

# MI KHAMOCHA, VE'EN KAMOCHA

A poem by Rabbi Yehudah HaLevi,  
read on the Shabbat before Purim

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## PURÉEM, OR THE FEAST OF LOTS

On the Sabbath preceding Puréem, known as "Shabbát Zachór," after the words "O Lord, who is like unto thee?" p. 100, say the following poem, by Rabbi Yehudah Halevi, the last line of each quatrain being a Biblical quotation ending in the word "him".

Who is like unto thee, O God, or what can be compared unto thee?—surely, nought is like thee, nor can aught be compared to thee.

### I

Alphabetical acrostic

Lord, let not thy tender mercies cease, may thy faithfulness be a fortress and defence; for thou hast ever been a support to the poor, a refuge to the needy when in trouble. In times of old, in the happy days of my youth, the spirit of the Lord spoke to me; and though I have now been banished through my sins, yet is he still my beloved, and I am still his. The favours he has ever since bestowed on me are known to every thoughtful mind: therefore, though misfortune should be impending, I still say, "Happy are they who trust in him." Every prophetic vision assures me, I shall yet conquer my adversaries, and shall again proudly raise my banner. Then will I exclaim, "Behold! this is my God in whom I trust." This day will I unfold mysteries and relate events pre-ordained of old; by which he who knoweth all secrets was glorified, even my God, who formed me from the womb to serve him. Now it came to pass in the days of Ahasuerus, who was a king exalted above princes and rulers, as the fir among trees, and whom God had granted peace, that in the third year of his reign he invited all his subjects to shew them his power and wealth; his pavements were inlaid with precious stones, and his floors were formed of gold. He gave presents to all the inhabitants of Shushan and entertained his guests as at a wedding banquet in the court and garden of the palace he had chosen for his residence. He decreed that each guest should be entertained according to his own pleasure; so that no one should be pressed to drink more wine than he chose; and that every one should be served according to his want

# מי כמוך ואין כמוך

פזמון לשבת זכור



## פורים

שבטת שלפני פורים • שהוא שבת זכור • כשמגיע ליי מי כמוך דף ק' קודם  
שיאמר מציל עני • יאמר

מי כמוך • ואין כמוך • מי דומה לך • ואין דומה לך:

על סדר אלפא ביתא

אָדוֹן • חֲסֵדְךָ בֵּל יַחְדָּל • אֲמַתְךָ מִבְּצָר עֵז וּמַגְדָּל • הִיְתָה מַעֲוֹ  
לְדָל • מַעֲוֹ לְאֲבִיוֹן בְּצָר לוֹ: בְּיַמֵּי חֲרָפֵי מַקְרָמוֹנֵי • בִּי  
דָּבָר רַיָּח יי • וְהַיּוֹם אִם גִּרְשׁוֹנֵי עֹנֵי • הוֹדִי לִי וְאֲנִי לוֹ: גַּמְלָנִי  
מֵאֵז טוֹבוֹת • גְּלוּיּוֹת יְדוּעוֹת לְלִבְבוֹת • גַּם אִם יִהְיוּ הַצְּרוֹת  
קְרוֹבוֹת • אֲשֶׁרֵי בְּלִחוּבֵי לוֹ: דְּמִי מִתְקוּמַמִּי אֲנִי • דַּגְלֵי אָרִים  
בְּדָבָר בְּלִחוּנֵה • הִנֵּה אֱלֹהֵינוּ זֶה • קִיְנוּ לוֹ: הַיּוֹם אֲבִיעָה  
חִידוֹת • הִיוּ מִנֵּי קָדָם עֲתִידוֹת • נִפְלְאָ בָּם הַמַּבְּיֵן צְפוּנֵי סוּדוֹת •  
יִזְעָרֵי מַבְּטָן לְעֵבֶד לוֹ: וְהִי בְיַמֵּי אַחַשְׁוֵרֶשׁ • מֶלֶךְ הַיּוֹקֵם עַל  
בְּבֹרֶשׁ • נִשְׂאָ וְרָם עַל בְּלִקְצִין וְרֹאשׁ • וְיִי הַגֵּיָה לוֹ: זִמְן  
בִּשְׁנַת שָׁלֹשׁ לְמַלְכוּתוֹ • לְהִרְאוֹת לְכָל־עַבְדָּיו תְּכַבְּדוּ • וְאֲבָנֵי גֹר  
מִתְנוֹקְסוֹת עַל אֲדָמָתוֹ • וְעִפְרוֹת זֶהב לוֹ: חֶלֶק לְכָל־בְּנֵי שׁוֹשֵׁן  
נָתַן • וְהַקְדִּישׁ קְרוֹאֵיו בְּהִתֵּן • בְּחֻצֵר גֵּנֶת בֵּיתֵן • אוֹהֵה לְמוֹשֵׁב לוֹ:  
מִעַם עֲשׂוֹת רְצוֹן כָּל־אִישׁ וְיִצְרוּ • וְאִין אֲנִים לְאִישׁ יי עֲבָרוּ •  
וְלָתַת לְכָל־שׂוֹאֵל דֵּי מַחְסָרוֹ • אֲשֶׁר יַחְסֵר לוֹ: יַחַד אֶפְפוּ  
כָּל־הַנְּדָרְשִׁים • גַּם וְשֵׁתֵי הַמַּלְכָּה עֲשֵׂתָה מִשְׁתַּתָּה נְשִׁים • וּמִשְׁתַּתָּה

