

המגילה האלכסנדריה

Purzim: Visions, Edicts and Prayers in Esther (???)

(1) משנה כתב יד קאופמן מגילה א:ד

אין בין ספרים לתפלים ומזוזות, אלא שהספרים נכתבים בכל לשון, ותפלים ומזוזות אין נכתבות אלא אשורית. רבן שמעון בן גמליאל אומר: אף בספרים לא התירו שיכתבו אלא יונית.

(2) מגילה ט

ותניא א"ר יהודה אף כשהתירו רבותינו יונית לא התירו אלא בספר תורה. ומשום מעשה דתלמי המלך דתניא מעשה בתלמי המלך שכינס שבעים ושנים זקנים והכניסן בשבעים ושנים בתים ולא גילה להם על מה כינסן ונכנס אצל כל אחד ואחד ואמר להם כתבו לי תורת משה רבכם נתן הקב"ה בלב כל אחד ואחד עצה והסכימו כולן לדעת אחת. וכתבו לו {בראשית א':א'} אלהים ברא בראשית {בראשית א':כ"ו} אעשה אדם בצלם ובדמות. {בראשית ב':ב'} ויכל ביום הששי וישבות ביום השביעי {בראשית ה':ב'} זכר ונקבה בראו ולא כתבו בראם. {בראשית י"א:ז'} הבה ארדה ואבלה שם שפתם {בראשית י"ח:ב'} ותצחק שרה בקרובה. {בראשית מ"ט:ו'} כי באפס הרגו שור וברצונם עקרו אבוס {שמות ד':כ'} ויקח משה את אשתו ואת בניו וירכיבם על נושא בני אדם. {שמות י"ב:מ'} ומושב בני ישראל אשר ישבו במצרים ובשאר ארצות ארבע מאות שנה {שמות כ"ד:ה'} וישלח את זאטוטי בני ישראל {שמות כ"ד:י"א} ואל זאטוטי בני ישראל לא שלח ידו {במדבר ט"ז:ט"ו} לא חמד אחד מהם נשאתי {דברים ד':י"ט} אשר חלק ה' אלהיך אתם להאיר לכל העמים. {דברים י"ז:ג'} וילך ויעבוד אלהים אחרים אשר לא צויתו לעובדם. וכתבו לו את צעירת הרגלים ולא כתבו לו {ויקרא י"א:ו'} את הארנבת מפני שאשתו של תלמי ארנבת שמה שלא יאמר שחקו בי היהודים והטילו שם אשתי בתורה

(3) תלמוד ירושלמי (ונציה) מסכת מגילה פרק א דף עא טור ד /ה"ט

שלשה עשר דבר שינו חכמים לתלמי המלך כתבו לו אלהים ברא בראשית אעשה אדם בצלם ובדמות זכר ונקוביו בראם ויכל בשישי וישבות בשביעי הבה ארדה ותצחק שרה בקרובה לאמר כי באפס הרגו שור וברצונם עקרו אבוס ויקח משה את אשתו ואת בניו וירכיבם על נושאי בני אדם ומושב בני ישראל אשר ישבו במצרים ובכל הארצות שלשים שנה וארבע מאות שנה ואת הארנבת את צעירת הרגלים אמו של תלמי המלך ארנבתא הוות שמה לא חמד אחד מהם נשאתי אשר חלק יי' אלהיך אותם להאיר לכל העמים תחת כל השמים אשר לא צויתי לאומות לעבדם

(4) אבות דר' נתן נוסח ב' לו

חמשה זקנים כתבו את התורה לתלמי המלך יונית ועשרה דברים שינו בה.

