

A wall of roofs – שׁוֹר אֵינֶר: Some explain the concept of a wall of roofs as large roofs that reach the ground and encircle the entire city. Others explain that it is an incomplete wall, where only a portion of the city is surrounded by a wall (*Arukh*).

HALAKHA

And not a wall of roofs – וְלֹא שׁוֹר אֵינֶר: A city in which the roofs make up the walls, or the sea serves as its wall, does not have the *halakha* of a walled city with regard to *halakhot* of redeeming land. Rather, its status is that of open courtyard cities (Rambam *Sefer Zera'im, Hilkhot Shemitta VeYovel* 12:13).

BACKGROUND

Huzal – הוּזָל: Huzal was a small city in Babylonia, south of the city of Neharde'a. This was a very old settlement, and apparently the Jews that resided there belonged to the exiled tribe of Binyamin. In Huzal there was a famous synagogue which was described as a place where the divine spirit rests. A few Sages are known to have lived in that city.

אִי הָכִי אִמְאֵי מִסְפָּקָא לִיָּהּ? וְדָאֵי לָאוּ חוּמָה הִיא! דְּתַנְיָא: "אֲשֶׁר לוֹ חוּמָה" – וְלֹא שׁוֹר אֵינֶר, "סְבִיב" פְּרִט לְטַבְרִיא שְׂמִימָה חוּמָתָה!

The Gemara asks: If so, why was he uncertain? The sea is certainly not a wall. As it is taught in a *baraita* with regard to the sale of houses in walled cities, the phrase: "Which has a wall" (Leviticus 25:30), indicates that the city has a bona fide wall and not merely a wall of roofs.^{5H} If a city is completely encircled by attached houses but there is no separate wall, it is not considered a walled city. The next verse, which is referring to cities that have no wall "round about them" (Leviticus 25:31), excludes Tiberias from being considered a walled city, as the sea is its wall on one side and it is not fully encircled by a physical wall. Consequently, Tiberias is not considered a walled city.

לְעֵנֵן בֵּיתֵי עָרֵי חוּמָה לֹא מִסְפָּקָא לִיָּהּ, כִּי קָא מִסְפָּקָא לִיָּהּ – לְעֵנֵן מִקְרָא מְגִלָּה: מֵאֵי פְּרוּסִים וּמֵאֵי מוֹקְפִין דְּכִתְיִבֵי גְבִי מִקְרָא מְגִלָּה, מְשׁוּם דְּהֵינֵי מִגְלוּ, וְהֵינֵי לֹא מִגְלוּ, וְהָא נְמִי מִגְלִיא, אוּ דְלָמָּא: מְשׁוּם דְּהֵינֵי מִיגְנוּ וְהֵינֵי לֹא מִיגְנוּ, וְהָא נְמִי מִיגְנִיא. מְשׁוּם הָכִי מִסְפָּקָא לִיָּהּ.

The Gemara answers: With regard to the sale of houses of walled cities, Hezekiah was not uncertain. Where he was uncertain was with regard to the reading of the Megilla: What are the unwalled towns and what are the walled cities that are written with regard to the reading of the Megilla? Is the difference between them due to the fact that these unwalled towns are exposed, whereas those walled cities are not exposed? If so, since Tiberias is also exposed, as it is not entirely surrounded by a wall, it should be considered unwalled. Or perhaps the difference is due to the fact that these walled cities are protected, whereas those unwalled towns are not protected, and Tiberias is also protected by the sea and should be treated as a walled city. It was due to that reason that Hezekiah was uncertain when to read the Megilla.

רַב אֲסִי קָרִי מְגִלָּה בְּהוּזָל בְּאַרְבֵּיסָר וּבְחַמְיָסָר, מִסְפָּקָא לִיָּהּ אִי מוֹקְפַת חוּמָה מִימּוֹת יְהוֹשֻׁעַ בֶּן נוּן הִיא אִי לֹא. אִיכָּא דְאָמַר, אָמַר רַב אֲסִי: הָאֵי הוּזָל דְּבֵית בִּנְיָמִין מוֹקְפַת חוּמָה מִימּוֹת יְהוֹשֻׁעַ הִיא.

The Gemara relates that Rav Asi read the Megilla in the city of Huzal^b in Babylonia on both the fourteenth and the fifteenth of Adar, because he was uncertain if it had been surrounded by a wall since the days of Joshua, son of Nun, or not. Huzal was an ancient city, and it was possible that it had been surrounded by a wall in the time of Joshua. Some say a different version of this report, according to which there was no uncertainty. Rav Asi said: This city of Huzal of the house of Benjamin was walled since the days of Joshua, son of Nun.

