provinces and distributed gifts as befits a king.

יט ובהקבץ בתולות שגית ומרדכי ישב בשער-המלך:

so that gives us 127 x 4, which equals 508. And then you add a few more people into the mix, and—

woah!—a party of this size sounds dangerous in the era of COVID-19. Gevalt!

19 When the virgins were assembled a second time, Mordecai sat in the palace gate.

כ אין אֶסְתֵּר מַגִּדַת מוֹלַדְתָּהּ וְאֶת-עַמָּהּ כַּאֲשֶׁר צִוָּה עָלֶיהָ מֶרְדֵּכַי וְאֶת-מֵאֲמַר מֶרְדֵּכַי
אֶסְתֵּר עֲשָׂה כַּאֲשֶׁר הִיָּתָה בְּאִמְנָה אֶתּוֹ: (ס)

20 But Esther still did not reveal her kindred or her people, as Mordecai had instructed her; for Esther obeyed Mordecai's bidding, as she had done when she was under his tutelage.

כא בַּיָּמִים הֵּהֵם וּמֶרְדֵּכַי יָשָׁב בְּשַׁעַר-הַמֶּלֶךְ קֶצֶף בְּגִתָּן וְתֵרֶשׁ שְׁנֵי-סְרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי
הַפֶּתַח וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחַשְׁוֵרֶשׁ:

21 At that time, when Mordecai was sitting in the palace gate, Bigthan and Teresh, two of the king's eunuchs who guarded the threshold, became angry, and plotted to do away with King Ahasuerus.

כב וַיִּוָּדַע הַדָּבָר לְמֶרְדֵּכַי וַיְגִיד לְאֶסְתֵּר הַמַּלְכָּה וְתֵאֵמַר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מֶרְדֵּכַי:

22 Mordecai learned of it and told it to Queen Esther, and Esther reported it to the king in Mordecai's name.

כג וַיִּבְקֶשׁ הַדָּבָר וַיִּמְצָא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לְפָנֵי הַמֶּלֶךְ:

23 The matter was investigated and found to be so, and the two were impaled on stakes. This was recorded in the book of annals at the instance of the king.

Hiss and Shout

Music by Phil Medley and Bert Berns
Lyrics by A. B. L.

Shake it! Shake it! Shake your graggers now! (Shake
your graggers!)

Hiss and shout (Hiss and shout)

When you hear Haman now! (When you hear
Haman!)

Come on, and work it on out! (Work it on out!)

Well, there was a greedy king (greedy king),
But he had a real neat queen (real neat queen).
She had an uncle Mordechai (uncle Mordechai).
He was a real fly guy (real fly guy).

Shake it! Shake it! Shake your graggers now! (Shake
your graggers!)

Hiss and shout (Hiss and shout)

When you hear Haman now! (When you hear
Haman!)

Come on, and work it on out! (Work it on out!)

Haman was a real bad dude (real bad dude)—

Did some real mean things (real mean things),

But, in the end, he was nothin' (he was nothin').

You know the man did swing (the man did swing).

Shake it! Shake it! Shake your graggers now! (Shake
your graggers!)

Hiss and shout (Hiss and shout)

When you hear Haman now! (When you hear
Haman!)

Come on, and work it on out! (Work it on out!)

We've got to yell real hard (yell real hard)!

We've got to yell real loud (yell real loud)!
We've got to shout to the world now (shout to the world)
That we are strong and proud (strong and proud)!

Shake it! Shake it! Shake your graggers now! (Shake your graggers!)

Hiss and shout (Hiss and shout)
When you hear Haman now! (When you hear Haman!)
Come on, and work it on out! (Work it on out!)

Oy! Oy! Oy! Oy! Oy!

Esther 3:5–8

ה וַיֵּרָא הָמָן כִּי־אֵין מֶרְדֵּכַי כֹּרַע וּמִשְׁתַּחֲוֶה לּוֹ וַיִּמְלֵא הָמָן חֶמָה:
5 When Haman saw that Mordecai would not kneel or bow low to him, Haman was filled with rage.

