

A VENTURADIKE PURIM

Congregation Am HaYam, Purim Evening

T'filot/Services, Megillah Reading, and Songs



Chag Purim Samei-ach—A Joyous Purim!

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Barchu

***V'hu rachum y'cha-per avon v'lo yash-chit—
v'hir-ba l'ha-shiv apo, v'lo ya'ir kawl chamato.
A-d-nai ho-shi-a;
ha-Me-lech ya'a-nei-nu v'yom kor-ei-nu.***

(Leader only:)

Bar-chu et A-d-nai ha-m'vo-rach.

*(Community, then Leader. Bow from the
waist at "Baruch"; rise before "Adonai")*

Ba-ruch A-d-nai ha-m'vorach l'olam va-ed.

Ma'ariv Aravim

***U-ma-a-vir yom
u-mei-vi lai-la,
u-mav-dil bein yom u-vein lai-la
A-d-nai Tz'va-ot sh'mo.***

***E-l chai v'ka-yam
ta-mid yim-loch a-lei-nu l'o-lam va-ed,
Ba-ruch Ata A-d-nai,
ha-ma-ariv a-ra-vim.***

Ahavat Olam

***Ki heim chay-yei-nu
v'o-rech ya-mei-nu
u-va-hem ne-ge
yo-mam va-lai-la.***

***V'a-ha-vat-cha
al ta-sir mi-me-nu l'o-la-mim.***

***Ba-ruch A-ta A-d-nai,
o-hev a-mo Yisrael.***

Sh'ma + V'ahav-ta

Sh'ma Yisrael A-d-nai E-l-heinu A-d-nai Echad.

(To ourselves:)

Ba-ruch shem k'vod mal-chu-to l'olam va'ed.

(Together, out loud:)

**V'a-hav-ta et A-d-nai E-l-he-cha;
b'chol l'vav'cha u-v'chol naf-sh'cha u -v'chol m'o-de-cha.**

**V'ha-yu ha-d'va-rim ha-ei-le
a-sher a-no-chi m'tzav'cha ha-yom al l'va-ve-cha.**

**V'shi-nan-tam l'va-ne-cha, v'di-bar-ta bam;
b'shiv-t'cha b'vei-te-cha uv-lech-t'cha va-de-rech
u-v'shoch-b'cha uv-ku-me-cha.**

**uk-shar-tam l'ot al ya-de-cha v'ha-yu l'tota-fot bein ei-ne-cha
Uch-tav-tam al m'zu-zot bei-te-cha u-vish-a-re-cha.**

Conclusion of the Sh'ma

**L'ma-an tiz-k'ru
va-a-si-tem et kol mitz-vo-tai
vi-yi-tem k'do-shim LEi-l-hei-chem.**

**Ani A-d-nai E-l-hei-chem
a-sher ho-tzei-ti et-chem
mei-e-retz Mitz-rayim
li-yot la-chem LEi-l-him
ani A-d-nai E-l-hei-chem (emet).**

(Leader recites:) **A-d-nai E-l-hei-chem emet.**

Mi Chamocha

**Mi chamocha ba-ei-lim A-d-nai.
Mi kamocho ne'dar ba-kodesh,
Nora t'hilot osei feleh**

**Mal-chut-cha ra'u va-ne-cha
bo-kei-yam lif-nei Moshe u-Mir-yam**

**Ze E-li anu v'am-ru:
A-d-nai yim-loch l'olam va-ed.**

**V'ne-e-mar ki fa-da A-d-nai et Ya'akov—
u-g'a-lo mi-yad cha-zak mi-me-nu.
Ba-ruch A-ta A-d-nai, ga'al Yis-ra'el.**

Hashkiveinu

*U-v'tzel k'na-fe-cha tas-ti-rei-nu
ki E-l sho-m'rei-nu u-ma-tzi-lei-nu A-ta,
ki E-l cha-nun v'ra-chum A-ta.
U-sh'mor tzei-tei-nu u-vo-ei-nu,
L'cha-yim u-l'sha-lom,
Mei-a-ta v'ad o-lam.*