אָמַר רַבִּי יוֹחָנָן: כִּי הוּיָא טַלְיָא אֲמִנָּא מַלְתָּא דְּשְׂאִילָנָא לְסַבִּיא,

Incidental to the previous discussion concerning Tiberias, the Gemara relates that Rabbi Yohanan said: When I was a child I said something that I later asked the Elders about,

Perek I

Daf 6 Amud a

וְאִישְׁתַּבַּח כְּוֹתֵי: חֲמַת זוּ טַבְרִיא, וְלָמָּה נִקְרָא שְׂמִימָה חֲמַת – עַל שׁוּם חֲמֵי טַבְרִיא. רַקַּת – זוּ צִפּוּרִי, וְלָמָּה נִקְרָא שְׂמִימָה רַקַּת – מְשׁוּם דְּמִדְּלִיא כְּרַקְתָּא דְּנִהָרָא. כִּינֶרֶת – זוּ גִינוֹסָר, וְלָמָּה נִקְרָא שְׂמִימָה כִּינֶרֶת – דְּמִתְקִי פִירָא בְּקָלָא דְּכִינֶרֶת.

and it was found in accordance with my opinion. I said that Hammath is Tiberias.^b And why was it called Hammath? On account of the hot springs of [*hammei*] Tiberias that are located there. And I said that Rakkath is Tzippori. And why was it called Rakkath? Because it is raised above the surrounding areas like the bank [*rakta*] of a river. And I said that Chinnereth is Ginosar.^b And why was it called Chinnereth? Because its fruit are sweet like the sound of a harp [*kinnor*].

אָמַר רַבָּא: מִי אִיכָּא לְמַאן דְּאָמַר רַקַּת לָאוּ טַבְרִיא הִיא? וְהָא כִּי שְׂבִיב אֵינִישׁ הֵבָא, הָתֵם סְפְדֵי לִיָּהּ הָכִי: גְּדוּל הוּא בְּשִׁשְׁךְ, וְשִׁם לוֹ בְּרַקַּת, וְכִי מִסְקֵי אֲרוּנָא לְהָתֵם סְפְדֵי לִיָּהּ הָכִי: אוּהֲבֵי שְׂרִידֵים יוֹשְׁבֵי רַקַּת, צָאוּ וְקָבְלוּ הַרוּגֵי עוּמָק.

Rava said: Is there anyone who says that Rakkath is not Tiberias? Isn't it true that when a great man dies here, in Babylonia, they lament his demise there, in Tiberias, as follows: Great was he in Sheshakh, i.e., Babylonia (see Jeremiah 25:26), and he had a name in Rakkath? Furthermore, when they bring up the casket of an important person to there, to Tiberias, they lament his demise as follows: You lovers of the remnants of the Jewish people, residents of Rakkath, go out and receive the dead from the deep, i.e., the low-lying lands of Babylonia.

BACKGROUND

Tiberias – טַבְרִיא: Herod Antipas founded the city of Tiberias in the year 18 CE and named it after the Roman emperor Tiberias. The city was initially built on the ruins of a previous settlement. The Sages deliberated with regard to the status of the graves that were located in Tiberias, which apparently prevented priests from settling there. As stated in the Gemara here, according to most opinions the city was founded on the ruins of the settlement Rakkath.

Ginosar – גִּינוֹסָר: Ginosar is the name of a beautiful valley that stretches along the western shore of the Sea of Galilee, north of Tiberias. Josephus describes the area as follows: Its nature is wonderful as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there. For the temper of the air is so well mixed that it agrees very well with those several sorts, particularly walnuts, which require the coldest air, and flourish there in vast plenty. There are palm trees also, which grow best in hot air; fig trees also and olives grow near them, which yet require an air that is more temperate. It supplies men with the principal fruits, with grapes and figs continually during ten months of the year and the rest of the fruits as they become ripe together through the whole year; for besides the good temperature of the air, it is also watered from a most fertile fountain (*Wars of the Jews*, Book III, 10:8).

כי נח נמשיה דרבי זיורא פתח עליה ההוא ספדנא: ארץ שנער הרה וילדה ארץ צבי גידלה שעשועיה, אוי נא לה, אמרה רקת, כי אבדה בלי חמדתה.

אָלָא אָמַר (רַבָּה): חַמַּת – זוּ חַמֵּי גֵר, רַקַּת זוּ טַבְרִיא, כִּנְרַת – זוּ גִינוֹסָר, וְלָמָּה נִקְרָא שְׁמָהּ רַקַּת – שְׁאֵפִילוּ רִיקְנֵן שְׁבָה מְלֵאֵין מִצּוֹת כְּרֵמוֹן. רַבִּי יִרְמְיָה אָמַר: רַקַּת שְׁמָהּ וְלָמָּה נִקְרָא שְׁמָהּ טַבְרִיא – שְׁוֵי שְׁבֵת בְּטַבּוּרָה שֶׁל אֶרֶץ יִשְׂרָאֵל. (רַבָּא) אָמַר: רַקַּת שְׁמָהּ, וְלָמָּה נִקְרָא שְׁמָהּ טַבְרִיא שְׁטוּבָה רְאִיטָה.

אָמַר זְעִירָא: קִטְרוֹן זוּ צִיפּוּרִי, וְלָמָּה נִקְרָא שְׁמָהּ צִיפּוּרִי – שְׁוֵי שְׁבֵת בְּרֹאשׁ הַהָר בְּצִפּוֹר.

וְקִטְרוֹן צִיפּוּרִי הֵיא? וְהֵיא קִטְרוֹן בְּחֻלְקוֹ שֶׁל זְבוּלוֹן הוּא, דְּכַתִּיב: "זְבוּלוֹן לֹא הוֹרִישׁ אֶת יוֹשְׁבֵי קִטְרוֹן וְאֶת יוֹשְׁבֵי נְהַלּוֹל". וְזְבוּלוֹן מְתַרְעֵם עַל מְדוּתֵי הוֹה, שְׁנֵאמַר: "זְבוּלוֹן עִם חַרְף נִפְשׁוּ לְמוֹת" מִזֶּה טַעַם – מִשּׁוֹם ד'נִפְתַּלְי עַל מְרוֹמֵי שָׂדֶה".

