

ואמר רבי יהושע בן לוי: בדרך שחרב
 ולבסוף ישב – נדון ככרך. מאי חרב?
 אילימא חרבו חומותיו, ישב – אין
 לא ישב – לא? והא תנא, רבי אליעזר
 בר יוסי אומר: “אשר לוא חומה” –
 אף על פי שאין לו עכשיו, והיה לו
 קודם לכן.

And Rabbi Yehoshua ben Levi also said: A walled city that was destroyed and then later settled is considered a city. The Gemara asks: What is meant by the term destroyed? If we say that the city’s walls were destroyed, and Rabbi Yehoshua ben Levi comes to teach us that if it was settled, yes it is treated as a walled city, but if it was not settled, it is not treated that way, there is a difficulty. Isn’t it taught in a *baraita* that Rabbi Eliezer bar Yosei says: The verse states: “Which has [*lo*] a wall (Leviticus 25:30),” and the word *lo* is written with an *alef*, which means no, but in context the word *lo* is used as though it was written with a *vav*, meaning that it has a wall. This indicates that **even though** the city **does not have a wall now**, as the wall was destroyed, if it **had a wall before**, it retains its status as a walled city.

אלא: מאי חרב – שחרב מעשרה
 בטלנין.

Rather, what is meant by the term destroyed? That it was destroyed in the sense that it no longer has ten idlers, and therefore it is treated like a village. However, once it has ten idlers again, it is treated like a city.

ואמר רבי יהושע בן לוי:

And Rabbi Yehoshua ben Levi said:

Perek I

Daf 4 Amud a

לוד ואונו וגייא החרשים מוקפות
 חומה מימות יהושע בן נון הווי.

The cities Lod,^b and Ono,ⁿ and Gei HeHarashim are cities that have been surrounded by walls since the days of Joshua, son of Nun.

והני יהושע בננהי? והא אלפעל
 בננהי, דכתיב: “[ו] בני אלפעל עבר
 ומשעם ושמר הוא בנה את אונו ואת
 לוד ובנותיה.” ולטעמיך אסא בננהי,
 דכתיב: “ויבן (אסא) את ערי הבצורות
 אשר ליהודה.”

The Gemara asks: Did Joshua, son of Nun, really build these cities? Didn’t Elpaal build them at a later date, as it is written: “And the sons of Elpaal: Eber, and Misham, and Shemed, who built Ono and Lod, with its hamlets” (I Chronicles 8:12)? The Gemara counters: According to your reasoning, that this verse proves that these cities were built later, you can also say that Asa, king of Judah, built them, as it is written: “And he, Asa, built fortified cities in Judah” (see II Chronicles 14:5). Therefore, it is apparent that these cities were built more than once.

אמר רבי אלעזר: הני מוקפות חומה
 מימות יהושע בן נון הווי, חרוב בימי
 פילגש בגבעה ואתא אלפעל בננהי,
 הדור אינפול – אתא אסא שפצינהו.

Rabbi Elazar said: These cities were surrounded by a wall since the days of Joshua, son of Nun, and they were destroyed in the days of the concubine in Gibeat, as they stood in the tribal territory of Benjamin, and in that war all of the cities of Benjamin were destroyed (see Judges, chapters 19–21). Elpaal then came and built them again. They then fell in the wars between Judah and Israel, and Asa came and restored them.

דיקא נמי, דכתיב: “ויאמר ליהודה
 נבנה את הערים האלה” – מבבל
 דערים הווי מעיקרא, שמע מינה.

The Gemara comments: The language of the verse is also precise according to this explanation, as it is written with regard to Asa: “And he said to Judah: Let us build these cities” (II Chronicles 14:6), which proves by inference that they had already been cities at the outset, and that he did not build new cities. The Gemara concludes: Indeed, learn from this that it is so.

NOTES

Lod and Ono – לוד ואונו: Rashi explains that Rabbi Yehoshua ben Levi mentioned particularly these cities because their walls had been rebuilt and they did not look ancient enough to have been from the time of Joshua. Alternatively, one could explain that these cities are not mentioned in the book of Joshua among the cities that Joshua conquered, and therefore it was necessary to determine their status. Additionally, Rabbi Yehoshua ben Levi lived in Lod and had to establish the practical *halakha* for the residents of his city.

BACKGROUND

Lod – לוד: Lod, or Lydda, was one of the oldest towns in Judea. It grew in significance toward the end of the Second Temple period and served as an important cultural center for many generations after the destruction of the Temple. Some of the greatest *tanna'im* lived there, among them Rabbi Eliezer ben Hircanus, who was known as Rabbi Eliezer the Great; Rabbi Tarfon; and others. Several important ordinances were

instituted in the upper chamber of the house of Nitza in Lod. After the bar Kokheva revolt the town remained an important place of Torah, becoming the center for scholars in the south of Eretz Yisrael. Among the great *amora'im* who lived there were Rabbi Yehoshua ben Levi; Rabbi Simlai; Rabbi Yitzhak bar Nahmani; Rabbi Aha; Rabbi Shimon ben Pazi; and his son, Rabbi Yehuda.