*Ba-ruch A-ta A-d-nai,
Sho-mer amo Yisrael la'ad.*

Baruch A-d-nai L'olam

*A-d-nai melech; A-d-nai malach;
A-d-nai yim-loch l'olam va'ed.*

*Ki ha-mal-chut shel'cha hi
u-l'o-l'mei ad tim-loch b'cha-vod.
Ki ein la-nu me-lech e-la A-ta.*

*Ba-ruch A-ta A-d-nai,
ha-me-lech bich-vo-do
ta-mid yim-loch a-lei-nu l'o-lam va'ed
v'al kol ma'a-sav.*

Hatsi Kaddish

*Yit-gadal v'yit-kadash sh'mei raba (Those not reciting say: Amen!)
b'alma di-v'ra chir-utei
v'yam-lich mal-chu-tei,*

*b'cha-yei-chon uv'yo-mei-chon
uv'cha-yei d'chol beit Yisrael,
ba-a-ga-la u-viz'man ka-riv, v'im'ru: Amen.*

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

*Yit-ba-rach v'yish-ta-bach v'yit-pa'ar
v'yit-ro-mam v'yit-na-sei,
v'yit'hadar v'yit-a-leh v'yit'halal
sh'mei d'kud'sha b'rich hu,*

*l'ei-la min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta,
da'a-mi-ran b'al-ma, v'im-ru: Amen.*

Amidah: You are welcome to pray the Amidah, Hebrew or English, from the prayer book, pp. 142b-148. We include the Al HaNissim (“We thank You”) paragraph at the bottom of p. 146 for Purim. Please feel free to include the prayers from your own hearts. You are welcome to instead or in addition to use the poem below as a springboard for your own reflections. Finally, you can, instead or in addition, bask in the quiet of our space and meditate.

Esther's Blessing on Finding Our True Name (*Devon Spier*)

between a myrtle and a star,
i choose to envision woman as a calendar day,
savvy enough to observe her place in the universe
and radical enough to serve the creation of a new world
and break slavery's chain.

we are worth more than every title and role assigned.

and when we choose our life and call out our true name, we master time, becoming the ultimate maker of our fate.

each of us has the power
to be a woman,
to be a human being
to decide
and to accept nothing less.

Yi-yu L'ratson + Oseh Shalom

*Yi'yu l'ratson im-rei fi v'heg-yon libi l'fanecha,
A-d-nai tsuri v'go-ali.*

*Ose shalom bim-romav,
Hu ya-ase shalom aleinu v'al kawl Yisrael,
V'al kawl yosh-vei tei-veil, v'imru, "Amen."*

Kaddish Shalem

Yit-gadal v'yit-kadash sh'mei raba (Those not reciting say: **Amen!**)
*b'alma di-v'ra chir-utei v'yam-lich mal-chu-tei,
b'cha-yei-chon uv'yo-mei-chon uv'cha-yei d'chol beit Yisrael,
ba-a-ga-la u-viz'man ka-riv, v'im'ru: Amen.*

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

*Yit-ba-rach v'yish-ta-bach v'yit-pa'ar
v'yit-ro-mam v'yit-na-sei,
v'yit'hadar v'yit-a-leh v'yit'halal
sh'mei d'kud'sha b'rich hu,*

*l'ei-la min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta,
da'a-mi-ran b'al-ma, v'im-ru: Amen.*

*Y'hei sh'la-ma raba min sh'ma-ya,
v'cha-yim aleinu v'al kol Yisrael,
v'al kol yosh-vei teivel, v'imru: Amen.*

*O-seh sha-lom bim-ro-mav,
Hu ya'aseh shalom: aleinu, v'al kol Yisrael,
v'al kol yosh-vei teivel, v'imru: Amen.*

A Gut-Purim

(L: Gavril Toyle; M: Malke Gottlieb)

(Chorus:)

A gut-Purim (Purim, Purim)

A gut-Purim, a gut-yor!

(Verse:)

S'iz doch haynt der yontef Purim

Gragert, Yidn, mach a rash-

Un a sof tsum beyzn Homen

Macht fun im a Homen-tash! *(Chorus:)*

Today's the Purim celebration.

Whirl your groggers, make a din!