(5) ספר הלכות גדולות סימן יח - הלכות תשעה באב ותעניות עמוד רלג

בשמונה בטבת נכתבה התורה יונית בימי תלמי המלך ובא חשך לעולם שלשה ימים

On the 8th of Tevet (we fast because) the Torah was written into Greek during the days of Ptolemy

6) *LXX Esther Addition "A": The Vision*

1a Ἐτους δευτέρου βασιλεύοντος Ἀρταξέρξου τοῦ μεγάλου τῆ μιᾶ τοῦ Νισα ἐνύπνιον εἶδεν

Μαρδοχαῖος ὁ τοῦ Ιαῖρου τοῦ Σεμείου τοῦ Κισαίου ἐκ φυλῆς Βενιαμιν,

1b ἄνθρωπος Ἰουδαῖος οἰκῶν ἐν Σούσοις τῆ πόλει, ἄνθρωπος μέγας θεραπεύων ἐν τῇ αὐλῇ τοῦ βασιλέως·

1c ἦν δὲ ἐκ τῆς αἰχμαλωσίας, ἧς ἠχμαλώτευσεν Ναβουχοδονοσορ ὁ βασιλεὺς Βαβυλῶνος ἐξ Ἰερουσαλημ μετὰ Ἰεχονίου τοῦ βασιλέως τῆς Ἰουδαίας.

In the second year of the reign of Artaxerxes the great king, on the first day of Nisan, Mardochaeus the son of Jarius, the son of Semeias, the son of Cisaus, of the tribe of Benjamin, a Jew dwelling in the city Susa, a great man, serving in the king's palace, saw a vision. Now he was of the captivity which Nabuchodonosor king of Babylon had carried captive from Jerusalem, with Jachonias the king of Judea.

And this was his dream: Behold, voices and a noise, thunders and earthquake, tumult upon the earth. And, behold, two great serpents came forth, both ready for conflict, and there came from them a great voice, and by their voice every nation was prepared for battle, even to fight against the nation of the just. And, behold, a day of darkness and blackness, tribulation and anguish, affection and tumult upon the earth. And all the righteous nation was troubled, fearing their own afflictions; and they prepared to die, and cried to God: and from their cry there came as it were a great river from a little fountain even much water. And light and the sun arose, and the lowly were exalted, and devoured the honorable.

And Mardochaeus who had seen this vision and what God desired to do, having awoke, kept it in his heart, and desired by all means to interpret it, even till night. And Mardochaeus rested quiet in the palace with Gabatha and Tharrha the king's two chamberlains, eunuchs who guarded the palace. And he heard their reasoning and searched out their plans and learnt that they were preparing to lay hands on king Artaxerxes: and he informed the king concerning them. And the king examined the two chamberlains, and they confessed, and were executed. And the king wrote these things for a memorial: also Mardochaeus wrote concerning these matters. And the king commanded Mardochaeus to attend in the palace and gave gifts for this service. And Aman the son of Amadathes the Bugean was honourable in the sight of the king, and he endeavored to hurt Mardochaeus and his people, because of the two chamberlains of the king.

1:1 And it came to pass after these things in the days of Artaxerxes, —(this Artaxerxes ruled over a hundred and twenty-seven provinces from India)— 2 in those days, when king Artaxerxes was on the throne in the city of Susa, 3 in the third year of his reign, he made a feast to his friends, and the other nations, and to the nobles of the Persians and Medes, and the chief of the satraps.

7) *LXX Esther Addition "B": The Text of Haman's Edict*

12 So the king's recorders were called in the first month, on the thirteenth day, and they wrote as Aman commanded to the captains and governors in every province, from India even to Ethiopia, to a hundred and twenty-seven provinces; and to the rulers of the nations according to their several languages, in the name of king Artaxerxes. 13 And the message was sent by posts throughout the kingdom of Artaxerxes, to destroy utterly the race of the Jews on the first day of the twelfth month, which is Adar, and to plunder their goods.