ו וַיִּבֹז בְּעֵינָיו לְשַׁלַּח יָד בְּמֶרְדֵּכַי לְבַדּוֹ כִּי־הִגִּידוּ לוֹ אֶת־עַם מֶרְדֵּכַי וַיִּבְקַשׁ הָמָן לְהַשְׁמִיד אֶת־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מַלְכוּת אַחַשְׁוֵרוּשׁ עִם מֶרְדֵּכַי:
6 But he disdained to lay hands on Mordecai alone; having been told who Mordecai's people were, Haman plotted to do away with all the Jews, Mordecai's people, throughout the kingdom of Ahasuerus.

ז בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִסָּן בְּשַׁנַּת שְׁתַּיִם עֶשְׂרֵה לַמֶּלֶךְ אַחַשְׁוֵרוּשׁ הַפִּיל פּוּר הוּא הַגּוֹרֵל לַפְּנֵי הָמָן מִיּוֹם וּלְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אָדָר:
7 In the first month, that is, the month of Nisan, in the twelfth year of King Ahasuerus, pur—which means “the lot”—was cast before Haman concerning every day and every month, [until it fell on] the twelfth month, that is, the month of Adar.

ח וַיֹּאמֶר הָמָן לַמֶּלֶךְ אַחַשְׁוֵרוּשׁ יֵשְׁנוּ עִם־אֶחָד מִפְּגָר וּמִפְּרָד בֵּין הָעַמִּים בְּכָל מְדִינֹת מַלְכוּתְךָ וְדַתֵּיהֶם שְׁנוֹת מִכָּל־עַם וְאֶת־דַּתֵּי הַמֶּלֶךְ אֵינָם עוֹשִׂים וְלַמֶּלֶךְ אֵין־שׂוּה לְהַנִּיחָם:
8 Haman then said to King Ahasuerus, “There is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them.

Livin' on Ester
Music by Richie Sambora, Desmond Child, Jon Bon Jovi
Words by J. E. and the Jesters

Once upon a time... only 'bout 2,500 years ago...

Vashti used to live with the king
Until his request.

She's down on her luck. She's blue. She's blueish.

Now Esther is the king's new bride—
Won a contest

But doesn't tell the king she's Jewish—
So Jewish

She says: Haman's been acting odd.
I'm not sure what he's planning on.

But I'm glad Mordechai is meeting me tomorrow
At whatever o' clock:

Whoa! The time is nigh.
Whoa, Mordechai—
He and I'll talk about what's awry.
Y'know, my uncle's a spy.

Mordechai and Esther talked.
When he told Esther Haman's plan, she balked.
She's shocked, so shocked.
Esther doesn't know what to do with these facts.
She remembers her friends and knows
She must act; she will act.

She's gotta go on to move 'long the plot.
It doesn't make a difference if she's Jewish or
not.

But concern for the other is asking a lot of
TaNaKh.¹⁴
She'll give it a shot.

Whoa! Esther's in grief!
Whoa! The disbelief!
What happens if the king is displeased?
Don't get banished like Vashti.

She has to speak to the king—ready or not.
She has to save her people because she's all
they've got.

Whoa! She summarizes to the king.
Whoa! She surprises the king
That Haman is a really bad thing .
Whoa! She convinces the king.

Woah, the kings replies:
Haman is full of lies.
Even officials with high-level ties
Can seal a bad plan in an even worse guise.

Whoa! Esther saved the day.
Whoa! Esther saved the day.
She saved the day with words she did say.
Whoa! Esther saved the day.

Esther 4:13–16

יג ויאמר מרדכי להשיב אל-אסתר אל-תדמי בנפשך להמלט בית-המלך מכל-היהודים:
13 Mordecai had this message delivered to Esther: “Do not imagine that you, of all the
Jews, will escape with your life by being in the king's palace.

יד כי אם-החפש תחרישי בעת הזאת רוח וְהִצִּילָה יְעֲמֹד לַיהוּדִים מִמָּקוֹם אֲחֵר וְאֵת
וּבֵית-אָבִיךָ תֵּאבְדוּ וּמִי יוֹדֵעַ אִם-לֵעֵת כְּזֹאת הִגַּעַתְּ לַמְּלָכוֹת:
14 On the contrary, if you keep silent in this crisis, relief and deliverance will come to
the Jews from another quarter, while you and your father's house will perish. And who
knows, perhaps you have attained to royal position for just such a crisis.”