We are rid of wicked Haman—

We've made a hamentasch of him! *(Chorus:)*

CHAPTER ONE

1:1-12

This is a tale from the days of Ahashveirosh, who ruled 127 provinces stretching from India to Ethiopia, when King Ahashveirosh ruled over his realm from the capital, Shushan. In the third year of his reign, he made a feast for all his princes, for the glory of his realm. This grand celebration lasted 180 days. When the celebration was over, the king made another feast for the people of Shushan, great and small. This seven-day feast took place in the garden court of the king's palace.

In the palace, Queen Vashti made a feast for the women. On the seventh day, the king, punch-drunk with wine, commanded his 7 closest servants, the eunuchs M'human, Bizzeta, Charvona, Bigta, Avagta, Zeitar and Carcas, to bring Queen Vashti, dressed in her royal crown so that the people could admire her beauty. However, Queen Vashti refused to parade before the drunken male guests. The king was indignant at her refusal.

1:13-22

The angry king called a meeting of his experts on Persian law: Carshena, Sheitar, Admata, Tarshish, Meres, Marsena, and M'muchan. M'muchan advised him to issue a royal order, which can never be changed:

“Let Vashti never again appear before the King, and let the King choose a new queen to replace her, giving her estate to someone else. When the king’s decisions are made, wives throughout the realm will honor their husbands more and treat them tenderly.”

The king and his advisors were pleased with M'muchan's suggestion, and the king acted accordingly, sending orders to every province, each in its own language, directing that husbands were to be masters of their homes.

CHAPTER 2

2:1-9

Sometime later King Ahashveirosh calmed down. He now missed Queen Vashti and thought about her punishment in relation to what she actually did. To appease him, his advisors suggested, “Let us search for the most beautiful young women in the realm. Let the king’s scouts bring pretty, unmarried young women to the king’s harem in Shushan. Hegai, the harem-keeper, will beautify them and dress them in royal clothing. The one whom the king chooses will become queen in place of Vashti.” The king assented and did accordingly.

Now, a Jew lived in Shushan named Mordekhai, the son of Ya'ir, the son of Shim-i, the son of Kish, a Benjaminite. He was among those exiled by King Nebuchadnezzar of Babylonia with King Jeconiah of Judah. Mordekhai raised his orphaned cousin Esther, or--in Hebrew--Hadassah. In fact, he adopted the beautiful Esther as his own daughter. Now Esther was among the many beautiful young girls brought to the king’s harem in Shushan and placed in Hegai’s care. She made an excellent impression upon Hegai. Thus he rushed her beauty treatment and gave her seven servants and the best quarters in the harem.

The King’s Song

(M: Samuel E. Goldfarb; L: Samuel S. Grossman)

I need a queen, a nice new queen—to sit beside me on the throne;
And if she’s very nice indeed, I’ll give her half the things I own.

I’ve looked at maids, so many maids—with black, or red, or golden hair.
But this one shouts, and this one pouts—and so for none of these I care.

Oh, you are nice, so very nice! Sweet Esther, will you be my bride?

So here's the throne, and half I own, and a hundred and twenty lands beside!

2:10-23

Esther followed Mordekhai's instructions and told no one she was Jewish. Mordekhai walked by the women's housing daily, to see that Esther was o.k. The women prepared with treatments of oil of myrrh and other ointments for 12 months. Then, each evening one maiden would go to the palace for her "interview" with the king for the position of queen. Usually, the next morning, the maiden would be remanded to the custody of Sha'ash-gaz, the king's chamberlain, who supervised the concubines. The maiden could only see the king if he called for her by name.

When Esther, the daughter of AviChayil, Mordekhai's uncle, was summoned unto the king, she required nothing but what Hegai, the harem-keeper, suggested. And that day, the tenth of the month of Tevet, in the seventh year of King Ahashveirosh's reign, Esther had her turn. Everyone thought she looked stunning. Sure enough, the king connected with and loved Esther; so the king set the royal crown upon her head, and made her queen instead of Vashti. The day of the celebration was called Esther's feast. The king relaxed taxes and gave gifts in honor of his new wife and queen.

Esther continued to follow Mordekhai's instructions, revealing nothing about her Jewish heritage. One day, when Mordekhai was sitting at the palace gate, Bigtan and Teresh, royal officers, were plotting to kill the king. Mordekhai quickly told Esther, who immediately informed the king in Mordekhai's name. The plotters were investigated and confessed, and subsequently hanged. The details were recorded in the king's annals.

