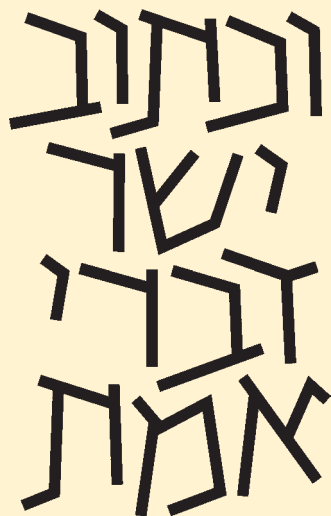


חמש מגילות · מהדורת קורן

THE KOREN FIVE MEGILLOT



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SHEFA FOUNDATION

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MEGILLOT

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INTRODUCTION

The five *megillot* (scrolls)¹ are five short books of the Bible which share a number of features and which, in our printed Bibles, appear together in the section of *Ketuwim* (Writings) in the following order: *Shir HaShirim* (Song of Songs), *Rut*, *Eikha* (Lamentations), *Kohelet* (Ecclesiastes), and *Ester*.²

What all these *megillot* have in common is that they are customarily read publicly at different times of the year. This custom is ancient; it is already referred to in Tractate *Sofrim* (Chapter 14). True, the only absolute obligation is the reading of *Megillat Ester* on Purim. Nevertheless, it is a universal Jewish custom to read *Eikha* on Tisha B'Av. Additionally, some communities³ read *Shir HaShirim* on Shabbat Ḥol HaMo'ed Pesah (Sepharadim read it every Friday night), *Megillat Rut* on Shavuot, and *Kohelet* on Shabbat Ḥol HaMo'ed Sukkot.

Megillat Ester is the only *megilla* which everyone reads from a *klaf* (a parchment scroll, similar to a Torah scroll); some follow the custom⁴ of reading the other *megillot* from a *klaf* as well. Those who follow this

1 It seems that they are called *megillot* because of the custom to read them publicly, each from its own scroll. Actually, our Sages and the *Rishonim* use the term *megilla* to refer only to *Ester* and *Eikha*. Apparently the expression “five *megillot*” became common only after the custom of reading them in public took firm hold.

2 This order is a relatively late one and is based upon the order in which they are read publicly, beginning with *Pesah* and ending with Purim. However, in the Talmud (*Bava Batra* 14a), they do not appear together at all, but are scattered among the other biblical books, in the order in which they were written. Even in late manuscripts, where they are already grouped together, they appear in the order in which they were written and not the order in which they are read.

3 This is the custom of most Ashkenazic communities, whether they follow *Nusah Ashkenaz* or *Nusah Sepharad*. Some Sephardic communities also follow this custom.

4 Following the Vilna Gaon, and based on an early custom (see *Magen Avraham*). This is also the custom of his followers, especially in Israel (“*min-hag perushim*”).