¹⁴ The TaNaKh, the Hebrew Bible, contains a few stories that do not celebrate diversity and may agree

certain xenophobic tendencies. Find out more at the local TaNaKh nearest to you.

טו ותאמר אסתר להשיב אל-מרדכי:

15 Then Esther sent back this answer to Mordecai:

טז לך כָּנוּס אֶת-כָּל-הַיְהוּדִים הַנִּמְצָאִים בְּשׁוּשָׁן וְצוּמוּ עָלַי וְאֶל-תֹּאכְלוּ וְאֶל-תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם גַּם-אֲנִי וְנַעֲרֹתַי אֲצוּם כֵּן וּבְכֵן אָבוּא אֶל-הַמֶּלֶךְ אֲשֶׁר לֹא-כָדַת וּכְאֲשֶׁר אֶבְדְּתִי אֶבְדְּתִי:

16 “Go, assemble all the Jews who live in Shushan, and fast in my behalf; do not eat or drink for three days, night or day. I and my maidens will observe the same fast. Then I shall go to the king, though it is contrary to the law; and if I am to perish, I shall perish!”

Esther 5:12–14

יז וַיֹּאמֶר הַמֶּן אֵף לֹא-הִבִּיֶאֱהוּ אֶסְתֵּר הַמֶּלֶכָה עִם-הַמֶּלֶךְ אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה כִּי אִם-אוֹתִי וְגַם-לְמַחֵר אֲנִי קָרוּא-לָהּ עִם-הַמֶּלֶךְ:

12 “What is more,” said Haman, “Queen Esther gave a feast, and besides the king she did not have anyone but me. And tomorrow too I am invited by her along with the king.

יח וְכֹל-זֶה אֵינְנוּ שׂוֹה לִי בְּכָל-עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת-מָרְדֳּכָי הַיְהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:

13 Yet all this means nothing to me every time I see that Jew Mordecai sitting in the palace gate.”

יט וַתֹּאמֶר לוֹ זֶרֶשׁ אִשְׁתּוֹ וְכָל-אֶהְבָּיו יַעֲשׂוּ-עֵץ גְּבוּהַ חֲמִשִּׁים אַמָּה וּבִבְקָר וַאֲמַר לְמֶלֶךְ וַיִּתְּלוּ אֶת-מָרְדֳּכָי עָלָיו וּבֹא-עִם-הַמֶּלֶךְ אֶל הַמִּשְׁתָּה שְׂמַח וַיִּיטֵב הַדָּבָר לִפְנֵי הַמֶּן וַיַּעַשׂ הָעֵץ:

14 Then his wife Zeresh and all his friends said to him, “Let a stake be put up, fifty cubits high, and in the morning ask the king to have Mordecai impaled on it. Then you can go gaily with the king to the feast.” The proposal pleased Haman, and he had the stake put up.

Esther 6:1–3

א בַּלַּיְלָה הַהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהַבִּיֵא אֶת-סֵפֶר הַזְכֵּרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִי וַנִּקְרְאוּ לִפְנֵי הַמֶּלֶךְ:

1 That night, sleep deserted the king, and he ordered the book of records, the annals, to be brought; and it was read to the king.

ב וימצא כתוב אשר הגיד מרדכי על-בגתנא ותרש שני סריסי המלך משמרי הסף אשר בקשו לשלח יד במלך אחשוורוש:

2 There it was found written that Mordecai had denounced Bigthana and Teresh, two of the king's eunuchs who guarded the threshold, who had plotted to do away with King Ahasuerus.

ג ויאמר המלך מה-נעשה יקר וגדולה למרדכי על-זה ויאמרו נערי המלך משרתיו לא-נעשה עמו דבר:

3 “What honor or advancement has been conferred on Mordecai for this?” the king inquired. “Nothing at all has been done for him,” replied the king's servants who were in attendance on him.