Chag Purim

(M: Folk song; L: Levin Kipnis)

***Chag Purim (2x), chag gadol la-y'hudim.
Maseichot, ra'ashanim, z'mirot v'rikudim.***

(Chorus:)

Hava nar-isha: rash, rash, rash (3x)

Ba-ra'ashanim.

Chapter 3

3:1-7

Sometime later, King Ahashveirosh promoted Haman the Agagite, the son of Hamdata, to Prime Minister, ordering everyone to honor and bow down to Haman. Everyone did so except Mordekhai. The king's servants asked Mordekhai, "Aren't you afraid to disobey the king's order?" Day after day the officials warned him, but Mordekhai still refused. They then stirred up Haman about Mordekhai the Jew. Haman was furious that Mordekhai alone refused to bow down to him. However, he decided to punish not only him but all the Jews in the realm as well. During Nisan of the twelfth year of King

Ahashverosh's reign, *purim*--lots--were cast to choose the day and month for a pogrom; the month of Adar was chosen.

3:8-15

Haman slyly pitched Achachveirosh, "There is a group of people scattered throughout your realm whose customs are different from everyone else's and who do not obey the king's laws. It doesn't make sense to tolerate their presence. Moreover, I will put 10,000 silver talents into the treasury, if you issue a decree that they be destroyed." The king agreed and gave his signet ring to Haman, the Agagite, the son of Hamdata, the enemy of the Jews, with which to seal the order.

On the 13th day of the first month, scribes prepared the decree, as ordered by Haman. to destroy, to slay, and to kill all Jews, both young and old, including women and children, in one day, on the thirteenth day of the twelfth month, Adar, and plunder their possessions. Runners carried the extermination decree to every province of the realm. Then the king and Haman sat down to drink, while the people of Shushan were discombobulated.

A Wicked, Wicked Man

(Folk tune)

Oh, once there was a wicked, wicked man--and Haman was his name, Sir.
"Destroy the Jews," that was his plan, though they were not to blame, Sir.

(Chorus:)

Oh, today, we'll merry, merry be (3x)
And "nosh" some hamentaschen.

Then Mordekhai at the gate, said, "Esther--I must fetch her
To save us all she must be told--and be a loyal, royal *kvetcher*. (Chorus:)

CHAPTER FOUR

4:1-11

Now when Mordekhai knew all that was done, Mordekhai rent his clothes, and put on sackcloth with ashes. All the Jews throughout the empire took Mordekhai's lead and went into mourning--fasting, weeping, and some also wearing sackcloths with ashes. Mordekhai sat outside the palace gate, but in such garb, he was not permitted to enter. Esther's maidens and chamberlains came and informed her. The queen sent raiment to clothe Mordekhai, but he accepted it not. Then Esther called for Hatach, the king's chamberlain, whom he had appointed to attend to her. She charged Hatach to go to Mordekhai, to find out what happened.

Mordekhai informed Hatach about Haman's bribing the king in order to get a decree of extermination against the Jews promulgated. Mordekhai gave Hatach a copy of the decree and asked him to show it to Esther. He told her to plead with the king to save her people. Esther sent Hatach back to Mordekhai this message: "Everyone knows that

anyone who comes into the king's presence without invitation is put to death, unless the king holds out his golden scepter--and I have not seen the king in the last month."

4:12-17

Then Mordekhai relayed this message to Esther: "Do you for one second believe that just because you are the queen that you will escape the extermination decree? If you do not intervene, I am positive that help for the Jews will come from somewhere else--but you and your father's line will perish. Who knows? Perhaps you were brought to this palace for this very emergency."

Then Esther sent this message back to Mordekhai: "Gather together all the Jews in Shushan, and fast for me, for three days and three nights; I and my servants will also fast. In three days I will go to the king unannounced; and if I perish, I perish." Mordekhai went his way, and did all that Esther had commanded him.

You Can Change the World (Debbie Friedman)

In a place you may have heard about, in Shushan as you know,
An evil man named Haman said, "The Jews have got to go."
Now, Esther was the Jewish queen, and she knew not where to turn
'til Mordekhai, her cousin, said, "There is something you must learn.
Oh, Esther,

(Chorus:)

You can change the world.
You can make the world complete.
Take the pride you feel inside
And never accept defeat.