and desire. The guests were all assembled, and queen Vashti had also made a feast for the women; and the women's feast, as well as that of the men, lasted seven days. The king's heart being elated with wine, he commanded the beautiful Vashti to be brought into his presence: but she, with arrogant pride, refused to appear. He asked the advice of those who by office were seated near him; when Memuchan proffered his counsel (the same is Haman, who was always prone to mischief, and whose heart was filled with iniquity). His counsel was decreed as law; but it eventually proved for my people a treasured up remedy: for had it not been for this first mandate, not a remnant of them would have been left. His advice was to publish an edict to his many subjects, commanding them to bring every beautiful virgin found amongst them before him, that he might quickly espouse her who should prove most pleasing in his sight. It was then that a branch of Jair shone forth with resplendent brightness; who rejoiced as a strong man to run a race: and thus did the blossoms of the remedy bloom before the wound was caused, for the Lord had reserved that pious man for that end. Mordecai then educated his uncle's daughter, named Hadassah (the same is Esther), a maiden fair and bright as the sun, whom he had adopted as his own daughter, after the death of her parents. Esther's grace at once captivated the monarch's favour; and her charms increased when she was taken to the king's palace sparkling like diamonds. Then Mordecai said to her, Go thither in peace and reverence him, for he is thy lord. Esther was adorned with righteousness throughout her reign; but she concealed her people and kindred. The king loved her, and exalted her dignity; for from the Lord was this to be. Mordecai, by his vigilance, discovered a conspiracy formed against the king by the chamberlains appointed to guard him, who said, "Let us deal wisely in this matter." Esther tenderly whispered this intelligence to the king, in Mordecai's name and his information was registered in the chronicles of the kingdom. Enquiry was made and they were caught, as the roebuck and the hart are ensnared in the mountains when they seek their food. They both were hanged on a gibbet; for Mordecai understood the language in which they consulted, when they proposed to mix for the king a deadly draught: "With this," said they, "if we can persuade him to take it, we may easily overcome him." An account of this salvation was preserved for the latest generation, and was recorded in the book of chronicles; that Mordecai might receive from the king his well-merited reward; for every man's actions are to be requited.

## II

Acrostic on the name of Judah Halevi

After all these things, king Ahasuerus did promote Haman and advance him above all the princes; exalting him as a mountain of strength. But Mordecai refused to bow down to the wicked Haman, who was a descendant of Amalek, a race perverse from the womb: and this Haman did even surpass his ancestors in wickedness, so

