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Divrei Torah for Purim 5784



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Mordechai & the Power of Prayer

Rabbi Yona Reiss
Av Beth Din



After the apparent turning point of Megilas Esther, when the wicked Haman is forced by King Achashverosh to lead Mordechai on a royal horse to showcase him as the man most worthy of the king's honor, the Megillah (6:12) concludes this incident with a seemingly anticlimactic moment: וישב מרדכי אל שער המלך – *Mordechai returned to the courtyard of the king*. Our Rabbis taught that this verse teaches us שחזר לשקו ותעניתו – *Mordechai returned to his sackcloth and fasting* over the evil decree of Haman to annihilate the Jewish people.

According to the Midrash (*Shemot Rabbah* 38:4), this event highlights Mordechai's untrammelled focus upon constant prayer. מאחר שראה עצמו בגדולה לא הגיס לבו ולא עמד מן התפלה אלא וישב מרדכי כשם שהיה מתחלה – Mordechai did not allow the grandiose honor bestowed upon him or the degradation of his evil nemesis to go to his head, but rather retained the same humble spirit as before and continued to direct himself in heartfelt prayer to the Almighty.

The Midrash states that Mordechai's steadfastness and worthiness for greatness is encapsulated in the prior verse (Esther 4:1) ומרדכי ידע את כל אשר נעשה – “*and Mordechai knew all that had transpired*.” What is the import to these words? Explains the Midrash, שהיה מתפלל בכל שעה – that Mordechai was constantly occupied in prayer. In other words, Mordechai maintained an awareness, regardless of the celebratory moments in his personal life, of the gravity of the decree that had been issued against his people and did not lose sight of the priority of his prayer. As the commentary *Yefeh Toar* (R. Shmuel Yaffe Ashkenazi) explains, Mordechai understood that he should place his trust in Hashem alone.

There is a second message here as well. The *Yalkut Shimoni* comments on the verse, “*and Mordechai knew all that had transpired*,” that ידע לרפאות את המכה – “*Mordechai knew how to heal the wound*.” Mordechai's conduct was not only due to an acute awareness of the crisis of his nation, but also was based on a keen knowledge of the positive value of

prayer and how he needed to harness that power to bring redemption to his fellow Jews. According to the Midrash, he also identified the shortcomings that led to Haman's evil decree – namely the eating of food cooked by heathens – and took the requisite steps to rectify that error. In this sense, Mordechai's return to sack and fasting also represented his recognition that it was necessary to retreat to his private space to take the corrective measures necessary to complete the redemptive process.

Finally, the *Yismach Moshe* (R. Moshe Teitelbaum), in his commentary to this verse of the Megillah, notes a third dimension to the conduct of Mordechai. Based on a *Yerushalmi* (Megillah 1:5), he notes that Megillas Esther and all of the events described in it were conveyed to Moshe Rabbeinu, and posits that it was then transmitted afterward to יחידי סגולה - specially designated luminaries in each generation. Thus, when the Megillah speaks about how Mordechai “knew” – in reality, he knew about not only the enormity of Haman's evil decree, but he was cognizant of the positive ending that would eventually transpire, and that would lead to victory and exultation for the Jewish people (this idea is echoed in the writings of *Imrei Emes*, Purim 5690).

Nonetheless, Mordechai went out into the courtyard of the king to pray, because part of what he “knew” was that this was the process that needed to take place to inspire his brethren to repent and return to Hashem.

In this sense, Mordechai's prayer and fasting had a joyous quality, because he knew that eventually there would be cause for celebration. There was no contradiction between the ticker-tape type parade that was thrown for Mordechai at the order of Achashverosh and his eventual return to his state of sackcloth and fasting because the happy turn of events was simply an anticipated manifestation of the salvation that was being brought about due to Mordechai's continued supplications. Thus, Mordechai's fasting, deprivation, and crying out were performed both with a seriousness of mission and with a confidence in their efficacy. Based upon this auspicious awareness, avers the *Yismach Moshe*, Mordechai was able to maintain a sense of equanimity in private throughout the entire ordeal.