Women are obligated in the reading of the Megilla – **נָשִׁים חַיִּיבוֹת בְּמִקְרָא מְגִלָּה**: All are obligated to read or hear the Megilla: Men, women, converts, and freed slaves. Some say that even Canaanite slaves are obligated in this mitzva (*Magen Avraham*, citing *Beit Yosef*). There is also an obligation to educate the children to read it. A minor who reaches the age of education can discharge a woman's obligation to hear the Megilla. In cases where one who has already read the Megilla reads it is again for a woman to hear, there are some who instruct the woman to make the blessing herself, but it is not fitting to do this; rather, the reader should bless (*Sha'arei Teshuva*; *Shulhan Arukh, Oraḥ Hayyim* 689:1).

A discourse on Purim – דְּרָשָׁה בְּפוּרִים: When Purim occurs on Shabbat, one inquires about and expounds the *halakhot* of Purim on that Shabbat, as a remembrance that it is Purim. Nowadays Purim falls on Shabbat only in walled cities (*Rambam Sefer Zemanim, Hilkhot Megilla* 1:13).

A discourse on a Festival – דְּרָשָׁה בְּמוֹעֵד: Moses established that one study the laws of the day on every Festival (*Rambam Sefer Ahava, Hilkhot Tefilla* 13:8).

To read the Megilla...and to repeat it – לְקִרְוֹת אֶת: **הַמְגִילָה...וְלִשְׁנוֹתָהּ**: One is obligated to read the Megilla at night, from the time of the emergence of the stars (*Peri Hadash*; Vilna Gaon), and to read it again during the day (*Shulhan Arukh, Oraḥ Hayyim* 687:1).

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נָשִׁים חַיִּיבוֹת בְּמִקְרָא מְגִילָה, שְׂאֵף הֵן הָיוּ בְּאוֹתוֹ הַנִּס. וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: פּוּרִים שְׁחָל לֵהוֹיֵת בְּשַׁבָּת – שׂוֹאֲלִין וְדוֹרְשִׁין בְּעֵנְנֵנוּ שֶׁל יוֹם.

מֵאֵי אַרְיָא פּוּרִים? אֲפִילוּ יוֹם טוֹב נָמִי. דְּתַנְיָא: מֹשֶׁה תִּיקֵן לְהֵם לְיִשְׂרָאֵל שְׂיִהוּ שׂוֹאֲלִין וְדוֹרְשִׁין בְּעֵנְנֵנוּ שֶׁל יוֹם: הַלְכוֹת פֶּסַח בְּפֶסַח, הַלְכוֹת עֶצְרָת בְּעֶצְרָת וְהַלְכוֹת חַג בְּחַג!

פּוּרִים אֵינְטְרִיבָא לֵיהּ. מַהוּ דְּתַיְמָא: נִגְזוֹר מִשּׁוּם דְּרַבְּהַ, קָא מְשַׁמְעֵ לֵן.

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: חַיִּיב אָדָם לְקִרְוֹת אֶת הַמְגִילָה בַּלַּיְלָה וְלִשְׁנוֹתָהּ בַּיּוֹם, שְׂנַאֲמַר: "אֱלֹהֵי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶה וְלַיְלָה וְלֹא דוֹמְיָה לִי".

סְבוּר מִינַּה: לְמַקְרִיָּה בַּלַּיְלָה, וְלְמִיתְנָא מִתְנַתִּין דִּידָהּ בִּימְמָא. אָמַר לָהּ רַבִּי יִרְמְיָה: לְדִידִי מִיפְרָשָׁא לִי מִינַּה דְרַבִּי חֲנִיָּא בַר אֲבָא: כְּגוֹן דְּאָמְרִי אֵינְשֵׁי: אֶעְבוּר פְּרֻשְׁתָּא דָא וְאֶתְנַיְיָהּ.

And Rabbi Yehoshua ben Levi also said: Women are obligated^N in the reading of the Megilla,^H as they too were significant partners in that miracle.^N And Rabbi Yehoshua ben Levi also said: When Purim occurs on Shabbat, one asks questions and expounds upon the subject of the day.^H

The Gemara raises a question with regard to the last *halakha*: Why was it necessary to specify Purim?^N The same principle applies also to the Festivals, as it is taught in a *baraita*: Moses enacted for the Jewish people that they should ask questions about and expound upon^N the subject of the day: They should occupy themselves with the *halakhot* of Passover on Passover, with the *halakhot* of Shavuot on Shavuot, and with the *halakhot* of the festival of Sukkot on the festival of Sukkot.^H

The Gemara answers: It was necessary for Rabbi Yehoshua ben Levi to mention Purim, lest you say that when Purim falls on Shabbat we should decree that it is prohibited to expound upon the *halakhot* of the day due to the concern of Rabba, who said that the reason the Megilla is not read on a Purim that falls on Shabbat is due to a concern that one carry the Megilla in the public domain. Rabbi Yehoshua ben Levi therefore teaches us that expounding the *halakhot* of the day is not prohibited as a preventive measure lest one read the Megilla on Shabbat.

And Rabbi Yehoshua ben Levi further said with regard to Purim: A person is obligated to read the Megilla at night and then to repeat it [*lishnota*]^H during the day,^N as it is stated: “O my God, I call by day^N but You do not answer; and at night, and there is no surcease for me” (Psalms 22:3), which alludes to reading the Megilla both by day and by night.