הנשים באנשים. שבעת ימים יספרו-לו: כטוב לב המלך ביין.  
אמר להביא לפניו את-יפת העין. ותמאן בדברו לאמר אין.  
העזה פניה ותאמר לו: לקרובים אליו היושבים עלי בן. שאל  
וייעצהו ממוכן. הוא המן לפרענות מוכן. לבו יקבץ-און לו:  
מועצותיו בדת נתנות. היו לעמי רפואות צפונות. כי לולי  
אגרות ראשונות. גם בליטה לא היתה לו: נועץ לקרוא לכל-  
המוניו. להביא כל-יפת תאר לפניו. והנערה אשר תיטב בעיניו.  
מהר ימתנה לו: סנמן ליאר האיר ונרח. ישיש בגבור לרוין  
ארח. טרם מכה ציץ רפואה פרח. פי-הפלה יי הסיד לו:  
עמו נאמנה הדסה תמה. היא אסתר בת-דודו ברה בחמה.  
ובמות אביה ואמה. לקחה מרדכי לו: פגעה חן ומלך והלום.  
ותלקח אסתר אל-בית המלך גזרת יהלום. ומרדכי צנהלה  
לכי לשלום. כי הוא אדניך והשתחוו-לו: צדק לבשה  
בממלכתה. לא הגדה אסתר עמה ומולדתה. והמלך אהבה  
ורב תפארתה. כי מין היתה לו: קשב-רב קשב צרור המור.  
מפריסי המלך הקבועים לשמור. והנם היושבים על המלך  
לאמר. הבה נתחכמה לו: רחשה אסתר למלך באמרי שפר.  
בשם מרדכי ונכתב בספר. בקיש ונמצא לפני צבי עפר. כי-  
בול הרים ישאו-לו: שניהם נתלו על העין. כי שמע מרדכי  
לשונם בהועין. נשקה למלך סם המות רועין. אולי יפתה ונבלה  
לו: תשועה זאת צפונה לדור אחרון. נכתבה על ספר הזכרון.  
להיות לו מן המלך תגמול ויתרון. כי פעל אדם ישלם-לו:

אני יהודה הלוי הקטן ב' רבי שמואל הלוי בראשי החרוזים

אחרי כל-אלה הדברים. אחשורוש את-המן הרים. וינשאהו  
מעל כל-השרים. ותועפות הרים לו: נמנע מרדכי מסגוד  
לרשע. נין עמלק אשר מבטן פשע. וזה הוסיף על הטאתו פשע.

that the Lord would not pardon him. On a day that all the king's servants had bowed down to him, while Mordecai walked upright in conscious innocence, he took occasion from thence to contend with a people poor and depressed, and to seek an unjust quarrel with them. He devised things to perplex him as with thorns in his side; but he scorned, in the arrogance of his pride, to exert his power against Mordecai alone; yet by that very scorn Haman was finally destroyed. Possessing numberless treasures, he thought in his mind this time of destruction would afford him joy; and he therefore devised measures to obtain possessions which were not his due. He cast lots to find a time propitious for his purpose, and it fixed on the month Adár, being that in which Moses died; but he knew not that in that same month the great lawgiver was born. (O may the pangs of a woman in travail overtake him!) His purposes being those of a bear lying in wait, he asked permission of his lord, who was equally hostile to the nation, that he might devour them, with the ferocity of a lion, and said, "Behold, O king, a people lives scattered throughout thy kingdom, whose customs are strange, who disregard thy laws; they sow the wind and shall reap the whirlwind; he shall have no standing left. I have prepared silver to be sent into thy treasury, to purchase the entire destruction of this abhorred nation, whose knees will not bow down unto Baal and whose lips will not kiss him. Ten thousand talents of silver shall be sent to increase the king's treasures, if I may exterminate the whole of that nation. The blow shall be struck at once and shall not need to be repeated." The king said to him, "Keep thy wealth, and this my ring I will place on thy right hand, that thou mayest execute thy pleasure on this people, whose end is approaching and whom none shall aid." He went out and assembled the king's secretaries, who wrote what he dictated; and messengers with despatches were sent to every province. His orders were that the whole vineyard of Israel should be pruned in one day, namely on the thirteenth of Adár, and this edict would not be revoked. Then Mordecai rent his clothes and cried bitterly unto God, for the captivity of Ariel<sup>1</sup>; saying, "Shall Israel remain childless? shall he have no heirs?—The remnant of our multitude will certainly be destroyed: but who could have doomed the numbers of Jacob for a spoil, and Israel to plunderers, except the Lord, against whom we have sinned?" Esther's maidens told her of this matter, saying, "Lo! we heard dismal cries like those of the owls in the wilderness, and saw Mordecai passing by, clothed in sackcloth, but we knew not what ailed him." She then sent garments to clothe him, but he refused them in the bitterness of his soul; she also sent Hathach to search and enquire, that she might know what

<sup>1</sup> Jerusalem.

