

DANIEL

[28] And that these yamim should be remembered and kept dor v'dor (throughout every generation), in every mishpachah, every province, and every city; and that these yemei HaPurim should never cease from among the Yehudim, nor the memorial of them perish from their zera. [29] Then Ester HaMalkah, the bat Avichayil, and Mordechai HaYehudi, wrote with kol tokef (all authority, see *Yn 1:12-13*), to confirm this second iggeret (letter of) Purim.

[30] And he sent seferim unto all the Yehudim, to the hundred twenty and seven provinces of the malchut of Achashverosh, with words of shalom and emes,

[31] To confirm these yemei HaPurim in their times appointed, according as Mordechai HaYehudi and Ester HaMalkah had enjoined them, and as they had decreed for themselves and for their zera, the matters of the tzomot (fasts) and their ze'akah (lamentation).

[32] And the decree of Ester confirmed these matters of Purim; and it was written in the sefer.

10 And HaMelech Achashverosh laid a tribute upon the land, even to its distant shores.

[2] And all the acts of his authority and of his might, and the parashat gedulat Mordechai (full account of the greatness of Mordechai), whereunto HaMelech advanced him, are they not written in the sefer of the divrei hayamim of the kings of Media and Persia?

[3] For Mordechai HaYehudi was next unto HaMelech Achashverosh, and gadol

among the Yehudim, and esteemed of the multitude of his achim, seeking the tov of his people, and speaking shalom to all their zera.

[*T.N. The following book was written during the Sixth Century B.C.E. by Daniel HaNavi. See Mt.24:15.*]

DANIEL

1 In the third year of the reign of Yehoiakim Melech Yehudah came Nevuchadnetzar king of Babylon unto Yerushalayim, and besieged it.

[2] And Hashem gave Yehoiakim Melech Yehudah into his hand, with part of the vessels of the Beis HaElohim; which he carried into the land of Shinar to the house of his g-d; and he brought the vessels into the treasure house of his g-d.

[3] And the king spoke unto Ashpenaz the master of his eunuchs, that he should bring certain of the Bnei Yisroel, and of the king's zera (seed), and of the princes,

[4] Yeladim in whom was no blemish, but well-favored, and skillful in all chochmah (wisdom), and cunning in da'as (knowledge), and understanding science, and such as had ability in them to stand in the heikhal hamelech (king's palace), and whom they might teach the sefer and lashon of the Kasdim (Chaldeans).

[5] And the king appointed them a daily provision of the king's food, and of the yayin which he drank, so nourishing them shanim shalosh (three years), that at the end thereof they might stand before the king.

[6] Now among these were of the Bnei Yehudah, Daniel,

Chananyah, Mishael, and Azaryah;

[7] Unto whom the chief of the eunuchs gave names; for he gave unto Daniel the name of Beltshatzar; and to Chananyah, of Shadrach; and to Mishael, of Meshach; and to Azaryah, of Abednego.

[8] But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the yayin which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

[9] Now G-d had brought Daniel into chesed and sympathy with the chief of the eunuchs.

[10] And the chief of the eunuchs said unto Daniel, I fear adoni hamelech, who hath appointed your meat and your drink; for why should he see your faces worse looking than the yeladim which are of your age? Then shall ye make me endanger my head to the king.

[11] Then said Daniel to the steward, whom the chief of the eunuchs had set over Daniel, Chananyah, Mishael, and Azaryah,

[12] Prove thy servants, I beseech thee, yamim asarim (ten days); and let them give us vegetables to eat, and mayim (water) to drink.

[13] Then let our countenances be looked upon before thee, and the countenance of the yeladim that eat of the portion of the king's meat, and as thou seest, deal with thy servants.

[14] So he consented to them in this matter, and tested them yamim asarim (ten days).

[15] And at the end of ten days their countenances appeared fairer and fatter in flesh than all the yeladim which did eat the