And the following is the copy of the letter; The great king Artaxerxes writes thus to the rulers and inferior governors of a hundred and twenty-seven provinces, from India even to Ethiopia, who hold authority under *him*. Ruling over many nations and having obtained dominion over the whole world, I was minded (not elated by the confidence of power, but ever conducting *myself* with great moderation and gentleness) to make the lives of *my* subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to *its* utmost limits, and to restore the peace desired by all men. But when I had enquired of my counsellors how this should be brought to pass. Aman, who excels in soundness of judgment among us, and has been manifestly well inclined without wavering and with unshaken fidelity, and had obtained the second post in the kingdom, informed us that a certain ill-disposed people is mixed up with all the tribes throughout the world, opposed in their law to every *other* nation, and continually neglecting the commands of the king, so that the united government blamelessly administered by us is not quietly established. Having then conceived that this nation *alone of all others* is continually set in opposition to every man, introducing as a change a foreign code of laws, and injuriously plotting to accomplish the worst of evils against our interests, and against the happy establishment of the monarchy; we signified to you in the letter written by Aman, who is set over *the public* affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year; that the people aforesaid and now ill-disposed *to us* having been violently consigned to death in one day, may hereafter secure to us continually a well constituted and quiet *state of affairs*.

8) *LXX Esther Additions "C-D": Mordekhai's Prayer & Esther's Prayer*

So Mardocheaus went and did all that Esther commanded him. And he besought the Lord, making mention of all the works of the Lord; and he said, Lord God, king ruling over all, for all things are in thy power, and there is no one that shall oppose thee, in thy purpose to save Israel. - For thou hast made the heaven and the earth and every wonderful thing in the *world* under heaven. And thou art Lord of all, and there is no one who shall resist thee Lord. Thou knowest all things: thou knowest, Lord, that it is not in insolence, nor haughtiness, nor love of glory, that I have done this, to refuse obeisance to the haughty Aman. For I would gladly have kissed the soles of his feet for the safety of Israel. But I have done this, that I might not set the glory of man above the glory of God: and I will not worship anyone except thee, my Lord, and I will not do these things in haughtiness. And now, O Lord God, the King, the God of Abraam, spare thy people, for *our enemies* are looking upon us to *our* destruction, and they have desired to destroy thine ancient inheritance. Do not overlook thy peculiar people, whom thou hast redeemed for thyself out of the land of Egypt. Harken to my prayer, and be propitious to thine inheritance, and turn our mourning into gladness, that we may live and sing praise to thy name, O Lord; and do not utterly destroy the mouth of them that praise thee, O Lord.

And all Israel cried with *all* their might, for death *was* before their eyes. And queen Esther betook herself for refuge to the Lord, being taken *as it were* in the agony of death. And having taken off her glorious apparel, she put on garments of distress and mourning; and instead of grand perfumes she filled her head with ashes and dung, and she greatly brought down her body, and she filled every place of her glad adorning with the *torn* curls of her hair.

And she besought the Lord God of Israel, and said, O my Lord, thou alone art our king: help me *who am* destitute, and have no helper but thee, for my danger *is* near at hand. I have heard from my birth, in the tribe of my kindred that thou, Lord, tookest Israel out of all the nations, and our fathers out of all their kindred for a perpetual inheritance, and hast wrought for them all that thou hast said. And now we have sinned before thee, and thou hast delivered us into the hands of our enemies, because we honoured their gods: thou art righteous, O Lord. But now they have not been contented with the bitterness of our slavery, but have laid their hands on the hands of their idols, *in order* to abolish the decree of thy mouth, and utterly to destroy thine inheritances, and to stop the mouth of them that praise thee, and to extinguish the glory of thine house and thine alter, and to open the mouth of the Gentiles to *speak* the praises of vanities, and *in order* that a mortal king should be admired for ever.

O Lord, do not resign thy scepter to them that are not, and let them not laugh at our fall, but turn their counsel, against themselves, and make an example of him who has begun *to injure* us. Remember *us*, O Lord, manifest thyself in the time of our affliction, and encourage me, O King of gods, and ruler of all dominion. Put harmonious speech into my mouth before the lion and turn his heart to hate him that fights against us, to the utter destruction of him that consent with him. But deliver us by thine hand, and help me *who am* destitute, and have none but the, O Lord. Thou knowest all things, and knowest that I hate the glory of transgressors, and that I abhor the couch of the uncircumcised, and of every stranger. Thou knowest my necessity, for I abhor the symbol of my proud station, which is upon my head in the days of my splendour: I abhor it as a menstruous cloth, and I wear it not in the days of my tranquility. And thy handmaid has not eaten *at* the table of Aman, and I have not honoured the banquet of the king, neither have I drunk wine of libations. Neither has thy handmaid rejoiced since the day of my promotion until now, except in thee, O Lord God of Abraam. O god, who has power over all, hearken to the voice of the desperate, and deliver us from the hand of them that devise mischief; and deliver me from my fear.