לא־יאבֶה ייִ קָלַח לוֹ: יוֹם פָּרְעוֹ לוֹ כְּל־עֲבָדֵי הַמֶּלֶךְ • וּמִרְדֵּי  
בְתַמּוֹ הוֹלֵךְ • בִּקְשׁ לַחֲרֹהֵר רִיב עַל עַם דָּל וְהִלֵּךְ • עוֹבֵר מִתַּעֲבֹר  
עַל־רִיב לֹא־לוֹ: יַעֲזֵן תַּחֲבוּלוֹת בְּעַבְיִים בְּצָרוֹ • וַיְכּוּ בְּעֵינָיו בְּנֶאֱמָן  
חֲמָדוֹ • לְשַׁלַּח יָד בְּמִרְדֵּי לְבָדוֹ • בּוֹ לְדַבֵּר יַחֲבֵל לוֹ: הִרְבֵּה  
כֶּסֶף וְזָהָב לְבַלְי־חֶק • וַיֹּאמֶר בְּלַבּוֹ זֶה עַת לְשַׁחֹק • וַיֵּבֵא עֲצוֹת  
מִרְהוֹק • לְרִשֵׁת מִשְׁכָּנוֹת לֹא־לוֹ: וַיִּפֹּל פּוֹר וַיְרֹד בְּגוֹרֵל הַדָּה •  
וַיֵּרָא כִי בְּאֶדְרֵם מֵת אָבִי הַתְּעוּדָה • וְלֹא זָכַר כִּי הִיא עַת הַלְּדָה •  
הַבְּלִי יוֹלְדָה יֵבֵא לוֹ: דָּב אֲרָב יַעֲצָהוּ רַעֲיוֹנָיו • וַיִּשְׁאַל שְׂאֵלָה  
מְאֻדוֹנִי • וְגַם הוּא שְׂנֵי אֲרִיּוֹת שְׂנֵי • וּמִתְלַעְצוֹת לְבִיא לוֹ: הֵן  
עִם אַחֹר נָזְרוֹ • דְּתִיבָם שׁוֹנוֹת וְדָתָךְ כֹּל יִנְצְרוֹ • רוּחַ יִזְרְעוּ  
וּסוּפְתָה יִקְצְרוֹ • קָמָה אֵין לוֹ: הַכִּינּוֹתִי כֶּסֶף לְגַנְגִידָה יַעֲלֵ • לֹא־בַד  
זֶה הַגּוֹי הַנִּנְעָל • כְּל־הַפְּרָכִים אֲשֶׁר לֹא כָרְעוּ לְבַעַל • וְכ־הִנֵּה אֲשֶׁר  
לֹא־נִשְׁקָ לוֹ: לְהִבִּיא אֵל גְּנֵי הַמֶּלֶךְ אֶסֶף • עֲשֵׂרֶת אֲלָפִים כֶּכְרֵי  
כֶּסֶף • וְנִפְשׁ אֶפֶה לְכ־בֵּית יוֹסֵף • פָּעַם אַחַת וְלֹא אֲשַׁנֶּה לוֹ:  
וַיֹּאכֶר לוֹ הַמֶּלֶךְ יְהִי לְךָ קִנְיָנִיךָ • וְזֹאת טַבַּעְתִּי עַל יָד יְמִינֶךָ • וְהָעַם  
לְעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיךָ • וְכֹא עֲד־קִצּוֹ וְאֵין עוֹזֵר לוֹ: יֵצֵא וּסוּפְרֵי  
הַמֶּלֶךְ נִקְרְאוּ • וַיִּתְּבוּ כֹּל אֲשֶׁר־הוֹרְרוּ • וּבְכ־ל־עַם וְעַם רָצִים  
יֵצְאוּ • שְׂרֵי הַרְקָב אֲשֶׁר־לוֹ: הִנֵּה דָבְרוּ נְהוּן לֹא־מֵר • כָּרָם חֲמָד  
כִּיּוֹם אֶחָד לְזִמּוֹר • בְּשִׁלְשָׁה עֶשֶׂר בְּאֶדְרֵם הַחֹל וְנִמְר • לֹא־אֹסִיף  
עוֹד עֲבוֹד לוֹ: קָרַע מִרְדֵּי בְּגָדָיו לִפְנֵי אֵל • וַיַּעֲזֵק מֵר עַל גּוֹלַת  
אֲרִיאֵל • הַבְּנִים אֵין לְיִשְׂרָאֵל • אִם־יִוֹרֵשׁ אֵין לוֹ: מֵרָף מֵרָף שְׂאֵר  
הַמוֹנִי • מִי נָתַן לְמִשְׁפָּה יַעֲקֹב לְמוֹנֵי • וַיִּשְׂרָאֵל לְבוֹזוּיִם הֲלֹא ייִ •  
זוֹ חֲטָאנוּ לוֹ: גַּעֲרוֹת אֶסְתֵּר הַיְּהוּדִיָּה דָבַר • יַמְעַנֵּי צַעֲקָה כִּי־עֵנִים  
בְּמִדְבָר • וּמִרְדֵּי בְּלִבוֹשׁ שֶׁק עֵבֵר • לֹא יִדְעֵנוּ מֵה־הִיָּה לוֹ:  
בְּגָדִים שְׁלָחָה לְהַלְבִּישׁוֹ • וְלֹא קָבַל מִמִּירוֹת נִפְשׁוֹ • וְתַשְׁלַח