אָמַר זְבוּלוֹן לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם! לֵאחֲרַי נָתַתָּ לָהֶם שְׂדוֹת וּכְרָמִים וְלִי נָתַתָּ הָרִים וּגְבָעוֹת, לֵאחֲרַי נָתַתָּ לָהֶם אֲרָצוֹת וְלִי נָתַתָּ יַמִּים וּנְהָרוֹת. אָמַר לוֹ: כּוֹלֵן צְרִיכִין לָךְ עַל יְדֵי חִלּוּן, שְׁנֵאמַר: "[עַמִּים הָרַ יִקְרְאוּ] וּשְׁפוּנֵי טְמוּנֵי חוֹל".

Similarly, the Gemara relates that when Rabbi Zeira died, a certain eulogizer opened his eulogy for him with these words: The land of Shinar, i.e., Babylonia, Rabbi Zeira's birthplace, conceived and bore him; the land of the deer, i.e., Eretz Yisrael, where Rabbi Zeira lived as an adult and rose to prominence, raised her delights. Woe unto her, said Rakkath, for she has lost her precious instrument. It is apparent from these examples that Rakkath is Tiberias.

Rather, Rabba said: Hammath is the hot springs of Gerar that are adjacent to Tiberias; Rakkath is Tiberias; and Chinnereth is Ginosar. And why was Tiberias called Rakkath? Because even the empty ones [reikanin] of Tiberias^N are as full of mitzvot as a pomegranate is full of seeds. Rabbi Yirmeya said: In fact, Rakkath is its real name; and why was it called Tiberias? Because it sits in the very center [tabbur] of Eretz Yisrael. Rava said: Rakkath is its real name, and why was it called Tiberias?^N Because its appearance is good [tova re'iyata].^N

While continuing to identify places that are mentioned in the Bible, Zeira said: The city of Kitron that is mentioned in the Bible is the city of Tzippori. And why was it called Tzippori? Because it sits on top of a mountain like a bird [tzippor].

The Gemara asks: Is Kitron really Tzippori? Wasn't Kitron in the tribal territory of Zebulun, as it is written: "Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol" (Judges 1:30)? And the tribe of Zebulun was resentful of its portion, as it is stated: "Zebulun was a people that jeopardized their lives to the death" (Judges 5:18).^N What is the reason for their resentfulness? Because "Naphtali was on the high places of the field" (Judges 5:18).

The verse should be interpreted as follows: Zebulun said before the Holy One, Blessed be He: Master of the Universe! To my brothers, the tribes whose territory is adjacent to mine, You gave fields and vineyards, whereas to me You gave mountains and hills; to my brothers You gave lands, whereas to me You gave seas and rivers. God said back to him: Nevertheless, all will need you due to the *hilazon*, the small sea creature residing in your territory that is the source of the dye used in the ritual fringes [tzitzit]. As it is stated in Moses' blessing to Zebulun: "They shall call the people to the mountain: There they shall sacrifice offerings of righteousness; for they shall suck of the abundance of the seas, and of the hidden treasures of the sand" (Deuteronomy 33:19).

NOTES

Even the empty ones of Tiberias – אָפִילוּ רִיקְנֵן שְׁבָה: The author of *Turei Even* asked why this is applied specifically to Tiberias here in the Gemara, when elsewhere (see *Berakhot* 57a) this is said of the entire Jewish people. It would appear that Rabba emphasized in this Gemara that this was even more true of Tiberias due to the city's unique position as the religious capital of Eretz Yisrael for many generations. Even during the time of Rav Sa'adia Gaon it was considered an important religious center. Additionally, the vowel notation system for the Hebrew language that is used today was developed in Tiberias.

Why was it called Tiberias – לָמָּה נִקְרָא שְׁמָהּ טַבְרִיא: It is certainly well known that the city is named for the Roman emperor Tiberias. Nevertheless, the name of the city was interpreted homiletically in the same manner that other foreign words in Hebrew are interpreted, in order to learn additional ideas.

Because its appearance [re'iyata] is good – שְׁטוּבָה רְאִיטָה: *Tosafot* explain that the city was aesthetically pleasing. The Mahar-

sha explains that this phrase should be interpreted to mean that Tiberias was the seat of the Great Sanhedrin for a time, and the Sages who resided there could perceive things that others could not; according to this, the word *re'iyata* is to be interpreted: Its vision. Others write that since Tiberias did not have a wall on the side that bordered the sea, it offered a view of distant places (see *Ramat Shmuel*).

Jeopardized their lives to the death – חַרְף נִפְשׁוּ לְמוֹת: The interpretation of this verse indicates that it was as if the members of the tribe of Zebulun wanted to die because they were angered over the shortcomings of their portion. The Maharsha writes that during the war against enemy forces commanded by Sisera, about which this verse is written, the people of Zebulun passed through Naphtali's portion and compared it to their infertile land. However, the simple explanation of this verse is that because Zebulun had meager land, and the gentiles did not let them spread out, they fought harder in the war and risked their lives.

תני רב יוסף: "שפוני" – זה חלזון, "טמוני" – זו טרית, "חול" – זו זכוכית לבנה. אמר לפניו: רבונו של עולם מי מודיעני? אמר לו: "שם יזבח וזבחי צדק" סימן זה יהא לך: כל הנטל ממך בלא דמים – אינו מועיל בפרקמטיא שלו כלום.

