

purim

The Jewish Festival of Purim

Est 9:17-19

17 This happened on the thirteenth day of the month of Adar, and on the fourteenth they rested and made it a day of feasting and joy.

18 The Jews in Susa, however, had assembled on the thirteenth and fourteenth, and then on the fifteenth they rested and made it a day of feasting and joy.

19 That is why rural Jews-those living in villages-observe the fourteenth of the month of Adar as a day of joy and feasting, a day for giving presents to each other.

Est 9:20-10:1

20 Mordecai recorded these events, and he sent letters to all the Jews throughout the provinces of King Xerxes, near and far, 21 to have them celebrate annually the fourteenth and fifteenth days of the month of Adar 22 as the time when the Jews got relief from their enemies, and as the month when their sorrow was turned into joy and their mourning into a day of celebration. He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor.

23 So the Jews agreed to continue the celebration they had begun, doing what Mordecai had written to them. 24 For Haman son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them and had cast the pur (that is, the lot) for their ruin and destruction. 25 But when the plot came to the king's attention, he issued written orders that the evil scheme Haman had devised against the Jews should come back onto his own head, and that he and his sons should be hanged on the gallows. 26(Therefore these days were called Purim, from the word pur.) Because of everything written in this letter and because of what they had seen and what had happened to them, 27 the Jews took it upon themselves to establish the custom that they and their descendants and all who join them should without fail observe these two days every year, in the way prescribed and at the time appointed. 28 These days should be remembered and observed in every generation by every family, and in every province and in every city. And these days of Purim should never cease to be celebrated by the Jews, nor should the memory of them die out among their descendants.

29 So Queen Esther, daughter of Abihail, along with Mordecai the Jew, wrote with full authority to confirm this second letter concerning Purim. 30 And Mordecai sent letters to all the Jews in the 127 provinces of the kingdom of Xerxes-words of goodwill and assurance- 31 to establish these days of Purim at their designated

times, as Mordecai the Jew and Queen Esther had decreed for them, and as they had established for themselves and their descendants in regard to their times of fasting and lamentation. 32 Esther's decree confirmed these regulations about Purim, and it was written down in the records. (from New International Version)

(See ESTHER.) From a Persian word, "lots"; because Haman had cast lots to find an auspicious day for destroying the Jews (Est 3:6-7; 9:24). The feast of Purim was kept on the 14th and 15th days of Adar. An introductory fast was subsequently appointed on the 13th, commemorating that of Esther and of the Jews by her desire before she ventured into Abasuerus' presence (Est 4:16). When the stars appear at the beginning of the 14th candles are lighted in joy, and the people assemble in the synagogue. Then the megillah "roll" of Esther is read through histrionically. On Haman's name being mentioned the congregation exclaim, "let his name be blotted out!" His sons' names are read in one enunciation to mark they were all hanged at once. At the close of reading the megillah all cry out, "cursed be Haman, blessed be Mordecai; cursed be Zeresh (Haman's wife), blessed be Esther; cursed be all idolaters, blessed be all Israelites, and blessed be Harbonah who hanged Haman!" The repast at home is mainly milk and eggs. At morning service Ex 17:8-16, the doom of Amalek the people of Agag (1 Sam 15:8), Haman's ancestor (Est 3:1), is read. Saturnalian-like drinking and acting, the men assuming women's attire (the Purim suspending the prohibition, Deut 22:5), and offerings for the poor, characterize the feast (Est 9:17-32). The feast began among the Jews of their own accord; Mordecai wrote confirming it, and Esther joined with him in "writing with all authority to confirm this second letter of Purim." (See JESUS CHRIST on "the feast of the Jews," John 5:1, not probably Purim (which the Vaticanus and the Alexandrinus manuscripts reading, "a," favors), but the Passover (which the Sinaiticus manuscript, "the," indicates).)

(from Fausset's Bible Dictionary, Electronic Database Copyright (c)1998 by Biblesoft)



A Purim gragger, also called "*ra'ashan*" (noisemaker), used when Haman's name is mentioned during the reading of the Megilla, as tradition dictates, to blot out the name of evil.