The Haman Remembrance

Music by Paul Williams and Kenneth Ascher
Words by Cantor Michael Smolash and A. B. L.

Why are there so many songs about Haman
When we should be blotting his name?
Haman's a villain, the worst one in Shushan.
He made Mussolini look tame.
His childhood idols were all genocidal.
He killed on a brief passing whim.
But someday we'll blot out the Haman
remembrance
And stop dressing kids up like him.

Ya di di di...

This year let's all keep our masks on . . .

Have we been half-asleep, and have we heard
groggers?
They're spinning around in my brain.
We tried to drown him out for thousands of years
now and maybe gone kind of insane.
We heard it too many times to ignore it, in
parodies tasteless and flat.
But someday we'll blot out the Haman
remembrance and stop making treats like his
hat.

Ya di di di...

Esther 7:3–6

ג ותען אסתר המלכה ותאמר אם-מצאתי חן בעיניך המלך ואם-על-המלך טוב תנתן-לי נפשי בשאלתי ועמי בבקשתי:

Queen Esther replied: “If Your Majesty will do me the favor, and if it pleases Your Majesty, let my life be granted me as my wish, and my people as my request.

ד כי נמכרנו אני ועמי להשמיד להרוג ולאבד ואלו לעבדים ולשפחות נמכרנו החורשתי כי אין הצר שנה בגזק המלך:

For we have been sold, my people and I, to be destroyed, massacred, and exterminated. Had we only been sold as bondmen and bondwomen, I would have kept silent; for the adversary is not worthy of the king's trouble."

ה ויאמר המלך אחשוורוש ויאמר לאסתר המלכה מי הוא זה ואיזה הוא אשר-מלאו לבו לעשות כן:

Thereupon King Ahasuerus demanded of Queen Esther, "Who is he and where is he who dared to do this?"

ו ותאמר-אסתר איש צר ואויב המן הרע הזה והמן נבעת מלפני המלך והמלכה:
"The adversary and enemy," replied Esther, "is this evil Haman!" And Haman cringed in terror before the king and the queen.

Bad Haman

Music by Billy Gibbons, Dusty Hill, and Frank Beard
Words by J. M. and the Jesters

Clean shirt. New shoes.

And I don't know where Vashti goin' to.

Vashti's gone. I don't know why.

Need a new queen before I die

They've come to warn me just as fast as they can.

'Cause everybody knows 'bout that bad Haman.

Esther and Mordechai—

They're both worried and I don't know why.

They say: That Haman

Has come up with a bad, bad plan.

They've come to warn me just as fast as they can

'Cause everybody knows 'bout that bad Haman.

The king's men and I

Will not allow not one more lie,

So, Haman, it's time

For you to pay for all of your crimes.

They've come to warn me just as fast as they can

'Cause everybody knows 'bout that bad Haman.

Esther 8:1–3

א ביום ההוא נתן המלך אחשוורוש לאסתר המלכה את-בית המן צרר היהודיים [היהודים] ומרדכי בא לפני המלך כִּי-הגידה אסתר מה הוא-לה:

1 That very day King Ahasuerus gave the property of Haman, the enemy of the Jews, to Queen Esther. Mordecai presented himself to the king, for Esther had revealed how he was related to her.

א ויסר המלך את-טבעתו אשר העביר מהמן ויתנה למרדכי ותשם אסתר את-מרדכי על-בית המן:

2 The king slipped off his ring, which he had taken back from Haman, and gave it to Mordecai; and Esther put Mordecai in charge of Haman's property.

ג ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו ותבך ותתחנן-לו להעביר את-רעת המן האגגי ואת מחשבתו אשר חשב על-היהודים:

3 Esther spoke to the king again, falling at his feet and weeping, and beseeching him to avert the evil plotted by Haman the Agagite against the Jews.

Now We Remember

Music by Neil Diamond

Words by A. B. L.

King A. and Haman spent their last days partying,
Drunk and wicked making mad demands,
Hoping for some naked fun.
Vashti turned them down.
Difficulties followed every day.

Mordecai refused to bow,
And now we remember
Why we feast
And share our food too
We survived (woo)! We did the work!
King A was a jerk! Miracles here!