ואי סלקא דעתך קטרוו זו ציפורי, אמאי מתרעם על מדותיו? והא הויה ציפורי, מילתא דעדיפא טובא! וכי תימא דלית בה זבת חלב ודבש – והאמר ריש לקיש: לדידי חזי לי זבת חלב ודבש דציפורי, והויה ששה עשר מיל על ששה עשר מיל!

וכי תימא: דלא נפישא דידיה בדאחיה – והאמר רבה בר בר חנה אמר רבי יוחנן: לדידי חזי לי זבת חלב ודבש דכל ארעא דישראל והויה כמבי כובי עד אקרא דתולבקני – עשרין ותרתין פרסי אורכא, ופותרא שיתא פרסי!

אפילו הכי שדות וכרמים עדיפא ליה. דיקא נמי דבתיב: "ונפתלי על מרומי שדה", שמע מינה.

Rav Yosef teaches about this: "Treasures"; this is referring to the *hilazon*,⁸ which is found in the waters of Zebulun. "Hidden"; this is referring to the *tarit*,⁹ a type of sardine, which is also found in Zebulun's coastal waters. "Sand"; this is referring to the sand from which white glass⁸ is made. Zebulun said to Him: All of these resources are indeed found in my territory, but Master of the Universe, who will inform me if others take them without permission? He said to the tribe of Zebulun: "There they shall sacrifice offerings of righteousness." This shall be a sign for you that anyone who takes these items from you without making payment will not prosper at all in his business.

It is clear from the exposition of the verse in Judges that the territory of Zebulun did not contain fields and vineyards. And if it enters your mind to say that Kitron is Tzippori, why was Zebulun resentful of his portion? Wasn't Tzippori in his territory, which was land that was vastly superior with regard to its produce? And if you would say that Zebulun's portion did not have quality land flowing with milk and honey, didn't Reish Lakish say: I myself have seen the land flowing with milk and honey around Tzippori, and it was sixteen mil by sixteen mil?

And if you would say that the part of his territory that flowed with milk and honey was not as vast as that of his brothers, the other tribes, didn't Rabba bar bar Hana say that Rabbi Yohanan said: I myself have seen the land flowing with milk and honey over all of Eretz Yisrael. And the size of the fertile land was like the distance from Bei Kovei to the fortress of Tulbakni, a total of twenty-two parasangs [*parsa*] in length and six parasangs in width. A parasang is four mil; consequently, the area flowing with milk and honey around Tzippori was four by four parasangs, which is more than the fair share of one tribe among twelve.

The Gemara answers: Even so, fields and vineyards were preferable to Zebulun. The fertile land in Zebulun's territory is in a mountainous region, which makes it more difficult to cultivate. The Gemara comments: The language of the verse is also precise according to this explanation, as it is written: "And Naphtali was on the high places of the field," which indicates that Zebulun's complaint was due to the fact that Naphtali had fields. The Gemara concludes: Indeed, learn from here that this is so.

BACKGROUND

Hilazon – חלזון: Although there are many opinions as to the identity of the *hilazon*, many researchers are of the opinion that it refers to the *Murex trunculus*, a tropical sea snail. Others have suggested the common cuttlefish, *Sepia officinalis*, or the bubble raft snail, *Janthina janthina*. The sky blue [*tekhelet*] dye used for the mitzva to place a sky blue thread on the ritual fringes is extracted from the *hilazon*. Purple dye [*argaman*] is also produced from the *hilazon*, and both of these dyes were needed for the priestly clothes.



Murex trunculus



Common cuttlefish



Bubble raft snail

BACKGROUND

Tarit – טרית: The *tarit*, *Sardinella aurita*, also known as the round sardinella, is a species of sardine that is commonly eaten salted. It is found in vast numbers in the Mediterranean Sea and is listed among the items with which the coasts of Eretz Yisrael are blessed.



Round sardinella

White glass – זכוכית לבנה: Glass is usually made from a mixture of several silicates, most of which are ubiquitous to sea sand. However, it is difficult to find a suitable mixture of silicates that will be easy to fuse and will not have any metallic substances that give it color. White glass is either completely transparent or white and was very expensive in ancient times.



Ancient glass vessels

BACKGROUND

Caesarea – קסרי: The city Caesarea was established around the beginning of the Second Temple period by the king of Sidon, Straton, who named it for himself, *Pyrgos Stratonos*, Straton's Tower. In Jewish sources it is referred to as the Tower of Sharshon or the Tower of Shir. Throughout the generations its importance decreased, and Alexander Jannaeus conquered it and annexed it to the land of Judah. In honor of his victory, a holiday was recorded in *Megillat Ta'anit*. From the outset, Caesarea had a very strong gentile and idolatrous character, which remained even after King Herod rebuilt and improved the city.

When the Roman governors started to rule over the land of Israel (6 CE) they turned Caesarea into their administrative center, and the city rapidly developed. The rivalry and animosity that existed between Jerusalem, as the symbol of Jewish independence and rule, and Caesarea, as the center of the gentile government, are apparent in the words of the Sages here. With the destruction of the Temple and Jerusalem, Caesarea became even more prominent and served as the capital of the land until the Moslem conquest. The city continued to be an important and rich city until its destruction in the thirteenth century.