Official name [Hebrew](#): פורים Translation: "Lots" (of a "lottery" performed by the wicked [Haman](#))

Observed by	Jews and Judaism
Type	Jewish
Significance	<p>One of two Rabbinical Festivals (the other is Hanukkah). Celebration of Jewish deliverance as told in the Book of Esther. After the destruction of the Kingdom of Judah, the Jews were taken into the seventy-year Babylonian captivity. When ancient Persia took control, Haman, royal vizier to King Ahasuerus, planned genocide against the Jews, but his plans were foiled by Esther and Mordechai, showing God's control of events.</p> <p>The Jews went from being the "victims" of an evil decree against them, to becoming the ones allowed by the king to destroy their enemies. The day after the battle was designated as Purim, a day of feasting and rejoicing.</p>
Date	14th day of Adar , (in Jerusalem and all ancient walled cities on 15th of Adar) (March 4-5, 2007)
Celebrations	<p>Listening to the reading of the Book of Esther - the <i>Megillah</i> ("scroll") in synagogue, and at that time making noise with a gragger (noisemaker), whistle, drum, or any loud object when Haman's name is read out loud. Giving Tzedakah "gifts to the poor" (<i>matanot le'evyonim</i>). Sending "gift food portions" (<i>mishloach manot</i>). Eating festive meals and special pastries called Oznei Haman. Drinking wine to the point of "not knowing the difference (<i>ad delo yada</i>) between the phrases "Cursed is Haman" and "Blessed is Mordechai". Wearing of masks and costumes.</p>
Related to	Hanukkah , as a rabbinically decreed holiday

Purim ([Hebrew](#) פורים: *Pûrîm* "lots", from [Akkadian](#) *pûru*) is a [Jewish holiday](#) that commemorates the deliverance from [Haman](#)'s plot to annihilate all the [Jews](#) of the [Persian Empire](#), who had survived the [Babylonian captivity](#), after Persia had conquered [Babylonia](#) who in turn had destroyed the [First Temple](#) and dispersed the [Jewish people](#); as recorded in the Biblical [Book of Esther](#). It is characterized by public recitation of the Book of Esther, giving mutual gifts of food and drink, giving charity to the poor, and a

celebratory meal (Esther 9:22); other customs include drinking wine, wearing of masks and costumes, and public celebration.

Purim is celebrated annually on the 14th of the [Hebrew month](#) of [Adar](#), the day following the victory of the Jews which was on the 13 day of [Adar](#). (In cities that were protected by a wall in the time of Joshua, including [Susa](#) and [Jerusalem](#), Purim is celebrated on the 15th of the month, known as [Shushan Purim](#)). As with all Jewish holidays, Purim begins at sundown on the previous secular day.

[\[edit\]](#) Overview

The events leading up to Purim were recorded in the [Megillat Esther](#) (the [Book of Esther](#)), which became the last of the 24 books of the [Tanakh](#) to be canonized by the [Sages of the Great Assembly](#). The [Book of Esther](#) records a series of apparently unrelated events which took place over a nine-year period during the reign of King [Ahasuerus](#). These events, when seen as a whole, depict the "coincidences" as evidence of Divine intervention operating behind the scenes, according to interpretations by [Talmudic](#) and other major commentaries on the Megillah.

The holiday of Purim has been held in high esteem by [Judaism](#) at all times; some have held that when all the prophetic and hagiographical works are forgotten, the Book of Esther will still be remembered, and, accordingly, the Feast of Purim will continue to be observed ([Jerusalem Talmud](#), Megillah 1/5a; [Maimonides](#), *Yad*, Megilla).

Like [Chanukkah](#), Purim's status as a holiday is on a lesser level than those days ordained holy by the [Torah](#). Accordingly, business transactions and even manual labor are allowed on Purim, though in certain places restrictions have been imposed on work ([Shulkhan Arukh](#), *Orach Chayim*, 696). A special prayer ("*Al ha-Nissim*"—"For the Miracles") is inserted into the [Shemoneh Esrei](#) during evening, morning and afternoon prayers, as well as is included in the [Grace after Meals](#).

The four main [mitzvot](#) of the day are:

1. listening to the public reading, usually in [synagogue](#), of the [Book of Esther](#) in the evening and again in the following morning
2. sending food gifts to friends (in Hebrew: Mishloach Manot)
3. giving charity to the poor
4. eating a festive meal