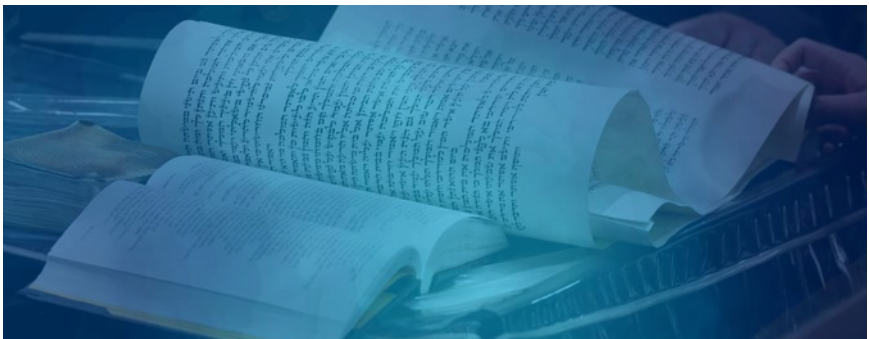
This theme of praying purposefully while also maintaining a convivial spirit in the course of trusting in Hashem's deliverance also underlies our observance of *Ta'anis Esther* (the Fast of Esther), which the *Meiri* (*Ta'anis* 18a) describes as

המה – תענית של שמחה – a “joyous fast day.” Since Ta’anis Esther is “joyous,” it is permitted for us during a year such as this one (5784), when Purim falls out on a Sunday, to push up the fast to take place on the Thursday of the previous week, even though normally אקדומי פורענותא לא מקדמינן (Megillah 5a) – we do not push up fast days that cannot take place at the appointed time, but rather only push them back to occur as late as possible (see *Magen Avos*, 23). For this reason, *halakhic* authorities rule that it is permissible to engage in joyous activities, such as listening to festive music, on this specific fast day (see Rav Yitzchak Zilberstein, *Chashukei Chemed*, Megillah 16b).

In the same way that Mordechai understood that his heartfelt prayers to Hashem were on one level a necessary way of reconnecting to Hashem and repenting for our sins, but on another level was also a source of guaranteeing our salvation, we fast on Ta’anis Esther

to demonstrate our awareness that our prayers must be constant and unwavering, even during times of reprieve and relief, to be worthy of the celebration of Purim.

Particularly during this year, when we continue to fight a war against our enemies ימ“ש who have expressed their desire to ח“ו destroy Israel, and when we increasingly encounter an alarming level of anti-semitism throughout the world, we enter this Purim inspired by Mordechai’s example. We maintain a keen awareness of the current crisis for Am Yisroel and the perils that continue to loom, but at the same time we know “how to treat the wound” through prayer and repentance. And finally, we embrace the early observance this year of Ta’anis Esther as a demonstration of our faith and confidence in Hashem’s deliverance, so that we may celebrate Purim with a full heart and speedily merit the blessings of the final redemption. שמחת פורים



Simcha and Sadness

Rabbi Shlomo Crandall
Director, Chai Lifeline Midwest



Amidst the ongoing war in Eretz Yisrael, as our brave soldiers continue to defend our homeland, the question of how we can celebrate Purim, as in years' past continues to gnaw at me. Yes, we can and we must do all the *Mitzvas Hayom, Krisas Megillah, Seudah, Mishloach Manos, and Matanos Le'evyonim*. But it's not enough to merely go through the motions of celebration, for such empty gestures lack any real meaning. *Rachmana Liba Bai, Hakadosh Baruch Hu* desires our heart.

The Rambam, in his *Hilchot Taanit*, outlines how we should behave in times of *tzarat harabim*, communal distress. He emphasizes the importance of coming together as a community, engaging in prayer and acts of repentance, and writes that one who doesn't share in the pain of the *tzibbur* has no share in the World to Come. This he writes is irrespective of how many mitzvot one has done, and how much Torah one has learned.