Some of the students who heard this statement understood from it that one is obligated to read the Megilla at night and to study its relevant tractate of Mishna by day,^N as the term *lishnota* can be understood to mean studying Mishna. Rabbi Yirmeya said to them: It was explained to me personally by Rabbi Ḥiyya bar Abba himself that the term *lishnota* here has a different connotation, for example, as people say: I will conclude this section and repeat it, i.e., I will review my studies. Similarly, Rabbi Yehoshua ben Levi's statement means that one must repeat the reading of the Megilla by day after reading it at night.

NOTES

Women are obligated – נָשִׁים חַיִּיבוֹת: Reading the Megilla is a positive, time-bound mitzva, and the general principle is that women are exempt from such mitzvot. Nevertheless, there are some commandments that are exceptions to this principle. In *Havvot Yair* (10–11) there is an extensive discussion as to whether this principle applies to rabbinic commandments (see *She'eilat Yavetz* 1:120).

As they too were partners in that miracle – הָיוּ בְּאוֹתוֹ: **שְׂאֵף הֵן הָיוּ בְּאוֹתוֹ הַנִּס**: Rashi and most of the commentaries (*ge'onim*; Rabbeinu Yehonatan; Rashba; Ran) explain that women were included in Haman's decree to destroy all of the Jews, and therefore it is fitting for them to take part in giving thanks. This explanation is found in the Jerusalem Talmud as well. Alternatively, Rav Hai Gaon, Rashi (on *Pesahim* 108b), and the Rashbam explain that a woman, Esther, was the main catalyst of the miracle. *Tosafot* object to this interpretation of the Gemara's intent, due to the phrase: As they too, which indicates that even women are obligated, but not that they are the main focus of the celebration. The Rashash responds that this phrase is used commonly in the Gemara with regard to items that are of a central role, and not just to refer to items that play a secondary role.

Why specify Purim – מֵאֵי אַרְיָא פּוּרִים: The Gemara initially thought that Rabbi Yehoshua ben Levi's statement is due to

the fact that when Purim occurs on Shabbat, the Megilla is not read and there is no practical observance of the holiday; consequently, one should ask questions about and expound upon the subject of the day. The Gemara therefore asks why it is necessary to say this, as there is a general principle that one is supposed to ask questions about and expound the subjects of every holiday on that holiday (Rashba). The Rashba adds that the formulation: Ask questions about and expound, refers to two different things. Within thirty days of a holiday, a student asks his teacher questions about the holiday and the teacher answers, as the questions are not considered to be of immediate practical relevance. Additionally, on the holiday itself, the Sage delivers a discourse related to the holiday.

Ask and expound upon – שׂוֹאֲלִין וְדוֹרְשִׁין: Rashi and the Ritva explain that the intention is that they preach in public and recount the miracle of Purim. However, other commentators maintain that they teach the *halakhot* of Purim (Rashba).

To read the Megilla at night and to repeat it during the day – לְקִרְוֹת אֶת הַמְגִילָה בַּלַּיְלָה וְלִשְׁנוֹתָהּ בַּיּוֹם: Rabbeinu Tam goes to great lengths to prove that the essence of the mitzva to read the Megilla is specifically during the day, and that the purpose of this teaching is mainly to add the obligation to read at night. Based on this assertion, he determines that there

is an obligation to recite the blessing: Who has given us life [*sheheḥeyanu*], during the day. However, the Rambam rules that one recites this blessing prior to the reading of the Megilla only at night.

As it is stated, O my God, I call by day – שְׂנַאֲמַר אֱלֹהֵי אֶקְרָא יוֹמָם: Rashi writes that Psalms 22, *Al Ayelet HaShahar*, is considered to be a prayer of Esther, and that everything mentioned in it is referring to the days of Purim. From this verse the Sages learn that just as in the time of suffering the Jews prayed night and day, so too during the time of praise and commemoration of the miracle it is fitting to express thanks both at night and during the day (Ran).

Understood from it that one is obligated to study its relevant tractate of Mishna by day – סְבוּר מִינַּה לְמִיתְנָא: The commentaries ask how it is possible to entertain this notion, when a mishna further on (20b) states that the mitzva to read the Megilla during the daytime applies all day. This question is answered in various ways: Some explain that the presumption was that only the uneducated are required to read the Megilla by day, whereas learned individuals are required to study the relevant *mishnayot* and *halakhot*. Alternatively, perhaps it was presumed that one is required both to read the Megilla and to study the *mishnayot* (see *Turei Even* and *Sefat Emet*).

So that my glory may sing praise to You – לְמַעַן יִזְמְרְךָ – כְּבוֹד: The Maharsha adds that the closing words of the verse: “I will give thanks to You forever” (Psalms 30:13), allude to the holiday of Purim, fitting with the words of the Jerusalem Talmud that state that the days of Purim will always exist and will not be annulled even in the World-to-Come.

איתמר נמי, אמר רבי חלבו, אמר עולא ביראדא: חייב אדם לקרות את המגילה בלילה ולשנותה ביום, שנאמר: “למען יזמרך כבוד ולא ידום ה' אלהי לעולם אודך”.

The Gemara notes that this ruling was also stated by another *amora*, as Rabbi Helbo said that Ulla Bira'a said: **A person is obligated to read the Megilla at night and then repeat it during the day, as it is stated: “So that my glory may sing praise to Youⁿ and not be silent; O Lord, my God, I will give thanks to You forever” (Psalms 30:13).** The dual formulation of singing praise and not being silent alludes to reading the Megilla both by night and by day.