שיר השירים

א שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה: יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ
 מֵיַיִן: לְרִיחַ שְׁמֵינֶיךָ טוֹבִים שֶׁמֶן תּוֹרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבּוּךָ:
 מִשְׁכְּנִי אַחֲרֶיךָ נְרוּצָה הֵבִיאֵנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמַחְהָ בְּךָ
 נִפְיָה דְדִיךְ מֵיַיִן מִשְׁרֵים אֶהְבּוּךָ: שְׁחֹדָה אֲנִי וְנֹאוֹהָ
 בָּנוֹת יְרוּשָׁלַם כְּאֶהְלִי קָדָר פִּירֵיעוֹת שְׁלֹמֹה: אֶל־תִּרְאֵנִי שְׁאֲנִי
 שְׁחַדְחָרְתָּ שֶׁשָּׁזַפְתָּנִי הַשֶּׁמֶשׁ בָּנִי אָמַי נִחְדוּכִי שְׁמֵנִי נִטְרָה אֶתְּךָ
 הַפְּרָמִים כְּרָמִי שְׁלִי לֹא נִטְרָתִי: הַגִּידָה לִי שְׁאֶהְבֶּה נִפְשִׁי אֵיכָה
 תִּרְעָה אֵיכָה תִּרְבִּיץ בְּצִהָרִים שְׁלֹמֹה אֵהִיָּה כְּעֵטִיָּה עַל עֲדָרֵי חֲבָרֶיךָ:
 אִם־לֹא תִדְעִי לָךְ הַיְפָה בְּנָשִׁים צְאִי־לָךְ בְּעַקְבֵי הַצֹּאן וְרַעֲי אֶתְּךָ
 גְּדִיתֶיךָ עַל מִשְׁכְּנוֹת הָרָעִים: לֹסַסְתִּי בְּרַכְבֵּי פָרְעָה
 דְּמִיתֶיךָ רַעֲיָתִי: נָאוּוּ לְחַיִּיךָ בַּתְּנָיִם צְוֹאֲרֶךְ בַּחֲרוּזִים: תּוֹרֵי זֶהָב
 נִעְשָׂה־לָּךְ עִם נִקְדוֹת הַכֶּסֶף: עַד־שֶׁהִמְלִיךְ בְּמַסְבּוֹ נְרָדִי נָתַן רִיחוֹ:
 צְרוֹר הַמֹּד | דוֹדִי לֵאמֹר: אֶשְׁפֹּל הַכֶּפֶר | דוֹדִי לֵאמֹר: בְּכַרְמֵי
 עֵין גְּדִי: הַנֶּךְ יִפֹּה רַעֲיָתִי הַנֶּךְ יִפֹּה עֵינֶיךָ יוֹנִים: הַנֶּךְ יִפֹּה
 דוֹדִי אֶף נָעִים אֶף־עַרְשֵׁנוּ רַעֲנָנָה: קָדוֹת בְּתִינּוּ אֶרְזִים רַחֲיִטְנוּ
 ב בְּרוֹתִים: אֲנִי חִבְצֵלֵת הַשְּׂדֵה שׁוֹשְׁנֵת הָעֵמְקִים: כְּשׁוֹשְׁנָה בֵּין
 הַחֹחִים כֵּן רַעֲיָתִי בֵּין הַבָּנוֹת: כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים
 בְּצִלּוֹ חֲמֹדֵתִי וַיִּשְׁבַּתֵּנִי וּפְדָיו מִתּוֹק לְחֵפִי: הֵבִיאֵנִי אֶל־בֵּית הַיַּיִן וּדְגָלוֹ
 עָלַי אֶהְבֶּה: סִמְכוֹנִי בְּאִשִּׁישׁוֹת רַפְדוֹנִי בַּתַּפּוּחִים כִּי־חֹלֵת אֶהְבֶּה
 אֲנִי: שְׁמְאֵלוֹ תַחַת לְרֵאשִׁי וּיְמִינִי תַחְבֶּקֵנִי: הַשְּׁבַעְתִּי אֶתְכֶם בָּנוֹת
 יְרוּשָׁלַם בְּצַבָּאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה אִם־תִּעְוִירוּ | וְאִם־תִּעְוֲרוּ
 אֶת־הָאֶהְבֶּה עַד שֶׁתִּחַפֶּץ: קוֹל דוֹדִי הִנֵּה־זֶה בֹּא מִדְּלַג
 עַל־הַהָרִים מִקְפֶּץ עַל־הַגְּבָעוֹת: דוֹמָה דוֹדִי לְעֵבִי אוֹ לְעֹפֵר הָאֵילִים
 הִנֵּה־זֶה עוֹמֵד אַחֲרַי כְּתִלְנֹו מִשְׁגִּיחַ מִן־הַחַלְלוֹת מִצִּיץ מִן־הַחֲרָפִים:

רהיטנו

SONG OF SONGS

1 Solomon's Song of Songs.

[She] Would that he kiss me with that mouth. Better than any wine is your love; the fragrance of your oils, finer. Your very name flows forth like scented oil; what wonder then that young girls love you? Come, draw me after you, let us run – the king has brought me into his chambers.