Reflecting on this question brings to mind a personal story from my

own life. I vividly recall the year when Rav Moshe Feinstein, zt"l, passed away. I, along with a few hundred thousand of my closest friends, attended his *levaya* in Lower Manhattan. The date was *Ta'anis Esther*. I was struck by the profound sense of loss that permeated the air. That very evening, as Purim began, I found myself grappling with conflicting emotions. How could we, I wondered, proceed with the festivities of Purim in the wake of such a monumental loss? I recall being very upset that the Purim *Chagigah* in my yeshiva continued as planned.

The memory of that moment serves as a reminder to me of the challenges we face today. As we reflect on the 138 days (as of this writing) of war and the possibility of it lasting another year, the question arises: Should we be celebrating Purim? On the other hand, should we cancel it? Should we cancel all *chagim* until the war has ended? Of course not! History, and not even ancient history has shown *Klal Yisrael* celebrated *Yomim Tovim* in far worse situations. And yet, *Rachmana Liba Bai. Hakadosh*

Baruch Hu wants our hearts, and not just our perfunctory observance of ritual. I recently heard the following thought which resonated with me, and possibly is an opening to answering this conundrum.

The *Midrash* (*Megillah* 10B; *Baal Haturim Shemos* 14:20) tells us that when the *Mitzrim* were drowning at the *Yam Suf*, *Klal Yisrael* began to sing *Shira*. It was very beloved to Hashem. The *Malachim* saw what was happening and they too started to sing *Shira*. Hashem turned to them and said, “My creations are drowning, and you are singing?”

According to the explanation that I heard, the *Malachim* complained and asked, “Why can *Klal Yisrael* sing *Shira* and we cannot?” Hashem replied, “you are *Malachim*, capable of one task at a time; if you sing me *Shira* you will only feel joy and you can’t only feel joy when My creations are drowning. People are multi-faceted; they can feel joy at the same time they feel pain so they can sing *Shira* now.”

This is an idea that I often come back to in my work with Chai Lifeline. At one moment, I may find myself crying with one family, and rejoicing with another.

It is not denial, it is not pushing things away, it is our unique ability to hold two opposite emotions simultaneously to cry even as we

sing *Shira*.

We all must find our own unique way to navigate this delicate balance. As we gather to celebrate Purim amidst the turmoil of our times, may we find solace in the resilience of our people, the courage of our soldiers, and the enduring hope that sustains us through even the darkest of days.

As I reflect further, maybe the question really points to the special times we live in. I wonder if these questions were asked in the *Shoah*, and the Spanish inquisition. Maybe, it’s only because of the very special times we live in, we have come to expect that our all our *tzaros* are behind us. Maybe that is the solace we should find, and the gratitude we must continue to show *Hakadosh Baruch Hu*.

We are not living in the worst times. Yes, difficult times. But far from the worst of times. With Hashem’s help, one day soon, we will be living in the best of times with the *Geulah Ha’atidah*.

Assorted Vessels and Socialization of Alcohol

Rabbi Shaanan Gelman

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The holiday of Purim is one which involves extremes. We went from the brink of complete annihilation to ecstatic celebration, מאבל לששון, and from helpless victims to sword wielding armies capably defending ourselves with confidence. The annual commemoration of this dramatic turn of events is observed as well with extremes. It is the only example (outside of *Yom HaZikaron* and *Yom HaAtzmaut*) in which the emotional pendulum swings as widely as it does from *Ta'anit Esther* to the following day of Purim. And the observances are extreme in nature – *tzedakah*, which is incumbent upon us throughout the year takes an exaggerated form on Purim, as the *Shulchan Aruch*¹ writes:

אין מדקדקים במעות פורים אלא כל מי שפושט ידו ליטול נותנים לו.

We are not particular when it comes to distributing Purim funds, rather whoever reaches out his hand to collect, we provide them with assistance.

Large gatherings for public Megillah readings are the preferred method of achieving ניסא פרסומי, and the

mitzvot of Mishloach Manot and the Seuda are likewise customarily performed in the most grandiose manner, designed to generate comradery and friendship to an extent unparalleled any other time of the year.