“אלא שהכפרים מקדימין ליום הכניסה”: אמר רבי חנינא: הכמים הקילו על הכפרים להיות מקדימין ליום הכניסה כדי שישפיקו מים ומזון לאחיהם שבבבבין.

§ We learned in the mishna that residents of unwalled towns read the Megilla on the fourteenth of Adar; **however, residents of villages may advance their reading to the day of assembly, the Monday or Thursday preceding Purim.** Rabbi Hanina said: **The Sages were lenient with the villages and allowed them to advance their reading of the Megilla to the day of assembly, so that they could be free to provide water and food to their brethren in the cities on the day of Purim.** If everyone would be busy reading the Megilla on the fourteenth, the residents of the cities would not have enough to eat.

Perek I

Daf 4 Amud b

למימרא דתקנתא דכרבין הוי? והתנן: חל להיות בשני – כפרים ועיירות גדולות קורין בו ביום, ואם איתא – ליקדמו ליום הכניסה! הוי להו עשרה, ועשרה לא תקינו רבנן.

The Gemara asks: **Is that to say that this ordinance is for the benefit of the cities?**ⁿ Didn't we learn in the mishna that if the fourteenth occurred on a Monday, the residents of villages and large towns read it on that very day? If it is so, that the ordinance allowing the villagers to sometimes advance their reading of the Megilla is for the benefit of the cities, let the villagers advance their reading to the previous day of assembly even when the fourteenth occurs on a Monday. The Gemara responds: That would mean that Megilla reading for them would take place on the tenth of Adar, and the Sages did not establish the tenth of Adar as a day that is fit to read the Megilla.

תא שמע: חל להיות בבחמישי – כפרים ועיירות גדולות קורין בו ביום, ואם איתא – ליקדמו ליום הכניסה, דאחד עשר הוא! מיום הכניסה ליום הכניסה לא דחינן.

The Gemara continues: **Come and hear** a proof from a different statement of the mishna: If the fourteenth occurs on a Thursday, the villages and large towns read it on that day, the fourteenth, and the walled cities read it on the next day, the fifteenth. If it is so, that the ordinance is for the benefit of the cities, let the villagers advance their reading of the Megilla to the previous day of assembly, i.e., the previous Monday, as it is the eleventh of Adar. The Gemara responds: **We do not defer** the reading of the Megilla from one day of assembly to another day of assembly.

תא שמע, אמר רבי יהודה: איתמי – במקום שנכנסים בשני ובחמישי, אבל מקום שאין נכנסים בשני ובחמישי – אין קורין אותה אלא בזמנה. ואי סלקא דעתך תקנתא דכרבין היא – משום דאין נכנסים בשני ובחמישי מפסדי להו לכרבין?

The Gemara continues: **Come and hear** that which was taught in the following mishna (5a): **Rabbi Yehuda said: When is the Megilla read from the eleventh of Adar and onward? In a place where the villagers generally enter town on Monday and Thursday. However, in a place where they do not generally enter town on Monday and Thursday, one may read the Megilla only in its designated time,** the fourteenth of Adar. The Gemara infers: **If it enters your mind** to say that the ordinance is for the benefit of the cities, would it be reasonable to suggest that because the villagers do not enter town on Monday and Thursday the residents of the cities should lose out and not be provided with food and water?

לא תימא: “כדי שישפיקו מים ומזון”, אלא איתא: מפני שמשפיקים מים ומזון לאחיהם שבבבבין.

The Gemara accepts this argument: **Do not say** that the Sages allowed the villages to advance their reading of the Megilla to the day of assembly so that they can be free to provide water and food to their brethren in the cities on the day of Purim. **Rather, say** that the Sages were lenient with them because the villages supplyⁿ water and food to their brethren in the cities. This ordinance was established for the benefit of the villagers so that they should not have to make an extra trip to the cities to hear the reading of the Megilla. However, in a place where the villages do not go to the cities, advancing their reading of the Megilla to the day of assembly will not benefit them, and therefore they must read on the fourteenth.

NOTES

Is that to say that this ordinance is for the benefit of the cities – לְמִימְרָא דְתַקְנָתָא דְכַרְבִּין הוּי – The early authorities wrote that one could have disproven this statement in a different way by citing the case of cities that do not have ten idlers. Even though these are large towns and do not supply food to the cities, nevertheless they have a halakhic status equivalent to the villages. Therefore, it is apparent that this ruling is not for the benefit of the cities. However, it was preferable to disprove the statement from the case of the villages themselves (Rashba; Ritva).

Because the villages supply – מפני שמשפיקים: The Sages were lenient with the villagers and did not require them to make an extra trip to the cities, as reward for the important services they provided to the cities on a regular basis. According to this explanation, it is clear why the reading is not advanced from one day of assembly to another, as doing so would not save the villagers from making an extra trip to the cities (see Rashba). Rabbeinu Hananel asked: If the enactment allowing the villages to read the Megilla on the days of assembly was established in the days of Ezra, how is it possible that the Megilla, which was written earlier, refers to this? The resolution of this problem is explained in the Jerusalem Talmud, which states that this enactment is indeed an edict of the Sages, and the verses of the Megilla cited as sources for this enactment are cited merely as an indirect scriptural allusion, rather than as firm halakhic support.

