

5. Ezra 1

ובשנת אחת לכוּרֶשׁ מֶלֶךְ פָּרַס לְכָלוֹת דְּבַר ה' מִפִּי יְרֵמְיָה הַעֵיר ה' אֶת רוּחַ פָּרַשׁ מֶלֶךְ פָּרַס וַיַּעֲבֹר קוֹל בְּכָל מַלְכוּתוֹ וְגַם בְּמִקְתָּב לֵאמֹר. כֹּה אָמַר פָּרַשׁ מֶלֶךְ פָּרַס כָּל מַמְלָכוֹת הָאָרֶץ נָתַן לִי ה' אֱלֹהֵי הַשָּׁמַיִם וְהוּא פָקַד עָלַי לְבָנוֹת לוֹ בַּיִת בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה. מִי בְכֶם מִכָּל עַמּוֹ יְהִי אֱלֹהֵי עַמּוֹ וַיַּעַל לִירוּשָׁלַם אֲשֶׁר בִּיהוּדָה וַיִּבֶן אֶת בַּיִת ה' אֱלֹהֵי יִשְׂרָאֵל הוּא הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלַם.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: 'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the Lord, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people — his God be with him — let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel, He is the God who is in Jerusalem.

6. Cyrus Cylinder



7. Kuzari 2:24

Divine Providence was ready to restore everything as it had been at first, if they had all willingly consented to return. But only a part was ready to do so, whilst the majority and the aristocracy remained in Babylon, preferring dependence and slavery, and unwilling to leave their houses and their affairs.

8. Megillah 12a

שאלו תלמידיו את רבי שמעון בר יוחאי מפני מה נתיחייבו שונאייהו של ישראל שבאותו הדור כללה להם אמרו אתם אמרו לו מפני שנהנו מסעודתו של אותו רשע אם כן שבשושן יתרגו שבכל העולם כולו אל יתרגו אמרו לו אמרו אתה אמר להם מפני שהשתחוו לצלם

The students of Rabbi Shimon bar Yohai asked him: For what reason were the enemies of Jewish people, a euphemism for the Jewish people themselves when exhibiting behavior that is not in their best interests, in that generation deserving of annihilation? He, Rabbi Shimon, said to them: Say the answer to your question yourselves. They said to him: It is because they partook of the feast of that wicked one, Ahasuerus, and they partook there of forbidden foods. Rabbi Shimon responded: If so, those in Shushan should have been killed as punishment, but those in the rest of the world, who did not participate in the feast, should not have been killed. They said to him: Then you say your response to our question. He said to them: It is because they prostrated before the idol that Nebuchadnezzar had made, as is recorded that the entire world bowed down before it, except for Hananiah, Mishael, and Azariah.

אמרו לו וכי משווא פנים יש בדבר אמר להם הם לא עשו אלא לפנים אף הקדוש ברוך הוא לא עשה עמהו אלא לפנים והיינו דכתיב כי לא ענה מלבד :

They said to him: But if it is true that they worshipped idols and therefore deserved to be destroyed, why was a miracle performed on their behalf? **Is there favoritism** expressed by God here? **He said to them: They did not** really worship the idol, but pretended to **do so only for appearance**, acting as if they were carrying out the king's command to bow before the idol. **So too, the Holy One, Blessed be He, did not** destroy them but **did act angry with them only for appearance**. He too merely pretended to desire to destroy them, as all He did was issue a threat, but in the end the decree was annulled. **And this is as it is written: "For He does not afflict from His heart willingly"** (Lamentations 3:33), but only for appearances' sake.

9. Esther 1:6-7

חור כרפס ותכלת אחוזי בחבלי בוץ וארגמן על גלילי כסף ועמודי שש מטות זהב וכסף על רצפת בהט ניש ודר וסחרת. והשקות בכלי זהב וכלים מפלים שונים גיין מלכות רב כנד המלך

There were hangings of white, fine cotton, and blue, bordered with cords of fine linen and purple, upon silver rods and pillars of marble; the couches were of gold and silver, upon a pavement of green, and white, and shell, and onyx marble. And they gave them drink in vessels of gold—the vessels being diverse one from another — and royal wine in abundance, according to the bounty of the king.

10. Shemot 25

ונדבר ה' אל-משה לאמר: דבר אל-בני ישראל ויקחו-לי תרומה מאת כל-איש אשר ידבנו לבו תקחו את-תרומתי: וזאת התרומה אשר תקחו מאתם זהב וכסף ונהשת: ותכלת וארגמן ותולעת שני ונשים ועדים: וערת אילים מאדמים וערת תחשים ועצי שטים: שמן למאר בשמים לשמן המשחה ולקטרת הסמים: אבני-שהם ואבני מלאים לאפד ולהשן: ועשו לי מקדש ושכנתי בתוכם:

The LORD spoke to Moses, saying: Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart so moves him. And these are the gifts that you shall accept from them: gold, silver, and copper; blue, purple, and crimson yarns, fine linen, goats' hair; tanned ram skins, dolphin skins, and acacia wood; oil for lighting, spices for the anointing

oil and for the aromatic incense; lapis lazuli and other stones for setting, for the ephod and for the breastpiece. And let them make Me a sanctuary that I may dwell among them.

11. Esther Rabba 2

וכלים מכלים שונים - הביא כליו וכלי בית המקדש ונמצאו נאים ויפין מכליו, למטרונה שהיתה לה שפחה יפה כל זמן שמבטת בשפחה היו פניה משתנות, כך כל זמן שהיו כלי בית המקדש מביטין בכליו היו משתנין כליו ונעשין כעופרת. The Vessels being diverse one from another” - He brought his own vessels and those of the Temple, and they were finer and more beautiful than his. It was as if a mistress had a beautiful servant, and whenever she looked at her servant her color changed. So whenever his vessels were brought face to face with those of the Temple, they lost color and became like lead.

12. Megillah 14a

וְיִסֵּר הַמֶּלֶךְ אֶת טַבַּעְתּוֹ אֶת טַבַּעְתּוֹ אָמַר רַבִּי אֲבָא בַר כַּהֲנָא גְדוּלָה הֶסְרַת טַבַּעַת יוֹתֵר מֵאַרְבָּעִים וְשִׁמוֹנָה נְבִיאִים וְשִׁבְעַת נְבִיאֹת שְׁנַתְּנָבְאוּ לָהֶן לְיִשְׂרָאֵל שְׂכּוּלָן לֹא הִתְחַזְּרוּם לְמוּטָב וְאֵילוּ הֶסְרַת טַבַּעַת הִתְחַזְּרִתָּן לְמוּטָב
The verse states: “**And the king removed his ring** from his hand” ([Esther 3:10](#)). **Rabbi Abba bar Kahana said: The removal of Ahasuerus’s ring** for the sealing of Haman’s decree **was more effective than the forty-eight prophets and the seven prophetesses who prophesied on behalf of the Jewish people. As, they were all unable to return** the Jewish people **to the right way, but the removal of Ahasuerus’s ring returned them to the right way**, since it brought them to repentance.

13. Mishna Megilla 2:1

הקורא את המגילה למפרע, לא יצא.
With regard to **one who reads the Megilla out of order**, reading a later section first, and then going back to the earlier section, **he has not fulfilled** his obligation.