had been done to him. Mordecai then informed Hathach of all that had happened and mentioned the sum of money to be given by Haman to the king; he sent Esther a copy of the edict and ordered her to go and make supplication to the king. She returned in answer, "Know, whoever approaches uncalled must expect certain death, unless the king should stretch forth his golden sceptre when the person draws near to do him homage." When the honoured Mordecai heard the words of Hadassah, he exclaimed, "Alas! is there then no refuge? I must suffer the anger of the Lord, for I have sinned against him." He sent to her, saying, "Do not imagine, O Esther, that thou shalt escape more than my people, by the protection of the king's palace; for thou wilt perish, but my people may, perhaps, find redemption after they have been sold. By some other means I am confident God will yet send us his messengers of peace; for he who maketh peace in his high heavens, will never suffer his mercies to cease; and therefore do I trust in him." Esther answered, "Go, gather all those who hope for redemption, and fast for me three days and three nights; let them seek mercy from the most high and tremendous God and unceasingly implore him. The Lord hears all those who seek him with a sincere heart; and his mercy is moved unto the people when they call on him; for he hath said, 'At all times I will surely remember him, for his sufferings have excited my compassion.'" On the third day she went arrayed in her royal robes, and appeared exceedingly lovely in the sight of the king; so that he thought little of everything over which he reigned and which he possessed. He said, "Most beautiful of women, lovely flower, what is thy request? everything awaits thy commands."—She answered, "May it please the king, to come with Haman to the banquet I have prepared for him." On the morrow she invited them again to a private carouse; and Haman went forth joyous and exulting that he was ranked with kings and with princes was he sporting. He assembled his friends, and Zeresh, his wife; and told them his glory and exaltation, whilst an evil decree hung over him; for woe be to him that increases his store by that which is not his own. They advised him to construct a gibbet, fifty cubits high, to hang thereon that very holy man; and that it might be well constructed to his mind, he sought for an able artificer.

## III

## Alphabetical acrostic

Meanwhile, God, who ever protects his flock, caused the king's sleep to be disturbed, till, towards morning, he had the book of chronicles searched; by such hidden means doth the Lord make known who are his own. For when the king found therein the case of Mordecai recorded, he enquired what honour and dignity had been

להתדך להקרו ולדרשו • לדעה מהיעשה לו : רוחו הוציא להתדך  
וחנה • ופרשת הכסף לפניו שנה • והפתשגן שלח ועל אסתר  
צוה • לבוא אל-המלך להתחנן-לו : בתשובתה אמרה להשיבו •  
דע כי בן-מנות אשר לא יקרא ויבא • לבר מאשר יושיט-לו המלך  
את-שרביט זהבו • בקרב-איש להשתחות לו : יקיר בשמעו דברי  
הדפה • זעק אהה כי אין מנוקה • ועף יי אשא • כי הטאתי לו :  
שלח לה לאמר אל תדמי • להמלט בית-המלך מכל-לאמי • כי  
את תאבדי ואולי עמי • אחרי נמפר גאלה תהיה-לו : ממקום  
אחר ישלח שלומיו • עשה שלום במרומו • כי לא-כלו רחמיו •  
על-כן אוחיל לו : ותענהו לך בנוס בל-חוכי פדיום • וצומו עלי  
שלושת ימים לילה ויום • ורחמים בקעו מאל נורא ואיום • ואל  
תתנו דמי לו : אל נדרש בכל-לב ידרשנו • כי נכמרו רחמיו לעם  
יקראנו • ויאמר עוד זכור אוננו • על-כן המו מעי לו : לבשה חן  
ביום השלישי ותלך • ותיקר עד מאד בעיני המלך • ויבו בכל-  
אשר הוא מולך • ועל כל-אשר יש-לו : הופה בגשים נטע געמן •  
מה-שאלתך כי הפל מזמן • ותאמר יבוא המלך והמן • אל-  
המשתה אשר עשית-לו : למחר קראתם לסוד נכמם • ויצא המן  
ביום ההוא שקח ונגעלם • והוא בכלבים יתקלם • ורזנים משחק  
לו : ויבא אהבו וורש אשתו • ויספר להם כבודו וממשלתו •  
וגזרה עמדת לעמתו • הוי המרבה לא-לו : יעצוהו עשות עין גבה  
חמשים • לתלות עליו קדש קדשים • ולהבינו בהפצו מכל-  
חרשים • הרש חכם יבקש-לו :