Since they would be reversed – אִיִּדֵי דְמִיתְהֶכְפִּי – The early authorities explain that for this reason the count in the mishna started with Monday and not with Sunday, for if it would have started with Sunday, the days of the month would be reversed. An additional reason for starting with Monday is that on this day all places are reading at their set times. From there it proceeded to discuss Friday and Wednesday, when the times of reading are changed in the villages (Rid; see Ritva).

כִּיצַד חָל לְהִיּוֹת בְּשַׁבַּת כְּפָרִים
וְעִירוֹת גְּדוּלוֹת קוֹרֵין בּוֹ בַּיּוֹם וְכוּ׃
מֵאֵי שָׁנָא רִישָׁא דְנִקְט סִידוּרָא דִּירְחָא,
וּמֵאֵי שָׁנָא סִיפָא דְנִקְט סִידוּרָא דְיוֹמֵי?

אִיִּדֵי דְמִיתְהֶכְפִּי לִיָּה נִקְט סִידוּרָא
דְיוֹמֵי:

”חָל לְהִיּוֹת בְּעֶרְבַּ שַׁבָּת” וְכוּ׃ מִתְנַתִּין
מִנֵּי? אִי רַבִּי, אִי רַבִּי יוֹסֵי.

מֵאֵי רַבִּי – דְתַנָּא: חָל לְהִיּוֹת בְּעֶרְבַּ
שַׁבָּת – כְּפָרִים וְעִירוֹת גְּדוּלוֹת מְקוֹדֵימִין
לְיוֹם הַכְּנִסָּה, וּמוֹקֵפִין חוֹמָה קוֹרֵין בּוֹ
בַּיּוֹם. רַבִּי אֹמֵר: אֹמֵר אֲנִי, לֹא יִדְחוּ
עִירוֹת מִמְּקוֹמָן, אֲלֵא אֵלּוּ וְאֵלּוּ קוֹרֵין
בּוֹ בַּיּוֹם.

מֵאֵי טַעְמָא דְתַנָּא קַמָּא? דְכָתִיב: ”בְּכָל
שָׁנָה וְשָׁנָה” מַה כָּל שָׁנָה וְשָׁנָה עִירוֹת
קוֹדְמוֹת לְמוֹקֵפִין – אִף כָּאן עִירוֹת
קוֹדְמוֹת לְמוֹקֵפִין.

וְאִימָא: ”בְּכָל שָׁנָה וְשָׁנָה” מַה כָּל שָׁנָה
וְשָׁנָה אֵין נִדְחִין עִירוֹת מִמְּקוֹמָן – אִף
כָּאן לֹא יִדְחוּ עִירוֹת מִמְּקוֹמָן! שְׂאֵי
הָבָא דְלֹא אֶפְשָׁר.

וְרַבִּי, מֵאֵי טַעְמִיָּה? ”בְּכָל שָׁנָה וְשָׁנָה”,
מַה כָּל שָׁנָה וְשָׁנָה אֵין עִירוֹת נִדְחִין
מִמְּקוֹמָן – אִף כָּאן לֹא יִדְחוּ עִירוֹת
מִמְּקוֹמָן.

וְאִימָא: ”בְּכָל שָׁנָה וְשָׁנָה” מַה כָּל שָׁנָה
וְשָׁנָה עִירוֹת קוֹדְמוֹת לְמוֹקֵפִין אִף כָּאן
נִמְי עִירוֹת קוֹדְמוֹת לְמוֹקֵפִין – שְׂאֵי
הָבָא דְלֹא אֶפְשָׁר.

§ We learned in the mishna: **How so?** If the fourteenth of Adar occurs on Monday, the villages and large towns read it on that day. The mishna continues to explain the days on which the Megilla is read. The Gemara asks: **What is different about the first clause of the mishna, which employs the order of the dates of the month, i.e., the eleventh of Adar, and the latter clause, which employs the order of the days of the week, i.e., Monday?**

The Gemara answers: **Since** the days of the week would be reversed^N if the latter clause was organized according to the dates of the month, as the mishna would first have to mention a case where the fourteenth occurs on a Sunday, then a case where it occurs on a Wednesday or Shabbat, and then a case where it occurs on a Friday or Tuesday, the mishna employed the order of the days of the week in order to avoid confusion.

§ We learned in the mishna: If the fourteenth occurs on Shabbat eve, Friday, the villages advance their reading to the day of assembly, i.e., Thursday, and the large towns and walled cities read it on Friday, the fourteenth of Adar. The Gemara asks: **Whose opinion is expressed in the mishna?** It can be either Rabbi Yehuda HaNasi or Rabbi Yosei.

The Gemara explains: **What is** the opinion of Rabbi Yehuda HaNasi? **As it is taught** in a *baraita*: If the fourteenth occurs on Shabbat eve, villages and large towns advance their reading to the day of assembly, i.e., Thursday, and walled cities read it on the day of Purim, Friday. Rabbi Yehuda HaNasi disagrees and says: **I say that the readings in the large towns should not be deferred from their usual date, i.e., the fourteenth of Adar. Rather, both these, the large towns and those, the walled cities, read the Megilla on the day of Purim.**

The Gemara asks: **What is the reason of the first tanna?** The Gemara explains that it is **as it is written**: “To keep these two days, according to their writing and according to their time, in every year” (Esther 9:27), which indicates that Purim must be celebrated every year in similar fashion. **Just as in every other year the large towns precede the walled cities by one day, so too here the large towns precede the walled cities by one day.** Consequently, since the walled cities cannot read the Megilla on Shabbat and they are required to advance the reading to Friday, the large towns must also advance their reading a day to Thursday.