Perhaps the most exaggerated of all observances of Purim is the way our Sages² approach drinking wine on the day of Purim:

חייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי.

One is obligated to become so intoxicated on Purim, that he no longer can discern between cursed is Haman and blessed is Mordechai.

Countless articles have been written trying to reconcile the bizarre mandate of לביסומי with what we know about uncontrollable drinking; Whether it is Noach, Lot and his daughters, Nadav Va'Avihu (who according one tradition were guilty of performing the Priestly service while inebriated), or the notion expressed by the Talmud³

² Megilla, 7b

³ Sotah 2a

¹ OC 694:3

that illicit behavior is often the product of excessive alcohol consumption, heavy drinking rarely ends well.

There are those who adopt the approach of the Rama,⁴ who argues that *ad de'lo yada* may be satisfactorily achieved by drinking slightly more than one does customarily and then falls asleep. Still, the *Chatam Sofer*⁵ argues that the mitzvah applies to everyone except for those who are irresponsible when it comes to their liquor intake, and that only they must refrain. Everyone else, he contends, may throw caution into the wind on Purim, since after all, שומר פתאים ה', *G-d looks after fools*,⁶ especially when they are engaged in a mitzva.

For the Chatam Sofer, there are clearly segments within our population for whom drinking represents a serious danger, even if the majority are obligated to do so. While Judaism doesn't believe it that alcohol is intrinsically evil, as alcohol plays a critical role in virtually every milestone and ritual, from *Bris Mila* and *Pidyon Ha'ben*, to *Kiddush* for Shabbos and Yom Tov, as well as *Havdala* and *Sheva Berachot*, there are individuals who should not touch a drink under any circumstances. Contemporary literature indicates

4 OC 695:2

5 Cheilek 1, OC, Siman 196

6 Tehillim 116:6

that those who struggle with alcohol and other substances are not merely eccentrics who are "ill" or genetically predisposed to addiction; rather, they are individuals who are using alcohol as a means of coping with the systems and the circumstances in their lives. To be more specific, their professional, social, familial, and even internal emotional systems, serve as the very trigger to facilitate the inappropriate use of alcohol.

Indeed, when one considers the story as told in *Megillat Esther*, we find that it is not so much the substance itself but the **social component** which functions as the central motivator for drinking.

Early in the first chapter of the Megillah a slogan is bandied about which emerges amidst the revelry of Achashveirosh's feast - והשתיה כדת אין - אונס, loosely translated as "*and drinking was the law, there was no compulsion.*" At face value this is difficult to understand. How do you have a law which mandates drinking of wine while maintaining that there was no requirement to do so? דת in this case isn't exactly a law, but a ritual, or a social norm which had become the expectation. The expression אין אונס may then be interpreted as follows: though it was the social norm, there was no legal requirement to engage in drinking beyond one's comfort zone. Interestingly, R' Amos Chacham, in

his masterful *peirush* in *Da'at Mikra*, offers a second interpretation to the words אין אונס – namely, that they would not prevent individuals from drinking beyond their limit if they so desired. What emerges according to both approaches is a society which outwardly respects the autonomy of the individual, but which ultimately encourages a certain mode of behavior. This is perhaps the greatest condemnation of Persian culture at the time; an environment which gave lip service to individual rights, כרצון, איש ואיש, but expected conformity. Behave as you like, practice what you believe in, drink or don't drink, ... but do not think for a moment that the individual's rights are actually protected by a technical law. By the end of the first chapter a woman, Vashti, who dares to break from the system in accordance with the letter of the law, to host her own party, meets her violent demise. And it's not before long, that a people who practice differently than the rest of the nation,⁷ the Jews, are consigned for mass extinction because they don't behave like the majority.

The Megillah's central tension thus arises from this irony – that in Persia man is entitled to do as he pleases, but if he dares to be different, he must be prepared to pay dearly for it.