על סדר אלפא ביתא

אלהים • עדר צאנו בקר • ותדר שנת המלך עד יהי חוקר •  
בספר הזכרונות והיה בקר • וידע יי את-אשר-לו : גמצאו  
דבר מרדכי מפרש • מהיעשה יקר וגדולה דרש • ויאמרו כי

conferred on him? to which his servants answered that it was not known that anything had been done for him. When Haman was consulted by the king as to what should be done to the man whom the king delighted to honour, he entangled himself by his own words; for a fool's mouth is often the instrument of his own destruction. He advised to array him in royal apparel, and that one of the princes should go before him. (For the wild imaginations in which Haman indulged made him err in darkness and obscured the light of his reason.) The king replied, "Thou hast well said. Now go and do, thyself, all thou hast mentioned unto Mordecai the Jew; according to the judgment thou hast pronounced, thus shalt thou act towards him." Mordecai returned to his charge, while Haman hastened to his house where Zeresh, his wife, and all his friends were assembled to mourn with him. The wisest among them told him that if Mordecai, before whom he had already been humbled, was one of the progeny of Israel, he would be unable to prevail against him. While they were yet speaking to him, the king's chamberlains came to hasten him away to the feast; but little did he foresee that his evil day was now come and that the Lord had derided him. Before the banquet was ended the king said to his beautiful queen, "What is thy request? for everything is as nothing for thee;" then she wept, and addressed him thus, "Then let my life be granted me at my petition, and my people, O my lord and king, at my request; for we are sold to the adversary, who is a stranger to my covenant; and thou hast granted his heart's desire on us. O what delight can I enjoy in such an affliction, when the instruments of destruction are already directed against our lives? A lion roars in the forest, and will he not devour his prey?" "To which of all my people," said the king, "to which of all my creditors have I sold you?" She quickly answered, "It is that wicked Haman who hath thus attempted to revenge himself on a righteous nation." But woe to the wicked, evil shall befall him, the work of his hands shall be requited him. The king, inflamed with wrath, went into his garden, and at his return saw Haman prostrated on the queen's seat; for Heaven revealed his iniquity, and the earth rose up against him. One of the chamberlains then disclosed his crime, saying, "Behold he hath erected a gibbet in his house to hang Mordecai;" then the king commanded that he should immediately be hanged on that very gibbet. Esther rose again to intercede for her people that the cruel decree might be revoked; for God had compassion with his nation, and had healed their dreadful wound. Edicts were forthwith drawn and expedited to the provinces, empowering the Jews to avenge themselves on those who should attack them. Thus the dread of Mordecai fell upon the rebels, and he had peace. Mordecai was then appointed over a people "not widowed<sup>1</sup>," to be

<sup>1</sup> i.e. A people not abandoned by God. Compare Jer. li. 5.