9) LXX Esther Addition "E": The Text of Mordekhai's Edict

And let the copies be posted in conspicuous places throughout the kingdom and let all the Jews be ready against this day, to fight against their enemies.

And the following is the copy of the letter of the orders.

The great king Artaxerxes sends greetings to the rulers of provinces *in* a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests. Many who have been frequently honored by the most abundant kindness of their benefactors have conceived ambitious designs, and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. And they not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is good, they supposed that they shall escape the sin-hating vengeance of the ever-seeing God. And oftentimes *evil* exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irremediable calamities, many of those who had been appointed to offices of authority, who had been entrusted with the management of their friends' affairs; while *men*, by the false sophistry of an evil disposition, have deceived the simple candour of the ruling powers. And it is possible to see *this*, not so much from more ancient traditionary accounts, as it is immediately in your power *to see it* by examining what things have been wickedly perpetrated by the baseness of men unworthily holding power. And *it is right* to take heed with regard to the future, that we may maintain the government in undistributed peace for all men, adopting *needful* changes, and ever judging those cases which come under our notices, with truly equitable decision.

For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians, and differing widely from our mild course of government, having been hospitable entertained by us, obtained so large a share of our universal kindness, as to be called our father, and to continue the person next to the royal throne, revered of all; *he however*, overcome by the pride of *his station*, endeavored to deprive us of our dominion, and our life: having by various and subtle artifices demanded for destruction both Mardocheaus our deliverer and perpetual benefactor, and Esther the blameless consort of *our* kingdom, with their whole nation. For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians. But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws, and being the sons of the living God, the most high and mighty, who maintains the kingdom. to us as well as to our forefathers, in the most excellent order.

Ye will therefore do well in refusing to obey the letter sent by Aman the son of Amadathes, because he that has done these things, has been hanged with his whole family at the gates of Susa, Almighty God having swiftly returned to him a worthy recompence, *We enjoin you* then, having openly published a copy of this letter in every place, to give the Jews permission to use their own lawful customs, and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attack them in a time of affliction. For in the place of the destruction of the chosen race, Almighty God has granted them this *time of gladness*.

Do ye therefore also, among your *notable* feasts, keep a distinct day with all festivity, that both now and hereafter it may be a day of deliverance to us and who are well disposed toward the Persians, but to those that plotted against us a memorial of destruction. And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessible to men, but most hateful to wild beasts and birds forever.] **And let the copies be posted in conspicuous places throughout the kingdom and let all the Jews be ready against this day, to fight against their enemies. 14 So the horsemen went forth with haste to perform the king's commands; and the ordinance was also published in Susa.**

10) LXX Esther Addition "F": The Vision Interpreted

3 And Mardocheus was viceroy to king Artaxerxes, and was a great man in the kingdom, and honoured by the Jews, and passed his life beloved of all his nation.

And Mardocheus said, These things have been done of God. For I remember the dream which I had concerning these matters: for not one particular of them has failed. There was the little fountain which became a river, and there was light, and the sun and much water. The river is Esther, whom the king married, and made queen. And the two serpents are I and Aman. And the nations are those nations that combined to destroy the name of the Jews. But as for my nation, this is Israel, even they that cried to God and were delivered: for the Lord delivered his people. And the Lord rescued us out of all these calamities; and God wrought such signs and great wonders as have not been done among the nations. Therefore did he ordain two lots. One for the people of God, and one for all the other nations. And these two lots came for an appointed season, and for a day of judgment, before God, and for all the nations. And God remembered his people and vindicated his inheritance. And they shall observe these days in the month Adar, on the fourteenth and on the fifteenth day of the month, with an assembly, and joy and gladness before God, throughout the generations forever among his people Israel.