Seemed like Jews were only on the run again—
Meant for being outcast or even worse.
Mordecai outfoxed the king.
Esther saved the day—

Beauty, brains, commitment all the way

Yes, she spoke her truth,
And now we remember.
Saved the youth
And old-timers too.
She's in charge (woo)! Esther's a leader.
Haman's a loser. Jews persevere.

Haman and his sons
Were in a deadly rut.
Jews fought back
And kicked some Shushan but

Esther saved the day.
And now we remember.
Saved the youth
And old-timers too.
She's in charge (woo)! Esther's a leader.
Mordy's the winner. Jews persevere.

Esther 9:18–32

יח והיהודיים [והיהודים] אשר-בשושן נקהלו בשלשה עשר ב' ובארבעה עשר ב' ונזח
בחמשה עשר ב' ועשה אתו יום משתה ושמחה:

18 But the Jews in Shushan mustered on both the thirteenth and fourteenth days, and so rested on the fifteenth, and made it a day of feasting and merrymaking.)

יט על-בן היהודים הפרוים [הפרזים] הישבים בערי הפרזות עשים את יום ארבעה עשר
לחדש אדר שמחה ומשתה ויום טוב ומשלוח מנות איש לרעהו:

19 That is why village Jews, who live in unwalled towns, observe the fourteenth day of the month of Adar and make it a day of merrymaking and feasting, and as a holiday and an occasion for sending gifts to one another.

כ ויכתב מרדכי את-הדברים האלה וישלח ספרים אל-כל-היהודים אשר בכל-מדינות המלך אחשוורוש הקרובים והרחוקים:

20 Mordecai recorded these events. And he sent dispatches to all the Jews throughout the provinces of King Ahasuerus, near and far,

כא לקיים עליהם להיות עשים את יום ארבעה עשר לחדש אדר ואת יום-חמשה עשר בו בכל-שנה ושנה:

21 charging them to observe the fourteenth and fifteenth days of Adar, every year—

כב כימים אשר-נחו בהם היהודים מאויביהם והחדש אשר נהפך להם מיגון לשמחה ומאבל ליום טוב לעשות אותם ימי משתה ושמחה ומשלוח מנות איש לרעהו ומתנות לאביונים:

22 the same days on which the Jews enjoyed relief from their foes and the same month which had been transformed for them from one of grief and mourning to one of festive joy. They were to observe them as days of feasting and merrymaking, and as an occasion for sending gifts to one another and presents to the poor.

כג וקבל היהודים את אשר-החלו לעשות ואת אשר-כתב מרדכי אליהם:

23 The Jews accordingly assumed as an obligation that which they had begun to practice and which Mordecai prescribed for them.

כד כי המן בן-המדתא האגיטא צרר כל-היהודים חשב על-היהודים לאבדם והפיל פור הוא הגורל להם ולאבדם:

24 For Haman son of Hammedatha the Agagite, the foe of all the Jews, had plotted to destroy the Jews, and had cast pur—that is, the lot—with intent to crush and exterminate them.

כה ובבאה לפני המלך אמר עם-הספר ישוב מחשבתו הרעה אשר-חשב על-היהודים על-ראשו ותלו אתו ואת-בניו על-העץ:

25 But when [Esther] came before the king, he commanded: “With the promulgation of this decree, let the evil plot, which he devised against the Jews, recoil on his own head!” So they impaled him and his sons on the stake.

כו על-פֶּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל-שֵׁם הַפֹּר עַל-כֵּן עַל-כָּל-דְּבָרֵי הָאֲגֵרָת הַזֹּאת
וּמֵה-רָאוּ עַל-כֹּכָה וּמָה הִגִּיעַ אֲלֵיהֶם:

26 For that reason these days were named Purim, after pur. In view, then, of all the instructions in the said letter and of what they had experienced in that matter and what had befallen them,

כז קִיְמוּ וּקְבִלוּ [וְקָבְלוּ] הַיְהוּדִים וְעַלְיָהֶם וְעַל-זֶרְעָם וְעַל כָּל-הַנְּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבֹר
לְהִזּוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה בְּכַתְּבָם וּבְזִמְנָם בְּכָל-שָׁנָה וּשְׁנָה:

27 the Jews undertook and irrevocably obligated themselves and their descendants, and all who might join them, to observe these two days in the manner prescribed and at the proper time each year.