The Gemara raises an objection: **Say that the words “in every year” indicate that just as in every other year the Megilla readings in the large towns are not deferred from their usual date and they read the Megilla on the fourteenth, so too here the Megilla readings in the large towns should not be deferred from their usual date and they too should read on the fourteenth.** The Gemara answers: **Here it is different, as it is not possible** for the large towns to fulfill all of the conditions at the same time, i.e., to read on the fourteenth and to read a day before the walled cities.

The Gemara asks: **And Rabbi Yehuda HaNasi, what is his reason?** The Gemara explains that it is also based upon the words “in every year”; **just as in every other year the readings in the large towns are not deferred from their usual date and they read on the fourteenth, so too here, the readings in the large towns are not deferred from their usual date, but rather they read on the fourteenth.**

The Gemara raises an objection: **Say that the words “in every year” indicate that just as every year the large towns precede the walled cities by one day, and read on the fourteenth, so too here the large towns precede the walled cities by one day, and read on the thirteenth.** The Gemara answers: **Here it is different, as it is not possible** to fulfill all of the conditions at the same time, i.e., to read on the fourteenth and to read a day before the walled cities.

מאי רבי יוסי – דתנא: חל להיות בערב שבת – מוקפין וכפרים מקדימין ליום הכניסה, ועיירות גדולות קורין בו ביום. רבי יוסי אומר: אין מוקפין קודמין לעיירות, אלא אלו ואלו קורין בו ביום.

The Gemara asks: **What is the opinion of Rabbi Yosei? As it is taught in a *baraita*: If the fourteenth occurs on Shabbat eve, the walled cities and villages advance their reading of the Megilla to the day of assembly, and the large towns read it on the day of Purim itself. Rabbi Yosei says: The walled cities never precede the large towns; rather, both these, the large towns, and those, the walled cities, read on that day, i.e., Friday, the fourteenth of Adar.**

מאי טעמא דתנא קמא? דכתיב: "בכל שנה ושנה" מה כל שנה ושנה עיירות בארבעה עשר, וזמנו של זה לא זמנו של זה – אף כאן עיירות בארבעה עשר, וזמנו של זה לא זמנו של זה.

The Gemara asks: **What is the reason of the first *tanna*? As it is written: "In every year"; just as in every other year the large towns read the Megilla on the fourteenth, and the time for this type of settlement to read the Megilla is not the time for that type of settlement to read the Megilla, as the large towns and walled cities never read the Megilla on the same day, so too here, the large towns read the Megilla on the fourteenth, and the time for this type of settlement to read the Megilla is not the time for that type of settlement to read the Megilla. Therefore, the walled cities must advance their reading of the Megilla by two days to the day of assembly, Thursday.**

ואימא: "בכל שנה ושנה" מה כל שנה ושנה אין מוקפין קודמין לעיירות – אף כאן אין מוקפין קודמין לעיירות! שאני הכא דלא אפשר.

The Gemara raises an objection: Say that the words "in every year" indicate that just as in every other year the walled cities do not precede the large towns, so too here, the walled cities do not precede the large towns. The Gemara answers: **Here it is different, as it is not possible to fulfill all of the conditions at the same time, i.e., that the large towns should read on the fourteenth, the large towns and the walled cities should read on different days, and the walled cities should not precede the large towns.**

מאי טעמיה דרבי יוסי? "בכל שנה ושנה", מה כל שנה ושנה אין מוקפין קודמין לעיירות אף כאן אין מוקפין קודמין לעיירות.

What is the reason of Rabbi Yosei? It is based upon the words "in every year"; just as in every other year the walled cities do not precede the large towns, so too here, the walled cities do not precede the large towns.

ואימא: "בכל שנה ושנה" מה כל שנה ושנה זמנו של זה לא זמנו של זה – אף כאן זמנו של זה לא זמנו של זה! שאני הכא דלא אפשר.

The Gemara raises a difficulty: Say that the words "in every year" indicate that just as in every other year, the time for this type of settlement to read the Megilla is not the time for that type of settlement to read the Megilla, so too here, the time for this type of settlement to read the Megilla is not the time for that type of settlement to read the Megilla. Therefore, since the large towns read on the fourteenth, the walled cities read on the thirteenth. The Gemara answers: **Here it is different, as it is not possible to fulfill all the conditions. It is clear from these *baraitot* that the *tanna* of the mishna can either be Rabbi Yehuda HaNasi or Rabbi Yosei, but not either of two anonymous *tanna'im*.**

וסבר רבי עיירות לא דחינן ליום הכניסה? והתנא: חל להיות בשבת – כפרים מקדימין ליום הכניסה, ועיירות גדולות קורין בערב שבת ומוקפות חומה למחר. רבי אומר: אומר אני, הואיל ונדרחו עיירות ממקומן – ידחו ליום הכניסה!