In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

And now for something really surprising...

(11) אסתר רבה ח'

(ז) ותאמר אסתר להשיב אל מרדכי אמרה לו לך פנוס את כל היהודים הנמצאים בשושן וצומו עלי ואל תאכלו ואל תשתו שלשת ימים, אלו הן י"ג וי"ד וט"ו בניסן. שלח לה והרי בהם יום ראשון של פסח, אמרה לו זקן שבִּישְׂרָאֵל, למה הוא פסח. מיד שמע מרדכי והודה לדבריה, הֲדָא הוּא דְכְּתִיב: וַיַּעֲבֹר מְרַדְכִי וַיַּעֲשֶׂה כְּכֹל אֲשֶׁר צִוְתָהּ עָלָיו אֶסְתֵּר. תמן אמרין שהעביר יום טוב של פסח בתענית. ועל אותה צרה ויתפלל מרדכי אל ה' ויאמר גלוי וידוע לפני כסא כבודך אֲדוֹן הָעוֹלָמִים כִּי לֹא מַגְבִּהוֹת לֵב וּמְרוֹם עֵינַי עָשִׂיתִי אֲשֶׁר לֹא הִשְׁתַּחֲוִיתִי לְהֵמוֹן, כִּי אִם מִיִּרְאֵתְךָ פְעַלְתִּי זֹאת, לְבַלְתִּי הִשְׁתַּחֲוֹת לוֹ, כִּי יִרְאֵתִי מִפְּנֵיךָ לְבַלְתִּי תֵת כְּבוֹדְךָ לְבִשָׂר וְדָם, וְלֹא רְצִיתִי לְהִשְׁתַּחֲוֹת לְזוֹלָתְךָ, כִּי מִי אֲנִי אֲשֶׁר לֹא אֶשְׁתַּחֲוֶה לְהֵמוֹן עַל תְּשׁוּעַת עַמְּךָ יִשְׂרָאֵל, כִּי לֹחֵף הֵייתִי מִנְעַל רַגְלִי. וְעַתָּה אֱלֹהֵינוּ הַצִּילְנוּ נָא מִיָּדוֹ, וַיִּפֹּל בְּשַׁחַת אֲשֶׁר כָּרָה וַיִּלְכַּד בְּרֶשֶׁת אֲשֶׁר טָמַן לְרַגְלֵי חֲסִידֶיךָ, וַיִּדַע הַמְּרַגְזִי הַזֶּה כִּי לֹא שִׁכַּחַתְּ הַהִבְטָחָה שֶׁהִבְטַחְתָּנוּ: וְאַף גַּם זֹאת בְּהִיּוֹתְךָ בְּאֶרֶץ אֲבִיהֶם לֹא מֵאֲסִתִּים וְלֹא גַעְלָתִים לְכַתֵּם לְהַפִּיר בְּרִיתִי אִתְּם כִּי אֲנִי ה' אֱלֹהֵיכֶם. מה עשה מרדכי, קבץ את התינוקות וענה אותם מלחם ומים, והלבישן שק והושיבם באפר, והיו צועקים ובוכין ועוסקין בתורה. ובעת ההיא היתה אסתר נפחדת מאד מפני הרעה אשר צמחה בישראל, ותפשט בגדי מלכותה ואת תפארתה, ותלבש שק, ותפרע שער ראשה ותמלא אותו עפר ואפר, ותענה נפשה בצום, ותפל על פניה לפני ה' ותתפלל, ותאמר, ה' אלהי ישראל אשר משלת מימי קדם, ובראת את העולם, עזר נא אמתך אשר נשארתי תומה בלי אב ואם, ומשולה לעניה שואלת מבית לבית, כן אנכי שואלת רחמך מחלון לחלון בבית אחשוורוש, ועתה ה' הצליחה נא לאמתך העניה הזאת והצילה את צאן מרעיתך מן האויבים האלו אשר קמו עלינו, כי אין לך מעצר להושיע ברב או במעט. ואתה אבי יתומים עמד נא לימין היתומה הזאת אשר בחסדך בטחה, ותנה אותי לרחמים לפני האיש הזה כי יראתיו, והשפילהו לפני כי אתה משפיל גאים.