Returning to the theme of alcohol

7 3:8 דְּתִירָהֶם שְׁנוֹת מְכֻלֵּי־עָם

within the Purim story, a remarkably forward-thinking notion emerges. When it comes to drinking, every individual has complete autonomy and is responsible for their own choices, but social norms will often prove too overwhelming to defy.

Perhaps the most telling expression revolving around societal pressure and alcohol is the verse: וְהִשְׁקוּתָּ בְּכֶלִי זָהָב וּבְכֶלִים שְׁוֵים – *and they were given drink in golden vessels, and many vessels, each different from the other.*⁸ It is common practice to read these words to the mournful tune of Megillat Eicha, a moment which is both jarring and curious. We are familiar with the comment from our Sages⁹ that the other vessels were not there for drinking purposes but rather as a show of opulence, which included spoils from each of the nations around the world. Tragically, among the variety of vessels, were the holy vessels of the Beit Hamikdash. But one need not incorporate the midrashic interpretation to be pained by the verse. Rav Moshe Alshich¹⁰ suggests that various keilim weren't merely museum pieces, but rather they served the utilitarian purpose of promoting heavy drinking. The gathering wasn't designed to attract those who walked around in back alleyways with brown paper bags per

8 Esther 1:7

9 Esther Rabba 2

10 Alshich, Esther 1:7

se; it was for כל שריו ועבדיו, people with reputations to maintain. The guests at Achashverosh's party were not alcoholics; they were officers, dignitaries, and world leaders. And perhaps they would partake in the niceties expected of them when in the palace of the king, allowing themselves to indulge in the customary sip of wine, but more than that was not likely to happen on its own. And so, Achashveirosh placed the wine in a beautiful golden vessel to seduce his guests. Afterwards they would be presented with other vessels, adorned with beautiful engravings, ornate designs, in all shapes and sizes, and made of all different types of materials. And thus, even with the finest wines in the world, it took this sort of seductive advertising campaign to ritualize and standardize the practice of excessive drinking.

Achashveirosh normalized drinking by turning it into a social event. And yet, as refined and as acceptable an activity it may have seemed, the music and revelry come to a crashing halt, ending in marital disharmony, jealousy, bloodshed, and the king turning over the keys of his kingdom to a mad man named Memuchan, (identified by *Chazal* as an alias for Haman).

There are many lessons contained within the excesses and merriment

of פרק א', but we don't need the Megillah to teach us about the dangers of alcohol - that is well known from experience. Instead, the Megillah comes to teach us about the ways in which problematic use of alcohol is mainstreamed. Wine as a substance is not the culprit, it is rather the culture of drinking and the socialization of its misuse which is being highlighted. The socialization of alcohol is something done with great intentionality. For instance, much of the tequila industry has embraced the spirit of וכלים מכלים ושונים; enticing their customers with beautiful ornate vessels, words of encouragement and affirmation, and the notion that that there is no upper limit to spending or consumption.

Wine and alcohol play a central role in virtually every Jewish ritual. Much like blaming the person with a drinking problem in a vacuum, it would be a cop-out to blame the substance alone. Instead of focusing on banning wine and running away from the true problem, we ought to consider amending the ways in which we have socialized substances. A few suggestions as to how we may achieve this:

- **Behavior at S'machot:** Spread the word that it is acceptable to wish your friends a *mazal tov* with or without a shot-glass in your hand. In fact, it is easier to give a *yedid nefesh*

warm embrace if you aren't holding anything at all.

• **Avoid Conflating Religion and Substance:**

We have inadvertently adopted an entire lexicon of speech which glorifies drinking. Expressions like “we need to make a *le'chayim* together” and “have some *mashke...*” or “*yosh*” (an abbreviation for *יין שרף*, hard liquor) have contributed to a false spiritual mystique revolving around drinking. These phrases may seem innocuous, but to someone who struggles with alcohol or who might develop an unhealthy attraction to it, these words can be devastating. Is there anything wrong with just ‘saying *kiddush*’?