The Gemara asks: **Does Rabbi Yehuda HaNasi really hold that one does not defer the reading of the Megilla in large towns to the day of assembly? Isn't it taught in a *baraita*: If the fourteenth occurs on Shabbat, the villages advance their reading of the Megilla to the day of assembly, the large towns read it on Shabbat eve, and the walled cities read it the next day, i.e., on Sunday.⁴ Rabbi Yehuda HaNasi says: I say that since the readings in the large towns were already deferred from their usual date, i.e., the fourteenth, they are deferred to the day of assembly, i.e., to Thursday. Consequently, even Rabbi Yehuda HaNasi agrees that the reading in the large towns can be shifted to the day of assembly. Why doesn't he also hold that large towns read the Megilla on the day of assembly when the fourteenth occurs on a Friday?**

הכי השתא?! התם – זמנם שבת היא, והואיל ונדרחו – ידחו, והכא, זמנם ערב שבת.

The Gemara responds: **How can these cases be compared? There, in the second *baraita*, the designated time for them to read the Megilla is Shabbat, but the Megilla is not read on Shabbat, and therefore they must read it on a different day. Therefore, since the readings in the large towns have been deferred, they are deferred an additional day, and take place on Thursday, the day of assembly, at the same time as the readings in the villages. Here, their designated time is Shabbat eve, and there is no reason to move the reading from that day.**

HALAKHA

Times of reading – זמני קריאה – When the Megilla was read on several different days, if the fourteenth occurred on Shabbat, the residents of unwalled cities advanced the reading of the Megilla to the eve of Shabbat, walled cities read the Megilla on Sunday, and the villagers advanced their reading to the day of assembly. This ruling is in accordance with the mishna (Rambam *Sefer Zemanim, Hilkhot Megilla* 1:4).

Occurs on Shabbat – תָּל לְהִיּוֹת בְּשַׁבָּת: When the fifteenth of Adar occurs on Shabbat, those in walled cities read the Megilla and distribute gifts to the poor on the eve of Shabbat. On Shabbat they take out an additional Torah scroll and read the portion generally read on Purim (Exodus 17:8–16) in addition to the regular weekly Torah portion. They also recite the blessing: On the miracles, during prayers on Shabbat. The sending of gifts and the Purim feast is performed on Sunday. Such a Purim is called a three-part Purim, as residents of walled cities perform various aspects of the Purim celebration over the course of three days. Some say that the feast and the giving of gifts is done both on Shabbat and on Sunday (*Peri Hadash; Shulhan Arukh, Oraḥ Hayyim* 688:6).

Megilla on Shabbat – מְגִילָה בְּשַׁבָּת: The Scroll of Esther is never read on Shabbat, due to the decree of Rabba. Some say that it is forbidden to move a Megilla on Shabbat, as it is considered set-aside [*muktze*] because it is not allowed to be read (*Peri Hadash*), while some permit it (*Eliyahu Rabba; Shulhan Arukh, Oraḥ Hayyim* 688:6).

Gifts for the poor – מַתְּנוֹת לְאֲבוּיָנִים: On the same day that the Megilla is read, even when the reading is advanced to a different day, gifts for the poor are collected and distributed (*Shulhan Arukh, Oraḥ Hayyim* 688:6).

בְּמֵאן אֲוֹלָא הָא דְאָמַר רַבִּי חֵלְבּוֹ אָמַר
רַב הוֹנָא: פּוּרִים שְׁחָל לְהִיּוֹת בְּשַׁבָּת הַכֹּל
נִדְחִין לְיוֹם הַכְּנִסָּה. הַכֹּל נִדְחִין סָלְקָא
דְּעַתְדָּךְ! וְהָא אִיכָא מוֹקְפִין דְּעָבְדִי לְמוֹרָ!
אֲלָא, כָּל הַנְּדָחָה – יִדְחָה לְיוֹם הַכְּנִסָּה.
כְּמֵאן – כְּרַבִּי.

דְּכּוּלֵי עֲלָמָא מִיְהָא מְגִילָה בְּשַׁבָּת לֹא
קְרִינֵן, מֵאִי טַעְמָא? אָמַר רַבָּה: הַכֹּל
חֵיבִין בְּקִרְיַת מְגִילָה (וּבְתַקִּיעַת שׁוֹפָר)
וְאִין הַכֹּל בְּקִיָּאִין בְּמִקְרָא מְגִילָה, גְּזִירָה
שְׁמָא יִטְלֵנָה בְּיָדוֹ וְיִלְךְ אַצְל בְּקִי לְלִמּוּד,
וְיַעֲבִירָנָה אַרְבַּע אַמּוֹת בְּרִשׁוֹת הַרְבִּים.

וְהֵינּוּ טַעְמָא דְּשׁוֹפָר, וְהֵינּוּ טַעְמָא
דְּלוּלָב.

רַב יוֹסֵף אָמַר: מִפְּנֵי שְׁעִינְיָהֶן שֶׁל עֲנָיִים
נִשְׂאוֹת בְּמִקְרָא מְגִילָה. תִּנְיָא נִמֵּי הַכִּי:
אִף עַל פִּי שְׂאֲמָרוֹ בְּפָרִים מְקַדְּמִין לְיוֹם
הַכְּנִסָּה – גּוֹבֵין בּוֹ בְּיוֹם, וּמַחְלִקִין בּוֹ
בְּיוֹם.