(12) אסתר רבה ח'ה'

דָּבַר אַחַר, אֲשֶׁר קָרְהוּ בְּחִלּוֹם, מִלְמַד שֶׁהַזְכִּיר לָהּ אֶת הַחִלּוֹם אֲשֶׁר חָלַם כְּעִנְיָן זֶה, בְּשָׁנָה הַשְּׁנִיית לְמֶלֶךְ אַחְשֵׁרוּשׁ, וַיֵּרָא וְהִנֵּה רַעַשׁ גָּדוֹל וְחֶזֶק וּבְהִלָּה עַל הָאָרֶץ וּפְחַד וְרֵעַד לְכָל יוֹשְׁבֵיהָ, וְהִנֵּה שְׁנֵי תַנְיִינִים גְּדוֹלִים וַיִּרְעוּ זֶה לְקִרְאֵת זֶה וַיַּעֲרְכוּ מִלְחָמָה, וַיִּנּוֹסוּ לְקוֹלָם כָּל גּוֹיֵי הָאָרֶץ. וְהִנֵּה בִּינְיָהֶם גּוֹי אֶחָד קָטָן וַיִּקְוִמוּ כָּל הַגּוֹיִם עַל הַגּוֹי הַקָּטָן לְאַבֵּד זָכְרוּ מֵעַל הָאָרֶץ, וַיְהִי הַיּוֹם הַהוּא חֶשֶׁךְ לְכָל הָעוֹלָם, וַיֵּצֵר לְגוֹי הַקָּטָן מְאֹד וַיִּזְעַקוּ אֵל ה'. וְהַתַּנְיִינִים נִלְחָמִים בְּאַכְזָרִיּוֹת חֲמָה וְאִין מִפְרִיד בִּינְיָהֶם, וַיֵּרָא מְרַדְּכִי וְהִנֵּה מַעֲיֵן מִיָּם אֶחָד קָטָן עֶבֶר בֵּין שְׁנֵי הַתַּנְיִינִים הָאֵלֶּה וַיִּפְרִיד בִּינְיָהֶם מִן הַמִּלְחָמָה אֲשֶׁר הָיוּ נִלְחָמִים, וְהַמַּעֲיֵן גָּבַר [נגר] וַיְהִי לְנַחַל שׁוֹטָף כְּשֵׁטָף יָם הַגְּדוֹל וְהוֹלֵךְ וְשׁוֹטָף בְּכָל הָאָרֶץ, וַיֵּרָא וְהִנֵּה זְרַחָה הַשְּׂמֶשׁ לְכָל הָאָרֶץ וַיֵּאֹר הָעוֹלָם, וַיִּתְרוֹמַם הַגּוֹי הַקָּטָן וְהַגְּבוּהִים הִשְׁפָּלוּ, וַיְהִי שְׁלוֹם וְאַמֶּת בְּכָל הָאָרֶץ. וַיְהִי מֵהַיּוֹם הַהוּא וּמַעֲלָה וַיִּנָּצַר מְרַדְּכִי אֶת הַחִלּוֹם אֲשֶׁר חָלַם, וּבָעֵת אֲשֶׁר הֵצִר לוֹ הֵמֵן אָמַר לְאַסְתֵּר עַל יְדֵי שְׁלוּחָהּ, הִנֵּה הַחִלּוֹם אֲשֶׁר סִפְרָתִי לָךְ בִּימֵי נְעוּרֶיךָ, וְעַתָּה קוּמִי וּבִקְשִׁי רַחֲמִים מֵאֵת הַקִּדּוּשׁ בְּרוּךְ הוּא וּבּוֹאֵי לְפָנַי הַמֶּלֶךְ וְהַתַּחֲנִנִי עַל עַמְּךָ וְעַל מוֹלְדָתְךָ.