כח וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל-דָּוָר וְדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר
וְעִיר וַיְמֵי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבֹרוּ מִתּוֹךְ הַיְהוּדִים וְזַכָּרָם לֹא-יִסּוּף מִזֶּרְעָם:

28 Consequently, these days are recalled and observed in every generation: by every family, every province, and every city. And these days of Purim shall never cease among the Jews, and the memory of them shall never perish among their descendants.

כט וְתַכְתֵּב אֶסְתֵּר הַמַּלְכָּה בֵּת-אֲבִיחַיִל וּמְרַדְכָי הַיְהוּדִי אֶת-כָּל-תִּקְוָהּ לְקַיֵּם אֶת אֲגֵרַת
הַפּוּרִים הַזֹּאת הַשְּׁנִיית:

29 Then Queen Esther daughter of Abihail wrote a second letter of Purim for the purpose of confirming with full authority the aforementioned one of Mordecai the Jew.

ל וַיִּשְׁלַח סְפָרִים אֶל-כָּל-הַיְהוּדִים אֶל-שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְלָכוֹת אַחַשְׁוֵרוּשׁ דְּבָרֵי
שָׁלוֹם וָאֱמֶת:

30 Dispatches were sent to all the Jews in the hundred and twenty-seven provinces of the realm of Ahasuerus with an ordinance of “equity and honesty:”

לא לְקַיֵּם אֶת-יְמֵי הַפּוּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כְּאֲשֶׁר קִיְמוּ עַלְיָהֶם מְרַדְכָי הַיְהוּדִי וְאֶסְתֵּר
הַמַּלְכָּה וּכְאֲשֶׁר קִיְמוּ עַל-נַפְשָׁם וְעַל-זֶרְעָם דְּבָרֵי הַצְּמֹת וְזַעֲקָתָם:

31 These days of Purim shall be observed at their proper time, as Mordecai the Jew—and now Queen Esther—has obligated them to do, and just as they have assumed for themselves and their descendants the obligation of the fasts with their lamentations.

לב וּמֵאֵמֶר אֶסְתֵּר קִיְמוּ דְּבָרֵי הַפּוּרִים הָאֵלֶּה וְנִכְתָּב בְּסֵפֶר:

32 And Esther’s ordinance validating these observances of Purim was recorded in a scroll.

Esther 10:1–10:3

א וַיִּשֶׂם הַמֶּלֶךְ אַחֲשֵׁרֶשׁ [אַחֲשֵׁרֶשׁ ו] מִסָּעֵל-הָאָרֶץ וְאֵי הַיָּם:

1 King Ahasuerus imposed tribute on the mainland and the islands.

ב וְכָל-מַעֲשֵׂה תִקְפוֹ וּגְבוּרָתוֹ וּפְרָשֵׁת גְּדֻלַּת מֹרְדֵכַי אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ הַלְוֵאִים-הֵם כְּתוּבִים
עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי מְדִי וּפָרְס:

2 All his mighty and powerful acts, and a full account of the greatness to which the king advanced Mordecai, are recorded in the Annals of the Kings of Media and Persia.

ג כִּי מֹרְדֵכַי הַיְהוּדִי מִשְׁנֵה לְמֶלֶךְ אַחֲשֵׁרֶשׁ וְגָדוֹל לַיהוּדִים וְרָצוּי לְרַב אֶחָיו דָּרָשׁ טוֹב
לְעַמּוֹ וְדָבַר שְׁלוֹם לְכָל-זֶרְעוֹ:

3 For Mordecai the Jew ranked next to King Ahasuerus and was highly regarded by the Jews and popular with the multitude of his brethren; he sought the good of his people and interceded for the welfare of all his kindred.

Hebrew text and translation taken from
www.sefaria.org on 3.8.2020, based on *Tanakh:*
The Holy Scriptures (Philadelphia: Jewish
Publication Society, 1985).

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