Amphitheater in Caesarea



Location of Caesarea

אָמַר רַבִּי אַבְהוּ: "וְעַקְרוֹן תִּעְקַר" – זו קָסְרִי בֵּת אֲדוֹם, שֶׁהִיא יוֹשְׁבֵת בֵּין הַחֳלוֹת, וְהִיא הִיְתָה יְתֵד תְּקוּעָה לְיִשְׂרָאֵל בְּיָמֵי יוֹנִים, וְכִשְׁגִּבְרָה מְלָכוֹת בֵּית חֲשִׁמוֹנַאי וּנְצַחִים הָיוּ קוֹרִין אוֹתָהּ אַחֲדֵית מְגִדָּל שִׁיר.

אָמַר רַבִּי יוֹסֵי בַר חֲנִינָא, מַאי דְכָתִיב: "וְהִסִּירֹתִי דָמָיו וְשִׁקְצֹו מִבֵּין שִׁנָּיו וְנִשְׂאָר גַּם הוּא לְאַלְהֵינוּ", "וְהִסִּירֹתִי דָמָיו מִפִּי" – זֶה בֵּית בְּמִיָּא שְׁלֵהֶן, "וְשִׁקְצֹו מִבֵּין שִׁנָּיו" זֶה בֵּית גְּלִיָּא שְׁלֵהֶן.

"וְנִשְׂאָר גַּם הוּא לְאַלְהֵינוּ" – אֵלּוּ בְּתֵי כְּנֻסִיּוֹת וּבְתֵי מְדַרְשׁוֹת שְׁבָאֲדוֹם. "וְהִיָּה כְּאַלּוּף בִּיהוּדָה וְעַקְרוֹן כִּיבּוֹסִי" – אֵלּוּ תֵּרָאטְרוֹיֹת וְקִרְקִסִיּוֹת שְׁבָאֲדוֹם שְׁעִתִּידִין שְׁרֵי יְהוּדָה לְלַמֵּד בָּהֶן תּוֹרָה בְּרַבִּים.

אָמַר רַבִּי יִצְחָק: לָשֵׁם – זו פְּמִיִּים, עַקְרוֹן תִּעְקַר – זו קָסְרִי בֵּת אֲדוֹם, שֶׁהִיא הִיְתָה מְטְרוֹפּוֹלִין שֶׁל מְלָכִים. אֵיכָא דְאִמְרִי: דְּמַרְבֵּי בְּהַ מְלָכִי, וְאֵיכָא דְאִמְרִי: דְּמוֹקְמֵי מִינְהַ מְלָכִי.

קָסְרִי וִירוּשָׁלַיִם, אִם יֹאמַר לְךָ אָדָם: חָרְבוּ שְׁתֵּיהֶן – אֵל תִּאֱמַן, יוֹשְׁבוֹ שְׁתֵּיהֶן – אֵל תִּאֱמַן. חָרְבָה קָסְרִי וְיִשְׁבָּה יְרוּשָׁלַיִם, חָרְבָה יְרוּשָׁלַיִם וְיִשְׁבָּה קָסְרִי – תִּאֱמַן. שְׁנַאמַר "אִמְלֵאָה הַחָרְבָה": אִם מְלִיאָה זו – חָרְבָה זו. אִם מְלִיאָה זו חָרְבָה זו.

S The Gemara continues its discussion with regard to identifying places mentioned in the Bible. **Rabbi Abbahu said:** "And Ekron shall be uprooted" (Zephaniah 2:4). This is an allusion to Caesarea,⁸ daughter of Edom, which is situated among the sands. Caesarea was primarily populated by Greeks and Romans, and it served as the seat of Roman rule when the Romans, who are identified with Edom in Jewish literature, ruled Eretz Yisrael. And it was a spike stuck in the side of the Jewish people already in the days of the Greeks, as it was an obstacle to the spread of Jewish settlement. When the Hasmonean monarchy prevailed and triumphed over them, they called it: The captured tower of Shir.

Rabbi Yosei bar Hanina said: What is the meaning of that which is written: "And I will take away his blood out of his mouth, and his detestable things from between his teeth, and he also shall be a remnant for our God; and he shall be as a chief in Judah, and Ekron as a Jebusite" (Zechariah 9:7)? The verse should be understood as follows: "And I will take away his blood out of his mouth"; this is referring to their house of altars, where they sacrifice offerings. "And his detestable things from between his teeth"; this is referring to their house of piles, where they heap their ritual stones.

"And he also shall be a remnant for our God," these words are referring to the synagogues and study halls in Edom. "And he shall be as a chief [aluf] in Judah,⁹ and Ekron as a Jebusite," these words are referring to the theaters [tere'atrayot]¹ and the circuses [kirkesayot]¹ in Edom where the officers of Judah are destined to teach Torah in public.

Rabbi Yitzhak said: "And the children of Dan went up and fought against Leshem" (Joshua 19:47); this is referring to the city that was known in the Talmudic period as Pamyas. "Ekron shall be uprooted" (Zephaniah 2:4); this is referring to Caesarea, the daughter of Edom, which was a metropolis [metropolin],¹ i.e., a capital city, of kings. There are those who say this means that kings were raised there, and there are those who say it means that kings were appointed from there, meaning the kings of Edom were appointed from among the residents of this city.