לא פָּרַשׁ. מִהֲיַעֲשֶׂה לוֹ: גִּלְהָ אֲנִי הַמֶּן בְּדַבְּרוֹ. מִהֲלַעֲשׂוֹת  
 בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ. וַיַּעַן וַיִּנְקַשׁ בְּמֵאמְרוֹ. פִּי-כֶסֶל  
 מִחֶמְתָּה-לוֹ: דַּבֵּר לַעֲדוּתוֹ בְּעַדֵי מַלְכִים. וּלְלַכֵּת לִפְנֵי אֶחָד  
 מִהַנְּסִיכִים. וְלָבוּ בְּמַחְשָׁבֵי הוֹלֵךְ חֲשָׁכִים. וְאִין נָגַה לוֹ: הַשִּׁיבוּ  
 הַמֶּלֶךְ בֶּן דַּבְּרָתָה. עֲשֵׂה לְמַרְדֵּכִי הַיְהוּדִי כָּכָל אֲשֶׁר אִמְרָתָה. בֶּן  
 מִשְׁפָּטִיךָ אִתָּה חֲרָצָתָה. כַּמִּשְׁפָּט הַזֶּה יַעֲשֶׂה לוֹ: וַיֵּשֶׁב מַרְדֵּכִי  
 אֶל מִשְׁמַרְתּוֹ. וְהַמֶּן נִדְחַף אֶל-בֵּיתוֹ. וַיַּעֲדוּ אֶהֱבִיּוּ וְנָרַשׁ אִשְׁתּוֹ.  
 לְבוֹא לְנוֹדֵל-לוֹ: זָרַע יִשְׂרָאֵל זָכְרוּ נְבוּגִיּוֹ. אִם יֵשׁ מַרְדֵּכִי אֶחָד  
 מִבְּנָיו. אֲשֶׁר הַחֲלוֹת לְנַפְל לִפְנָיו. לֹא-תוֹכַל לוֹ: חֲכִמָיו עוֹדֵם  
 מְדַבְּרִים עִמּוֹ. וְסָרִיסֵי הַמֶּלֶךְ הִבְהִילוּהוּ לְחִקְמוֹ. וְלֹא רָאָה פִי-  
 יְבֵא יוֹמוֹ: יִישַׁחֲקֵה-לוֹ: טָרַם כְּלוֹת מִשְׁתַּה הַיּוֹן. אָמַר הַמֶּלֶךְ אֶל  
 יַפֶּת הָעֵינַן. שְׂאֵלִי פִי הַכֹּל לְנִגְדֶךָ כִּי אֵינִי. וְתַבְּרָךְ וְתַתְּחַנְּנֵה-לוֹ: יִנְתָּךְ  
 לִי נַפְשִׁי בִשְׂאֵלָתִי. וְעַמִּי אֲדַנִּי הַמֶּלֶךְ בְּבִקְשָׁתִי. כִּי נִמְכַרְנוּ לְצוֹרֵר  
 וְלֹא מִבְּרִיתִי. תַּאֲוֹת לָבוּ נִתְּתָה לוֹ: כִּי מִהֲחַפְצֵי אֶחָד זֶה הַצֵּעֵר.  
 וְכָלִי הִקְרַב שֵׁת שְׁתוֹ הַשֹּׁעֵר. הַיִּשְׂאֵג אֲרִיָּה בַיַּעַר. וְטָרַף אֵין לוֹ:  
 לָהּ אָמַר מִי הוּא זֶה מְכַלֵּאֲנִשִּׁי. וְאֵי-זֶה הוּא מְכַלֵּמֵנִרְשִׁי. אוֹ מִי  
 מְנַוֵּשִׁי. אֲשֶׁר מִבְּרִיתִי אֲחַבְּכֶם לוֹ: מִהֲרָה לַעֲנֹתוֹ הַמֶּן זֶה הָרַע.  
 אֲשֶׁר פָּרַעוֹת בְּנֵי צַדִּיק פָּרַע. אוֹי לְרָשָׁע רַע. כִּי גָמוּל יִדְּוֹ יַעֲשֶׂה-  
 לוֹ: נִמְלֵא חֶמְה וְקָם אֶל גְּנוֹ. וּבִשְׁבוֹ רָאֵהוּ נִפְל עַל כְּנֹו. יַגְלוּ  
 שְׂמִים עֹנֹו. וְאַרְצָן מִתְּקוּמָה לוֹ: סָרִיס אֶחָד גִּלְהָ חֲטָאוֹתוֹ. הֵן  
 עֵין עֲשֵׂה לְמַרְדֵּכִי בְּבֵיתוֹ. וַיֵּצֵא הַמֶּלֶךְ לְתַלּוֹתוֹ. עַל-הָעֵין אֲשֶׁר-הִכִּין  
 לוֹ: עֲמָדָה אֶסְתֵּר לְבִקְשׁ עַל עַמָּה. לְהַשִּׁיב סִפְרֵי הָאֵף וְהַחֲמָה.  
 כִּי נַחֵם יִי עַל מִכָּה עֲצוּמָה. וַיֵּשֶׁב וְרָפָא לוֹ: פִּתְשִׁגֵן הַכְּתָב לְהַזִּיזוֹת  
 הַיְהוּדִים. לְהַרוֹג בְּשִׁנְאֵיהֶם עֲתִידִים. כִּי-נִפְל פַּחַד-מַרְדֵּכִי עַל  
 הַמּוֹרְדִים. וְשָׁלוֹם הָיָה לוֹ: צָנָה מַרְדֵּכִי עַל עַם לֹא אֶלְמָן. מוֹשִׁיעַ