[Friends] In you our joy, our happiness: your love possesses us more than any wine; flowing freely falls this love.

[She] I am dark yet fair, daughters of Jerusalem; black as the tents of Kedar, as Solomon's curtains. Do not look at me, I am scorched black: the sun has stared at me. My mother's sons were furious. They made me a keeper of the vineyards; my own vineyard, I did not keep.

[She] Tell me, you that I have loved, where will you pasture, where will you rest your flock at noon? Do not make me swathe my face and wander, among all the herds of your friends.

[Friends] If you do not know, most beautiful of women, then go out in the tracks of the flock; bring your own young goats to pasture where the shepherds' huts stand.

[He] My mare among Pharaoh's chariots, that is what you are to me, my love, your cheeks fair in their strings of beads, your neck, jewelled; I would make you strings of solid gold – with silver grains.

[She] As long as my king reclined to eat, my musk-root gave its scent; my beloved a bundle of myrrh to me resting between my breasts, my beloved a cluster of henna to me, in the spice-beds of Ein Gedi.

[He] You are beautiful, my love, how beautiful, your eyes like doves.

[She] How beautiful you are, beloved, and how good. Our bed is green, luscious. Our house is roofed with cedars; its rafters are juniper trees.

2 [She] I am a dune flower of the coast, I am a lily of the valleys.

[He] A lily among thorn weeds is my love among the girls.

[She] Amid the forest, an apple tree is my beloved among men. I treasure his shade, there I rest – and his fruit fills my mouth with sweetness.

[She] He has brought me to the wine house, and his flag flying over me is love. Sustain me now with raisin cakes, spread a bed for me among apples – for I am sick with love. My head rests in his left hand; his right arm is around me. Swear to me, daughters of Jerusalem, by the she-gazelles, by the does of the field; swear that you will not waken, will not rouse, this love before its time.

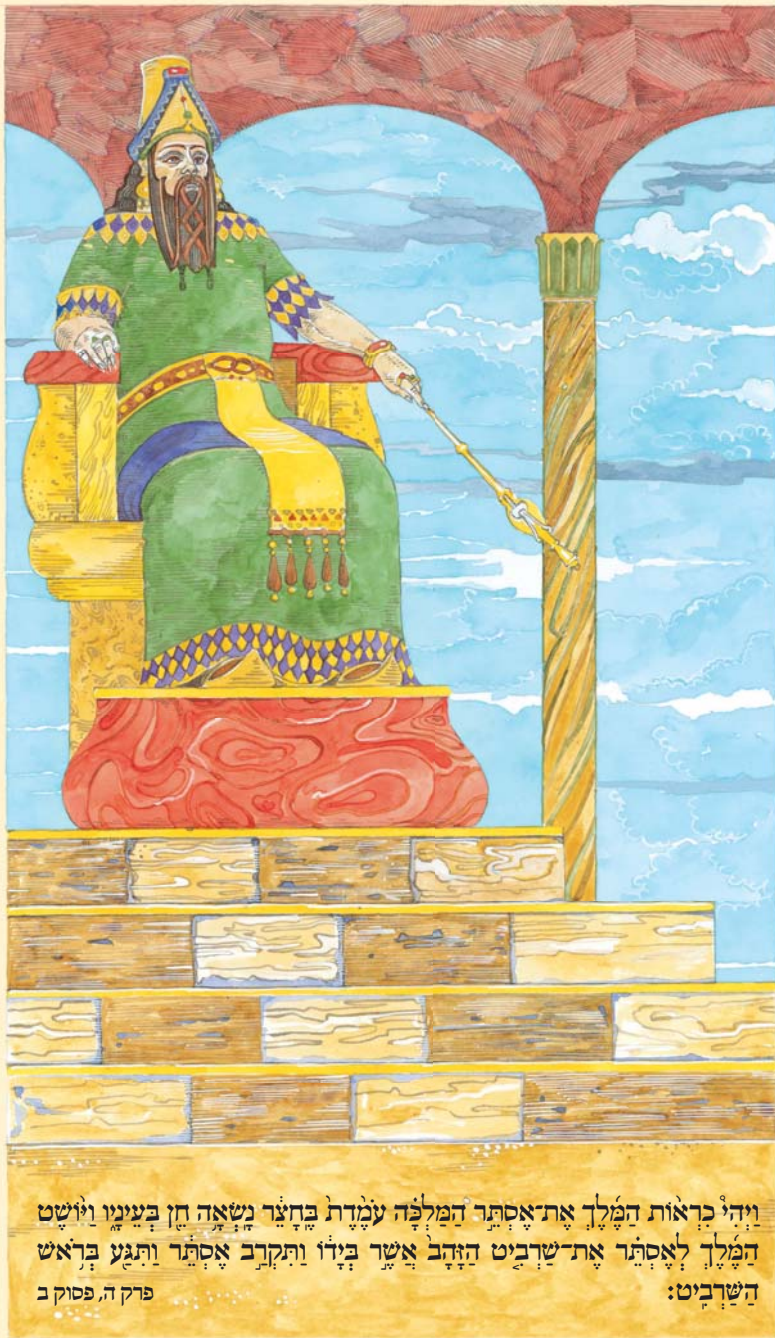
[She] The voice of my beloved – I hear him coming – springing over the hills, leaping the slopes; he is like a gazelle, my beloved, he is like a young deer – here he stands, behind our wall, gazing through the windows, glimpsing through every gap.