• **Messaging at our Communal Events:**

Refrain from making alcohol the centerpiece of our meetings and gatherings. I readily confess that I have been guilty of using alcohol as a point of convergence throughout the years when designing shul programming and recognize the urgent need to alter that messaging.

• **Messaging in Jewish Advertising:**

Kashrut agencies should surely provide kashrut services such as supervision and communal educational programming. And without a doubt, some of the most fascinating *shailos* in *Ta'aroves*, *stam yeinam* and *yayin nesech* revolve around the production of alcohol. But perhaps all Jewish organizations

(and foodies) can be more mindful of the prominence that alcohol plays in our brochures, advertising, and imagery. Alcohol is attractive, the secular marketing world understands this well, but we should do our part in de-emphasizing its prominence.

• **Alcohol isn't the only way to enjoy ourselves:**

Make sure that if we do drink on Purim, beyond the obvious need for safety, that our families and especially our children, do not get the message that this is the only time of year we have fun and let loose. Let us go out of our way to bring *simchas ha'chayim*, *zemiros*, and positive energy into our regular Shabbos meals and social gatherings.

• **Recovery Pathways:**

Become familiar with the many outlets which exist for help and assistance. Mustering the power of social pressure for healing and healthy decision making is also within our hands.

Purim is a day which is centered around *re'us*, and the impact that peers and neighbors have upon one another. Let us take a careful look at the element of social responsibility as well. If a *le'chayim* brings you closer to your friend and to *Hakadosh Baruch Hu*, that may be a legitimate pathway, but let true friendship (and Torah observance) guide the *le'chayim*, and not the *le'chayim* be what defines the friendship.

Reading the Megillah in English

Rabbi Eliyahu Rapoport

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Wouldn't it be so much more meaningful to read the Megillah in English?

In contrast to the weekly Torah reading which must be done in Hebrew, the *Mishnah* (*Megillah* 2:1) permits the *Book of Esther* to be read to 'foreigners in a foreign language.' In recent years this Mishna has garnered some interest with the suggestion that, for people who are unfamiliar with the original Hebrew in which the scroll is written, it would be so much more meaningful to listen to the Megillah being read in English.

This is not a new dilemma. The question of reading the Megillah in the vernacular sparked a big debate between the Rivash, R Yitzchak bar Sheshes (1326–1408) and R Yosef ibn Dovid, another local rabbi in Saragossa, Spain following the Rivash's assumption of the rabbinical position there in 1372.

The Saragossan custom, which the Rivash was appalled by, was to have a special scroll written in Spanish which was used to read the Megillah for women. Rivash turned to his

teacher, the Ran, Rabeinu Nissim of Girona (1320–1376), who was then living in Barcelona, for his support in abolishing this custom. Ran's support was indeed not long in coming.¹

The primary discussion revolved around the intricate details of the Mishna and how it was understood by the Talmud Yerushalmi and other previous sages. The Ran and Rivash both agreed that implementing all the requirements for allowing reading in the vernacular isn't realistic, and thus reading the Megillah in Spanish must be avoided.

¹ It was in this context that the Ran famously wrote:

שאפילו בעסקי העולם כל משכיל בוחר לנפשו הדרך היותר בטוח והמשומר מכל נזק ומכשול, ואפילו באפשר רחוק. ועל אחת כו"כ שיש לנו לעשות כן בדרכי התורה והמצוות שהן כבשוננו של עולם. ואיך נניח הדרך אשר דרכו בה שאפילו בעסקי העולם כל משכיל בוחר לנפשו הדרך היותר בטוח והמשומר מכל נזק ומכשול, ואפילו באפשר רחוק. ועל אחת כו"כ שיש לנו לעשות כן בדרכי התורה והמצוות שהן כבשוננו של עולם. ואיך נניח הדרך אשר דרכו בה רבותינו הקדושים ז"ל ונכניס עצמינו במקום צר ובמשעול הכרמים שלא מדוחק כלל. אלו היה דבר שתהא השעה צריכה לו על כל פנים החרשתו. אבל להניח את הודאי ולתפוס את הספק בענייני המצוות איננו ראוי בשום פנים לקהל קדוש מכובד כמוהו.