"There's an evil plot against us now, a list of cruel demands,
And Esther, only you can help. Our fate is in your hands."
She said, "Cousin, do you really think that a difference I can make.
A Jewish girl before the king--it could be a big mistake."
"No Esther *(Chorus:)*

So Esther went before the king, and tho' she was afraid,
She stood up, proud, and spoke out loud, and her people all were saved.
So now we read the Megillah at Purim time each year,
And learn how G!d can give us strength to overcome our fear.
Remember: *(Chorus:)*

CHAPTER FIVE

5:1-14

Three days later, Esther entered the throne room dressed in her royal robes. When the king saw Esther, he held out his golden scepter and signaled for her to approach. Esther approached and touched the tip of his scepter. Then the king asked her, "Queen Esther, tell me what is bothering you? Even if you ask for half of the realm, it shall be yours." And Esther said, "Your majesty, if the king agrees, let him and Haman come to a banquet which I have prepared."

King Ahashveirosh and Haman went to Esther's private banquet. When the King offered to grant Esther any wish, she coyly requested that the King and Haman come to a second private banquet the very next day. Haman was overjoyed until he ran into--you guessed it--Mordechai who again didn't budge, let alone bow down, before Haman. This infuriated Haman.

Haman, however, kept his composure, went home, and sent for his friends and his wife, Zeresh. Haman boasted to them about his riches, his many children, and the honors which the king had bestowed upon him, and how he was now second to the king. Haman boasted, "Queen Esther hosted the king and me at a private banquet, and tomorrow I will attend yet another private banquet with only her and the king. But these honors mean nothing to me when I see that Jew Mordechai sitting in the gate of the king's palace." Then his wife Zeresh and his friends responded, "Build a gallows 70 feet high, and in the morning ask the king to permit you to hang Mordechai from it. Then you will truly enjoy your banquet with the king and queen." This advice made perfect sense to Haman, and he ordered the gallows erected.

CHAPTER SIX

6:1-14

King Ahashveirosh couldn't sleep. To relax, he ordered someone to come and read to him the royal annals. Thus he was reminded how Mordechai saved his life but had not yet been rewarded. He was wondering about an appropriate reward when Haman entered.

As Haman entered, the king asked him, "What shall I do for a man whom I wish to honor?" Haman thought, "I am the most important person in the realm. Of course the king wants to honor me." So Haman replied, "For the man whom the king wishes to honor, bring a royal robe which the king has worn and a horse which the king has ridden and place a royal crown upon his head. And instruct one of your nobles to enrobe the person whom the king wishes to honor and lead him on your horse through Shushan, proclaiming, 'This is the way the king honors those who serve him well.'"

The king responded to Haman, “Hurry--take my royal robes and my horse and do exactly as you have suggested to Mordekhai the Jew who now sits in the palace gate.” So Haman took the apparel and the horse, and arrayed Mordekhai, and led him through the street of the city, proclaiming: ‘Thus shall be done to the man whom the king delights to honor.’

Afterward, Mordekhai returned to the king’s gate, while Haman hurried home, in mourning and with his head covered. Haman recounted to his wife Zeresh and all his friends all that had befallen him. They responded, “If Mordekhai is of Jewish seed, you shall not prevail against him; indeed, it is you who will fall before him.” As they were talking, the king’s chamberlains came to escort Haman to the banquet that Esther had prepared.

Mordechai’s Procession (Judith Kaplan Eisenstein)

Something’s coming down the street. Come out! Let’s see!
The trumpets call, the drummers beat. Come out and see!

“Thus shall be done to the man whom the king delighteth to honor!”

Who’s that riding, mounted high? Hurry out! Let’s see!
Haman’s leading Mordekhai. Come out and see!

“Thus shall be done to the man whom the king delighteth to honor!”

Haman, Haman, sing it loud—we’ll sing with you!
He’s the man of whom we’re proud. Come on and sing!

“Thus shall be done to the man whom the king delighteth to honor!”

Mordekhai is the man whom the king delighteth to honor!