their saviour, prince, and faithful guide; and he was set over the house of Haman and all that he possessed. "I have dedicated my enemies to slaughter, and have killed the sons of Haman, for the iniquity of their murderous father; and these are their names. Parshandátha, Dálphon, Aspátha, Porátha, Adálih, Aridátha, Parmásh-ta, Arísái, Aridái and Vaizátha, to whom even the honour of burial was denied. I have spoiled my spoilers, and broken those who attempted to break me; the dying wretch has risen from the grave, and the poor and the fatherless, who had none to help them, have escaped from their oppressor. Let this be written for the latest ages, and be it a memorial for our children's children; and whoever reads it shall joyfully exclaim, 'Happy is that people that is in such a case.'"

## IV

Acrostic on the words אֲנִי יְהוָה

Therefore eat and drink, my friends, freely, and keep the days of Puréem with joy; yet in your mirth, remember the poor and send gifts to those who have not of their own. Aforetime the miracles of God have exalted me, and he led me safely through the tempestuous waves of the sea; therefore have my inward parts taught me to wait on the Lord in silence. On the day that Pharaoh pursued me, like a lion, to tear my flock, the waves stood up as a wall; and they trembled because God was wroth. The enemy went in pursuit of the holy people, but my Rock sent his cloud to separate them; to be unto them as a shade and protection. He led them through, dry-shod, but terrified their adversaries; he separated Israel from his pursuers, and threw the Egyptians into the nethermost depths of the sea, hewing them a grave amongst the rocks. And when the sea returned back impetuously, Pharaoh and all his numerous host were overwhelmed; for the sea had made heavy his proud chariots; and he perceived that his power was nought before God. The mighty host sank like lead in the mighty waters, whilst those who seek the Lord praised his name; singing hymns unto him on the ten-stringed psaltery. He shewed us his wonderful hand on the shores of the terrible sea; O let us sing unto the Lord, for he hath triumphed greatly; with songs will we shout unto him. The banners of the victorious tribes passed through, dry-shod, led by their God, awful in holiness; then they sang a new song, "Who is like unto thee, O Lord, amongst the mighty?"

Then say "Which deliverest the poor," p. 100.

ורב ונגיד ונאמן. והפקד על בית הקן. ועל כל אשר יש-לו: קדשתי לצוררי מונח. ואבין לבגיו מטבח. בעון אביהם הקרצח. ואלה שמות הילדים לו: רצצתי פרשנדתא דלפון אכפתא. פורתא אדליא ארדתא פרמשתא. אריסי ארירי וזתא. ונסקבורה לא-היתה לו: שוללתי שוללי ואריע בע. כי עלה משאול אביון נגע. וימלט עני משנע. ויתום ולא-עזר לו: תפתב זאת לדור אחרון. ולבני בגים תהיה לזכרון. וכל-המזכיר אתה ירון. אשרי העם שככה לו:

אני יהודה בראשי החרוזים

אכלו רעים שנתו ושברו. וימי הפורים בשמחה שמרו. ועם שמחתכם האביונים זכרו. ושלחו מנות לאין נכון לו: נפי אל מאז נשאוני. ובנבכי הים העבירוני. לכן פליותי ופרוני. דום לוי והתחולל לו: יום צאת פרעה אחרי. לטרוף באריה עררי. נצבו כחומה מימי משברי. ויתגעשו בייחרה לו: יצא צר אחרי עם קדושו. וישלח צור עננו להפרישו. להיות צל על ראשו. להציל לו: העבירו ביבשה וצרו החריר. בינו ובין רודפיו הפריד. ולתהיזות מצולה הוריד. חקקי בפלע משגן לו: ובשוב הים לאיתנו. נטבע פרעה וכל-המוגו. כי הים הכביר מרובות גאוגו. וירא כי לא יכל לו: דהרות אבירים באדירים נפלו. וקעופרת במים רבים צללו. ודורשי יי שמו יתללו. בנבל עשור ופרו לו: הראנו ידו הנפלאה. על שפת הים נוראה. אשירה לוי ביינאה גאה. בזמירות גרוע לו: דגלים עברו ביבשה. ולפניהם אל גערין בקדשה. אז שוררו שירה חדשה. מי-ככה באלם יי:

ואמר מציל עני וכו' ברך ק'