The Sages said that the fortunes of Caesarea, which represents Rome, and Jerusalem are diametric opposites. If, therefore, someone says to you that both cities are destroyed, do not believe him. Similarly, if he says to you that they are both settled in tranquility, do not believe him. If, however, he says to you that Caesarea is destroyed and Jerusalem is settled, or that Jerusalem is destroyed and Caesarea is settled, believe him. As it is stated: "Because Tyre has said against Jerusalem: Aha, the gates of the people have been broken; she is turned to me; I shall be filled with her that is laid waste" (Ezekiel 26:2), and Tyre, like Caesarea, represents Rome. Consequently, the verse indicates that if this city is filled, that one is laid waste, and if that city is filled, this one is laid waste. The two cities cannot coexist.

NOTES

As a chief [aluf] in Judah – כְּאַלּוּף בִּיהוּדָה: There is a double interpretation of the word *aluf*. In the simple meaning of the verse it refers to the chiefs of Judah, while at the same time there is a play on the Aramaic root *yalaf*, meaning to teach.

LANGUAGE

Theaters [tere'atrayot] – תֵּרָאטְרוֹיֹת: This is one of the forms in which the Greek word θέατρον, *theatron*, meaning theater, is written. In the contemporary meaning of the word, it refers to a place for performances and games.

Greek κίρκος, *kirkos*, meaning a place in which various competitions take place.

Circus [kirkesayot] – קִרְקִסִיּוֹת: From the Latin circus, or the

Metropolis [metropolin] – מְטְרוֹפּוֹלִין: From the Greek μητρόπολις, *metropolis*. The literal translation of this word is mother city, meaning the main city or the capital.

Yet will he not learn righteousness – בִּלְלֹמַד צְדָקָה: Some interpret this phrase as a statement, not a question, and explain it as follows: For Esau did not learn righteousness, i.e., Esau did not study Torah. Therefore, perhaps his evil actions were unintentional and he should be forgiven (Rabbi Yoshiya Pinto; Maharsha). In the midrash, this question is explained differently: Did he not learn righteousness? He would certainly diligently observe the commandments of honoring one's father.

רב נחמן בר יצחק אָמַר, מִהֵכָּא, וְיֵלְאוּם מִלְּאוּם יִצְחָק.

Rav Nahman bar Yitzhak said: The same idea may be derived from here, a verse dealing with Jacob and Esau: “And the one people shall be stronger than the other people” (Genesis 25:23), teaching that when one nation rises, the other necessarily falls.

וְאָמַר רַבִּי יִצְחָק, מֵאֵי דְכִתְיִב: “וְיִחַן רְשָׁע בִּלְלֹמַד צְדָקָה.” אָמַר יִצְחָק לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא רְבוּנוּ שֶׁל עוֹלָם, וְיִחַן עֲשׂוּ! אָמַר לוֹ: רְשָׁע הוּא. אָמַר לוֹ: “בִּלְלֹמַד צְדָקָה?” אָמַר לוֹ: “בְּאַרְצָךְ נְכוֹחֹת יַעֲקֹב.” אָמַר לוֹ: אִם כֵּן בִּלְיָרְאָה גְּאוֹת ה’.”

Having mentioned Edom, the Gemara cites what Rabbi Yitzhak said: What is the meaning of that which is written: “Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness he will deal wrongfully, and will not behold the majesty of the Lord” (Isaiah 26:10)? Isaac said before the Holy One, Blessed be He: Master of the Universe, let favor be shown to Esau, my beloved son. God said to him: Esau is wicked. Isaac said to God: “Yet will he not learn righteousness,”ⁿ i.e., is there no one who can find merit in him? God said to him: “In the land of uprightness he will deal wrongfully,” meaning that he is destined to destroy Eretz Yisrael. Isaac said to God: If it is so that he is that wicked, “he will not behold the majesty of the Lord.”

וְאָמַר רַבִּי יִצְחָק, מֵאֵי דְכִתְיִב: “אֵל תִּתֵּן יְרוּמוֹ סֶלָה.” אָמַר יַעֲקֹב לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, אֵל תִּתֵּן לְעֵשָׂו הַרְשָׁע תְּאוֹת לְבוֹ. “וְיִמְמוּ אֵל תִּפְקֹ” – וְ

And Rabbi Yitzhak also said: What is the meaning of that which is written: “Grant not, O Lord, the desires of the wicked; further not his evil device, so that they not exalt themselves. Selah” (Psalms 140:9)? Jacob said before the Holy One, Blessed be He: Master of the Universe, grant not to the wicked Esau the desires of his heart, as he wishes to destroy us. Further not his evil device [zemamo]; do not remove the muzzle [zamam] that constrains him and prevents him from breaking out and gathering further strength. This is a reference to

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גֵּרְמָמְיָא שֶׁל אֲדוּם, שְׂאֵלְמֵי הֵן וְיִצְאִין מִחֲרִיבֵין כָּל הָעוֹלָם כּוּלָּו.

Germamyia of Edom,^b i.e., Germany, which is near the land of Edom, i.e., Rome. As, if the Germans would go forth, they would destroy the entire world.