This idea, that just as we avoid unnecessary risk in our mundane matters, so ought we to avoid risk in matters pertaining to mitzvos, is frequently cited in halachic works.

It isn't entirely clear if the Saragossa community changed their practice due to the Rivash's campaign. However, in the long term it is certainly the opinion of the Ran and Rivash that stood the test of time. *Shulchan Aruch* (OC 690:11) rules unequivocally that 'we must protest those who read the Megillah in a foreign language' and indeed it is fair to say that this Saragossan custom of reading the Megillah in vernacular has all but been forgotten. In practice, an English Megillah reading remains beyond the parameters of *Halacha*.

Accurate translation; is it even possible?

One of the curious aspects of the debate was the possibility for a translation to be one hundred percent accurate. For example, in *Esther* 8:10 the words *האחשתרנים בני הרמכים* are used in the description of the swift courier service employed by Mordechai to disseminate the king's decree allowing the Jews to protect themselves. The Gemara (*Megillah* 18:1) states that we don't know what these words mean.

The Rivash records that the Saragossan scroll translates these words as: *לש פוטרש פיגוש דלאש איגואש*. In the Latin alphabet that would read as '*los potros hijos de los yeguas*', meaning 'the foals, sons of the mares.' Rivash is troubled

by the audacity of giving a precise definition to these words.

The Ran on the other hand entertains the possibility that the *Gemara's* assertion isn't absolute and that it refers only to the general public. So while the masses might be unfamiliar with the meaning of these words, their meaning may not be inherently unknowable. However, he maintains that the Saragossan translation, that *האחשתרנים* are foals, is incorrect. He quotes an alternate tradition² that *האחשתרנים* are mules, *בני הרמכים* sons of female mares, explaining that it would make sense for the Megillah to emphasize this detail, given that mules sired by a mare are stronger than mules sired by a female donkey.

Whilst there are additional interpretations given by Rashi and others, it is noteworthy that the Saragossan translation retained its popularity for many years. Approximately two centuries later, post the Spanish expulsion, Reb Shlomo Alkabetz (1505–1584) in his *Manos Halevi* commentary to *Esther*, refers to '*los potros hijos de los yeguas*' as being the consensus of the commentators!³ Reb Shlomo

² Scholars attribute this interpretation to R' Saadia Gaon. See also Ibn Ezra.

³ R' Shlomo Alkabetz is referring to the popularity of the translation, not to the custom of actually reading the Megillah in Spanish.

Alkabetz himself on the other hand defers to the straightforward reading of the *Gemara* that the translation of these words is inherently unknowable.

How does your Megillah translate this verse?

Postscript: The express mail system of Shushan

In his *'Purim and the Persian Empire; A Historical, Archaeological and Geographical Perspective'*, Rabbi Yehuda Landy OBM describes the elaborate courier system used by the Palace in Shushan:

...The Persians had developed a system that enabled them to

transport the king's decrees in record time. This system included a highly developed network of roads as well as skilled riders who could ride swift horses. One famous road was called the "Royal Road" ... high-speed riders were able to cover the entire distance in record time. Herodotus' praise for this system actually served as an inspiration for the United States Postal Service many years later...

Are you satisfied with how the United States Postal Service has implemented Shushan's system?





FOR ALL YOUR PESACH INFORMATION

www.cRcPesach.org



CHICAGO RABBINICAL COUNCIL

PASSOVER FAIR

5784 / 2024

Sunday, April 14, 2024 • 1:00 – 4:00 pm

Hebrew Theological College • 7135 N. Carpenter Rd, Skokie, IL



KEILIM KASHERING

Items being kashered must be clean and must not have been used within 24 hours.



SHAATNEZ TESTING

AFTA-Approved Representative Drop-Off & Pick-Up on site or in West Rogers Park



KNIFE SHARPENING



cRc FAQ Booth

For more information, please visit www.cRcPesach.org



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