CHAPTER SEVEN

7:1-10

The king and Haman arrived at Queen Esther’s banquet. Once again, the king asked Esther, “What is your wish, Queen Esther? Even if you ask for one half of my realm, it shall be yours.” Then Queen Esther answered, “If I have found favor in the king’s eyes, and if it pleases the king, save my life and the lives of my people. For I and my people have been sold to those who wish to exterminate us. If we had been sold as slaves, I would have remained silent, but this decree will create many problems for the king.” Then King Ahashverosh responded to Queen Esther, “Who is this evil schemer, and where is he? Queen Esther replied, “There sits our enemy: wicked Haman!” Haman trembled in terror before the king and the queen.

The king angrily arose and went into the palace garden. Haman remained to plead for his life to Queen Esther, for he sensed that the king now turned against him. Thus, when the king returned to the banquet he saw Haman fallen upon the couch where Esther was. Then the king raged, "Will he even try to bed the queen in my own house?" These words viscerally deflated Haman. Then Charvonah, one of the eunuchs, exclaimed, 'Sire, Haman has constructed in his courtyard a gallows for Mordekhai, who saved the king's life.'" The king ordered: "Hang him on his own gallows." So they hanged Haman on the gallows that he had prepared for Mordekhai. Then the king's wrath was assuaged.

Shu-Shu-Shushan

(M: Folk; L: Rufus Lears)

Oh, Haman was a high and mighty bluff—in Shu-Shu-Shushan long ago.
He ordered Mordekhai to take his derby off—in Shu-Shu-Shushan long ago.

(Chorus:)

So we sing (3x) and raise a row.

For Haman he was swinging while Mordekhai was singing—
in Shu-Shu-Shushan long ago.

Queen Esther took control of the whole scene—in Shu-Shu-Shushan long ago.
Bravely risking her life, she went in to see the king—in Shu-Shu-Shushan long ago.

(Chorus:)

CHAPTER EIGHT

8:1-17

King Ahashveirosh gave Haman's estate to Esther and his signet ring to Mordekhai. Esther came before the king once again and tearfully begged the king to reverse the decree to exterminate the Jewish people. The king, however, couldn't legally undo the law. However, he issued a new law allowing the Jews to defend themselves and to destroy any who would, in light of events, attempt to attack and rob the Jews.

The king's scribes were called on the twenty-third day of Sivan, the third month and wrote all that Mordekhai commanded them in the name of King Ahashveirosh. With the royal seal on it, the new decree was dispatched by horse to every province of the realm, each in its own language. And the decree was posted throughout Shushan, the capital.

Mordekhai left the king in royal apparel, and, as he walked, the city of Shushan shouted and was glad. Suddenly there was light and joy, gladness and honor, for the Jews of the Persian Empire. Moreover, in every province, and in every city, the Jews had gladness and joy, feasting and celebration.

U-tsu Eit-sa

U-tsu eit-sa v'tu-far; dab'ru davar v'lo yakum.

Ki imanu E-I.

CHAPTER NINE

9:1-15

The date of the king's decrees arrived. On the thirteenth of Adar, the twelfth month, the king's decree, the Jews braced themselves. And the entire Persian leadership assisted the Jews, as Mordekhai's star continued to rise. The Jews defeated all their foes.

Everywhere the Jews were victorious, but they refused to take any spoils. In Shushan they killed 500 enemies and also: Parshandata, Dalphon, Aspata, Porata, Adalya, Aridata, Parmashta, Arisai, Aridai, and Vaizata--Haman's ten sons. They were hanged the next day, the fourteenth of Adar, and on the fifteenth they rested.

9:16-32

Mordekhai recorded all the events and sent letters to all the Jews, near and far, to all the provinces of the king, urging them to celebrate fourteenth and fifteenth days of the month Adar, every year as a holiday. It was on those historic days that the Jews were saved from destruction, and it was that month when their sorrow changed to joy, and their mourning to happiness, making them days of feasting and joy, and of exchanging gifts of food--*mishloach manot*--and giving tzedakah to the poor. The Jews adopted Mordekhai's suggestion.