וְאָמַר רַבִּי חֲמַא בַּר חֲנִינְיָא: תְּלַת מָאָה קְטִירֵי תְּנָא אִיכָא בְּגֵרְמָמְיָא שֶׁל אֲדוּם, וְתְּלַת מָאָה וְשִׁיתֵין וְחֲמִשָּׁה מְרוֹבְבֵי אִיכָא בְּרוּמֵי. וּבְכָל יוֹמָא נִפְקֵי הֵן לְאַפֵּי הֵן וּמְקַטִּיל חַד מִיַּנְיֵיהוּ וּמִיִּשְׂרָדֵי לְאוּקְמֵי מִלְּבָא.

And Rabbi Ḥama Bar Ḥanina said: There are three hundred young princes with crowns tied to their heads in Germamyia of Edom, and there are three hundred and sixty-five chieftains [marzavnei]^l in Rome. Every day these go out to battle against those, and one of them is killed, and they are preoccupied with appointing a new king in his place. Since neither side is united, neither side is able to achieve a decisive victory. It is these wars between Rome and the Germanic tribes that act as a muzzle upon Esau-Edom-Rome and prevent it from becoming too strong.

וְאָמַר רַבִּי יִצְחָק, אִם יֹאמַר לְךָ אָדָם: יִגְעֵתִי וְלֹא מִצְאָתִי – אֵל תִּאֲמֵן, לֹא יִגְעֵתִי וּמִצְאָתִי – אֵל תִּאֲמֵן, יִגְעֵתִי וּמִצְאָתִי – תִּאֲמֵן.

Rabbi Yitzhak^p said in the style of a previous passage: If a person says to you: I have labored and not found success,ⁿ do not believe him. Similarly, if he says to you: I have not labored but nevertheless I have found success,ⁿ do not believe him. If, however, he says to you: I have labored and I have found success,ⁿ believe him.

NOTES

I have labored and not found success – יִגְעֵתִי וְלֹא מִצְאָתִי: This man claims that he has labored but has not found success. He does not realize that laboring in Torah is success (*Bina Lettim*).

I have not labored but I have found success – לֹא יִגְעֵתִי: The Torah one attains without effort is certainly lacking. Therefore, one should not believe he has attained true Torah.

I have labored and I have found success – יִגְעֵתִי וּמִצְאָתִי: The Maharsha writes that this is indicated in the verses: “I trusted even when I spoke, I am greatly afflicted. I said in my haste, all men are liars.” (Psalms 116:10–11). “I am greatly afflicted” is an indication of the labor and “I said in my haste” relates to not despairing of the effort.

BACKGROUND

Germamyia of Edom – גֵּרְמָמְיָא שֶׁל אֲדוּם: In the Gemara's description, there is an indication of one of the essential problems of the Roman Empire: Its relations with the various German tribes. The Germans were divided into a large number of tribes and each one had its own minor king, to whom the Gemara alluded as princes with crowns tied to their heads. The wars with the Germans, which continued intermittently for hundreds of years, depleted the strength of the Roman Empire, until eventually it was conquered by the Germans.

LANGUAGE

Chieftains [marzavnei] – מְרוֹבְבֵי: From the Middle Persian marzbān, meaning border guard.

PERSONALITIES

Rabbi Yitzhak – רַבִּי יִצְחָק: There were two *amora'im* by this name who lived in Eretz Yisrael at the same time, both of whom were students of Rabbi Yoḥanan. One of these Sages was known for his erudition in Jewish law; while the other, who is, apparently, the individual quoted in our Gemara, focused on *aggada*. It appears that Rabbi Yitzhak spent significant time in Babylonia and brought many teachings of Eretz Yisrael to the Diaspora community, in particular the teachings of Rabbi Yoḥanan. His aggadic interpretations appear throughout the Babylonian Talmud, and several Babylonian Sages cite teachings in his name.

Provoking the wicked – להתגרות ברשעים: According to the *ge'onim*, it should not be learned from here that one should engage in idle flattery of the wicked. Rather, if one sees a wicked man who is having good fortune, he is permitted to abstain from ruling his case so that he will not be harmed. However, after the trial has started, he may not abstain. See tractate *Berakhot* (7b), where it concludes that one who is not totally righteous should not contend at all with a wicked man who is having good fortune.

הני מילי – בדברי תורה, אבל במשא ומתן – סייעתא הוא מן שמיא. ולדברי תורה לא אמרן אלא לתדודי, אבל לאוקמי גירסא – סייעתא מן שמיא היא.

ואמר רבי יצחק: אם ראית רשע שהשעה משחקת לו – אל תתגרה בו, שנאמר: "אל תתחר במרעים", ולא עוד אלא שדרכיו מצליחין, שנאמר: "יחילו דרכיו בכל עת", ולא עוד אלא שזוכה בדין, שנאמר: "מרום משפטיו מנגדו", ולא עוד אלא שרואה בשונאיו, שנאמר: "כל צורריו יפח בהם".

איני? והאמר רבי יוחנן משום רבי שמעון בן יוחי: מותר להתגרות ברשעים בעולם הזה, שנאמר: "עוובי תורה יהללו רשע ושומרי תורה יתגרו בהם". ותניא, רבי דוסתאי בר מתון אמר: מותר להתגרות ברשעים בעולם הזה ואם לחשך אדם לומר: "אל תתחר במרעים ואל תקנא בעושי עולה" – מי שלבו נוקפו אומר בן.

אלא: "אל תתחר במרעים" – להיות במרעים, ואל תקנא בעושי עולה" – להיות בעושי עולה. ואומר: "אל יקנא לבך בחטאים" וגו'!

