ing the rescue of the Jews by Esther.

2. For an expanded explanation of “time-bound” commandments and a balanced approach to the complicated issue, see Berman.

3. This view is held by some talmudic commentators. Tosafot to Megillah 4a cites two positions—one recognizes that Esther saved the Jews, and the other interprets this phrase to mean that the decree had dire consequences for both sexes.

4. The loud, distracting reading was already identified as a serious problem by the twentieth-century legal commentator, Israel Meir ha-Kohen (known after his book title, Mishnah Berurah). He recommended that women arrange for recitations of the Scroll in private homes because the obligation to “hear” the scroll would be transgressed in such a din (Laws of Megillah, vol. 6, p. 305).

5. The commentator on the talmud known as “Korban Eda” explains that the prophetic books will be not needed because the admonishments will no longer be relevant.

6. One reference to carnival as “severed from ordinary historical time ... [as] the denizen of a place that is no place, and a time that is not time ...” appears in Turner (74).

7. Esther is chosen as Queen in a beauty contest. The second chapter of the Book of Esther describes, with all the opulence that characterizes palatial life, the preparations which included six months of bathing in softening oils.

References


CAROL ROSE

a little child shall lead them

the rabbi asked
a sunday school class
to name a favourite hymn
one child in the class
waited till last
then answered
not meaning to stir
but rabbi
my favourite hymn
is a hyrr

Carol Rose’s poetry appears earlier in this volume.