These days are called Purim, after the name of the *purim*, the lots, they had been cast by Haman for ill, but turned into good. Thus the Jews ordained that in each generation they would remember and keep these days of Purim, and keep alive the memory of these events, as Queen Esther and Mordekhai enjoined upon them. And Esther's commandment confirmed these matters of Purim; and it was written in the royal records.

ANI PURIM

Ani Purim (2x) samei-ach um-va-dei-ach.

Halo rak pa'am ba-shana avo l'hit-a-rei-ach. (la, la, la...)

Ra-bi Purim (2x) emor na li ma-du-a.

Ma-du-a lo yachul Purim, pa'amayim ba-sha-vu-a. (la, la, la...)

CHAPTER TEN

King Ahashverosh laid a tribute upon the land, and upon the isles of the sea. His mighty deeds, and the full account of Mordekhai's greatness and how the king honored him, are all recorded in history of the kings of Media and Persia. For Mordekhai the Jew was second in power to King Ahashverosh. Revered by the Jews, and respected and liked by the multitude of his fellow citizens; he constantly worked for the welfare of his people and his fellow persians, always speaking words of goodwill and peace to all.

SHOSHANAT YA'AKOV

(Chorus:)

***Shoshanat Ya'akov, tsa-ho-la v'samei-cha.
Bir-o-tam yachad t'chei-let Mordekhai.***

***T'shu-a-tam hayita la-netsach; v'tik-vatam b'chol dor va-dor.
L'hodi-a she-kol kovecha lo yei-voshu v'lo yikal-mu.***

***Arur Haman asher bikeish l'av-di. Baruch Mordekhai ha-Y'hudi.
Aurora Zeresh eishet maf-chidi. B'rucha Esther ba'adi.*** *(Chorus:)*

***Arurim kol ha-r'sha'im. B'ruchim kol ha-tsadikim.
V'gam Charvona zachur la-tov.*** *(2x, then Chorus:)*

Aleinu

***Aleinu l'sha-bei-ach la-A-don ha-kol,
la-teit g'dula l'yo-tzeir b'rei-shit,
she-lo asanu k'go-yei ha-aratsot
v'lo samanu k'mish-p'chot ha-adama,
she-lo sam chel-keinu ka-hem
v'go-ra-leinu k'chol hamonam.***

***Va-anach-nu kor-im u-mish-ta-chavim u-modim
Lif-ney melech mal-chei ha-m'lachim
ha-Kadosh Baruch Hu,
shehu no-te shamayim v'yoseid aretz,
u-moshav y'karo ba-shamayim mi-ma-al
ush'chinat uzo b'gawv-hei m'romim.
Hu E-l-heinu, ein od.***

*Emet mal-keinu, efes zulato, ka-katuv b'Torato:
v'ya-da-ta hayom va-ha-shei-vota el l'va-vecha,
ki A-d-nai hu ha-E-l-him bashamayim mi-ma-al
v'al ha-arets mi-tachat, eyn od.*

*ki ha-mal-chut she-l'cha hi
ul-olmei ad tim-loch b'chavod,
ka-katuv b'Tora-techa:
A-d-nai yim-loch l'olam va-ed.
V'ne-emar: v'haya A-d-nai l'Melech al kawl ha-arets,
ba-yom ha-hu yi-ye A-d-nai echad u-sh'mo echad.*

Mourner's Kaddish

*Yit-gadal v'yit-kadash sh'mei raba.
B'alma di v'ra chirutei,
v'yam-lich mal-chutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
ba'agala u-viz'man kariv, V'im'ru: Amen.*

*Y'hei sh'mei raba m'varach
l'alam ul'al-meï almaya.*

*Yit-barach v'yish-tabach v'yitpa'ar
v'yit-romam v'yit-nasei,
v'yit-hadar v'yit-a-leh v'yit-halal
sh'mei d'kud'sha b'rich hu,
l'ei-la min kol bir-chata v'shirata,
tush-b'chata v'nechemata,
da'amiran b'alma, v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael,
v'al kol yosh-vei tei-vel, v'imru: Amen.*

*Oseh shalom bimromav,
Hu ya'ase shalom aleinu,
v'al kol Yisrael
v'al kol yosh-vei tei-vel, v'imru: Amen.*

Am Yisrael Chai

*Am Yisrael chai
Od avinu chai!*