אִף עַל פִּי שְׂאֲמָרוֹ? אֲדַרְבֵּהּ, מִשּׁוּם
דְּאָמְרוּ הוּא! אֲלָא: הוֹאִיל וְאָמְרוּ שְׂכַפְּרִים
מְקַדְּמִין לְיוֹם הַכְּנִסָּה – גּוֹבֵין בּוֹ בְּיוֹם
וּמַחְלִקִין בּוֹ בְּיוֹם, מִפְּנֵי שְׁעִינְיָהֶם שֶׁל
עֲנָיִים נִשְׂאוֹת בְּמִקְרָא מְגִילָה. אֲבָל

The Gemara asks: **In accordance with whose opinion is that which Rabbi Helbo said that Rav Huna said: When Purim occurs on Shabbat,**^h the reading of the Megilla in all places is deferred to the day of assembly? The Gemara corrects the wording of Rav Huna's statement: **Can it enter your mind to say that the reading of the Megilla in all places is deferred to the day of assembly? Aren't there walled cities that perform this ceremony the next day, i.e., on Sunday? Rather, Rav Huna's statement should say as follows: All readings that are deferred are deferred to the day of assembly. In accordance with whose opinion was this stated? It is in accordance with the opinion of Rabbi Yehuda HaNasi.**

In any case, it is apparent from the mishna and the baraitot that everyone agrees that one does not read the Megilla on Shabbat.^h **What is the reason for this? Rabba said: Everyone is obligated to participate in reading the Megilla on Purimⁿ and blowing the shofar on Rosh HaShana, and not everyone is proficient in reading the Megilla.** Therefore, the Sages issued a rabbinic decree that the Megilla is not read on Shabbat, **lest one take the Megilla in his hand and go to an expert to learn how to read it or to hear the expert read it, and, due to his preoccupation, he will carry it four cubitsⁿ in the public domain, and thereby desecrate Shabbat.**

The Gemara comments: **And this same concern for the sanctity of Shabbat is the reason that the Sages decreed that the shofar is not blown when Rosh HaShana occurs on Shabbat. And this same concern is the reason that the Sages decreed that one may not take the lulav on Shabbat.**

Rav Yosef said that there is another reason the Megilla is not read on Shabbat: Because the eyes of the poor are raised to the reading of the Megilla.ⁿ The poor await the day on which the Megilla is read, because on that day gifts are distributed to the poor. If the Megilla is read on Shabbat, it will not be possible to distribute gifts to the poor, who will be deeply disappointed.^h The Gemara notes that **this is also taught in a baraita: Even though the Sages said that the villages advance their reading of the Megilla to the day of assembly, they also collect the gifts for the poor on that day, and they distribute them to the poor on that day.**

The Gemara is troubled by the wording of this *baraita*. Does the *baraita* read: **Even though the Sages said? On the contrary, it is because they said that the villages advance their reading to the day of assembly that the gifts must be collected and distributed to the poor on that very day. Rather, the baraita should read as follows: Since the Sages said that the villages advance their reading of the Megilla to the day of assembly, they collect the gifts for the poor on that day and they distribute them on that day, because the eyes of the poor are raised to the reading of the Megilla, and they should not be disappointed. However,**

NOTES

Everyone is obligated to participate in reading the Megilla – הַכֹּל חֵיבִין בְּקִרְיַת מְגִילָה: Some commentators note that the language: Everyone is obligated, serves to emphasize the reason that the Sages implemented this decree: If the obligation applied only to certain individuals, others would remind them not to carry. However, since the obligation applies to everyone, there is a concern that everyone will be so preoccupied with the mitzva that they will forget they cannot carry, or at least they will not be able to remind others not to carry (*Re'ah Duda'im; Zikkaron BaSefer*).

And he will carry it four cubits – וְיַעֲבִירָנָה אַרְבַּע אַמּוֹת: The early authorities ask: Why didn't Rabba say that perhaps he will carry it from a private domain to a public domain? Some explain

that it is not common for people to mistakenly carry from a private domain to the public domain, since there are noticeable divides between them. However, there may be a Megilla already located in the public domain, and one may then carry within the public domain (*Tosafot; Meiri*). Others suggest the opposite logic: It is clear that the concern for carrying a Megilla from a private domain to a public domain, which is a more likely scenario, would warrant a decree. Rabba adds that even the concern that one might carry within the public domain itself is sufficient grounds for this decree (*Ran; Ritva*).

Rav Yosef's reason – טַעְמוֹ שֶׁל רַב יוֹסֵף: *Tosafot* explain that Rav Yosef also accepts the reasoning of Rabba, as there is no other reason to prohibit fulfilling the mitzvot of *shofar* and *lulav* on

Shabbat. However, he adds this reason, which applies even in the Temple, whereas Rabba's reasoning does not. This is because rabbinic decrees instituted in order to prevent violation of Torah law were not extended to the Temple. Others suggest that Rav Yosef accepts Rabba's reasoning only in the case of *shofar* and *lulav* but not with regard to reading the Megilla. Since the former are required by Torah law, one might think that one is permitted to carry them on Shabbat, whereas in the case of Megilla, no one will err in this regard. The author of *Sefat Emet* adds that according to Rav Yosef, if for whatever reason one did not read the Megilla on the day before Shabbat, he would be required to read it on Shabbat, whereas according to Rabba, there is a prohibition against reading the Megilla on Shabbat.