הַנֶּךְ יִפְהַרְעֵיךָ
הַנֶּךְ יִפְהַר עֵינֶיךָ יוֹגִים:
פֶּרֶק א, פֶּסוּק טו



*You are beautiful, my love,
how beautiful, your eyes like doves.*
Chapter 1, verse 15



וַיְהִי כִּי רָאָה הַמֶּלֶךְ אֶת-אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בְּחֵצֵר נְשֵׂאָה חֵן בְּעֵינָיו וַיֹּשֶׁט
הַמֶּלֶךְ לְאֶסְתֵּר אֶת-שִׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ
הַשִּׁרְבִיט:

פרק ה, פסוק ב



*And when the king noticed Queen Esther standing in the courtyard,
she carried grace in his eyes, and the king extended the golden scepter...
and Esther came forward and touched the scepter's end.*

Chapter 5, verse 2

וְשָׁמְעוּ הוֹלֵךְ בְּכָל-הַמְּדִינֹת כִּי-הָאִישׁ מֹרְדֵכַי הוֹלֵךְ וְגָדוֹל: וַיִּבֹּ
הַיְהוּדִים בְּכָל-אֲבֵיהֶם מִפֶּת-חֶרֶב וְהָרָג וְאָבְדָן וַיַּעֲשׂוּ בְשֵׁנָאֵיהֶם
כְּרָצוֹנָם: וּבְשׁוֹשָׁן הַבִּירָה הָרָגוּ הַיְהוּדִים וְאֶבֶד • חֲמִשׁ מֵאוֹת
אִישׁ:
וְאֵת | פַּרְשַׁנְדָּתָא
וְאֵת | דַּלְפֹּן
וְאֵת | אֲסַפְתָּא:
וְאֵת | פֹּרְדָּתָא
וְאֵת | אֲדַלְיָא
וְאֵת | אַרִידָתָא:
וְאֵת | פַּרְמָשְׁתָּא
וְאֵת | אַרִיסִי
וְאֵת | אַרִידִי
וְאֵת | וַיִּתָּא:
כִּי הָמָן בֶּן-הַמְּדַתָּא צִוָּר הַיְהוּדִים הָרָגוּ וּבִבְרָה לֹא שָׁלְחוּ אֶת-יָדָם:
בַּיּוֹם הַהוּא בָּא מִסְפֵּר הַהֲרוּגִים בְּשׁוֹשָׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר
הַמֶּלֶךְ לְאֶסְתֵּר הַמַּלְכָּה בְּשׁוֹשָׁן הַבִּירָה הָרָגוּ הַיְהוּדִים וְאֶבֶד חֲמִשׁ
מֵאוֹת אִישׁ וְאֵת עֶשְׂרֵת בְּנֵי-הָמָן בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ מִה עָשׂוּ
וּמִה-שָׂאֲלֹתֶיךָ וַיִּנְתֶּנִּי לָךְ וּמִה-בִּקְשָׁתֶךָ עוֹד וְתַעֲשׂ: וַתֹּאמֶר אֶסְתֵּר
אֶס-עַל-הַמֶּלֶךְ טוֹב יִנְתֶּנִּי גַם-מֵחֵר לַיְהוּדִים אֲשֶׁר בְּשׁוֹשָׁן לַעֲשׂוֹת
כְּדַת הַיּוֹם וְאֵת עֶשְׂרֵת בְּנֵי-הָמָן יִתְּלוּ עַל-הָעֵץ: וַיֹּאמֶר הַמֶּלֶךְ
לְהַעֲשׂוֹת כֵּן וְתִנְתֶּנִּי דַת בְּשׁוֹשָׁן וְאֵת עֶשְׂרֵת בְּנֵי-הָמָן תִּלּוּ: וַיִּקְהִלוּ
הַיְהוּדִים אֲשֶׁר-בְּשׁוֹשָׁן גַּם בַּיּוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אָדָר וַיִּהְרָגוּ
בְּשׁוֹשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבִבְרָה לֹא שָׁלְחוּ אֶת-יָדָם: וּשְׂאֵר הַיְהוּדִים
אֲשֶׁר בְּמְדִינֹת הַמֶּלֶךְ נִקְהִלוּ וַעֲמִיד עַל-נַפְשָׁם וְנִזְחַ מֵאֲבֵיהֶם וְהָרוּג
בְּשֵׁנָאֵיהֶם חֲמִשָּׁה וּשְׁבַעִים אֶלֶף וּבִבְרָה לֹא שָׁלְחוּ אֶת-יָדָם: בַּיּוֹם-

הַיְהוּדִים

of him was spreading to all the provinces: the man, this Mordechai, was becoming ever greater.

The Jews dealt all their enemies a terrible blow, of sword and of slaughter and destruction; they did whatever they pleased to those who hated them. And in the imperial city of Shushan the Jews killed and destroyed • five hundred men; and they killed Parshandata and Dalfon, and Aspata, and Porata, and Adaliya, and Aridata, and Parmashta, and Arisai, and Aridai, and Vayzata, the ten • sons of Haman, son of Hamedata, enemy of the Jews – but they did not even touch the plunder.

On that same day, the number of those killed in the imperial city, Shushan, was brought to the king, and the king said to Queen Esther, “The Jews have killed five hundred men in the imperial city of Shushan, alone, as well as Haman’s ten sons – what must they have done in the rest of the king’s provinces? And now – what is your desire? It shall be yours. And what would you ask further? It shall be done.” And Esther said, “If so it please the king, may the Jews of Shushan be granted tomorrow also, to do as they did today. And let Haman’s ten sons be hung up on the post.” And thus the king commanded; the law was laid down in the imperial city, Shushan, and Haman’s ten sons were hung up. And the Jews of Shushan gathered on the fourteenth day of Adar also, and killed three hundred men in Shushan, never once touching the plunder.

Meanwhile, the rest of the Jews in the king’s provinces, having come together and stood up to defend their lives, found rest from their enemies, killing seventy-five thousand of those who hated them, though they did not touch