לא קשיא: הא – במילי דידיה, הא – במילי דשמיא.

ואיבעית אימא: הא והא במילי דידיה, ולא קשיא: הא – בצדיק גמור, הא – בצדיק שאינו גמור. דאמר רב הונא, מאי דכתיב: "למה תביט בוגדים תחריש בבלע רשע צדיק ממנו" – צדיק ממנו – בולע, צדיק גמור – אינו בולע.

ואי בעית אימא: שעה משחקת לו שאני.

The Gemara comments: **This applies only to matters of Torah**, as success with respect to Torah study is in accordance with the toil and effort invested. **But with regard to success in business**, it all depends upon **assistance from Heaven**, as there is no correlation between success and effort. **And even with regard to matters of Torah**, we said this only with regard to sharpening one's understanding of Torah, as the more one labors, the deeper the understanding of the material he achieves. **However, to preserve what one has learned**, it is dependent upon **assistance from Heaven**. Not everyone achieves this, even with much effort.

And Rabbi Yitzhak also said: **If you see a wicked man whom the hour is smiling upon**, i.e., who is enjoying good fortune, **do not provoke him**,ⁿ as it is stated: "Contend not with evildoers" (Psalms 37:1). **And not only that**, but if you provoke him, **his undertakings will be successful**, as it is stated: "His ways prosper at all times" (Psalms 10:5). **And not only that**, but even if he is brought to court, **he emerges victorious in judgment**, as it is stated: "Your judgments are far above him" (Psalms 10:5), as though the trial is far removed from him and does not affect him. **And not only that**, but he will see his enemies fall, as it is stated: "As for all his enemies, he hisses at them" (Psalms 10:5).

The Gemara asks: **Is that so? Didn't Rabbi Yoḥanan say in the name of Rabbi Shimon ben Yoḥai**: It is permitted to provoke the wicked in this world, as it is stated: "They that forsake the Torah praise the wicked; but they who keep the Torah contend with them" (Proverbs 28:4)? **And furthermore**, it is taught in a *baraita* that Rabbi Dostai bar Matun said: It is permitted to provoke the wicked in this world, and if a person whispers to you to say that this is not so, relying on the verse: "Contend not with evildoers, nor be envious against the workers of iniquity" (Psalms 37:1), know that only **one whose heart strikes him** with pangs of conscience over sins that he committed **says this**.

Rather, the true meaning of that verse is: "Contend not with evildoers," to be like the evildoers; "nor be envious against the workers of iniquity," to be like the workers of iniquity. And it says elsewhere: "Let not your heart envy sinners, but be in the fear of the Lord all the day" (Proverbs 23:17). In this context, to be envious of sinners means to desire to be like them. Rabbi Yoḥanan and Rabbi Dostai indicate that one is permitted to provoke the wicked, against the opinion of Rabbi Yitzhak.

The Gemara explains: This is **not difficult**, as it can be understood that **this**, Rabbi Yitzhak's statement that one may not provoke the wicked, is referring to **his personal matters**, while **that**, the statements of Rabbi Yoḥanan and Rabbi Dostai that it is permitted to provoke them, is referring to **matters of Heaven**, i.e., religious matters.

And if you wish, say: Both **this statement and that statement** are stated **with regard to his own affairs**, and still it is **not difficult**. This statement, that it is permitted to provoke the wicked, **applies to a completely righteous individual**; that statement, that one may not provoke them, **applies to an individual who is not completely righteous**. As Rav Huna said: What is the meaning of that which is written: "Why do you look upon them that deal treacherously, and remain silent when the wicked devours the man that is more righteous than he" (Habakkuk 1:13)? This verse indicates that the wicked **devours one who is more righteous than he**; however, **he does not devour one who is completely righteous**.

And if you wish, say instead: When the **hour is smiling upon him**, i.e., when the wicked individual is enjoying good fortune, **it is different**. He is receiving divine assistance, and even the completely righteous should not provoke him.

Greek Italy של יון – Greek Italy generally refers to southern Italy, since this land was, at that time, a part of Magna Graecia, i.e., Greater Greece; it was ruled by many Greek potentates. However, here, the description of a capital of great dimensions is referring to the city of Rome itself. Some explain this part of the Gemara as referring to Constantinople, which was called, in its day, the new Rome, and which was used as the Roman capital from the beginning of the fourth century; even the description of the place as being between the sea and the hills is fitting. However, this explanation is not historically accurate, as in the time of Ulla, Constantinople was not yet large or important.

NOTES

כרך גדול של רומי – The Maharsha wrote that this passage is cited to underscore that if those who contravene His will, i.e., the Romans, are rewarded, all the more so those who heed His will be rewarded in the future, as it is stated: "For I, says the Lord, will be unto her a wall of fire round about" (Zechariah 2:9). Some commentaries explain in detail that the numbers here are inaccurate, as after analysis it is clear that the calculations do not tally, and this hyperbolic description was stated only to explain the prominence of Rome (*Netzah Yisrael*).

ונתעברה השנה – Some say that this *halakha* applies only when the year was intercalated after the Megilla was already read, or all the more so if it was known in advance that there will be another month of Adar and they mistakenly read the *Megilla* in the first Adar (see Ritva). The Rosh rules that the fourteenth and fifteenth of the first Adar are days on which eulogy and fasting are prohibited only in the case where the Megilla was read on those days before the year was intercalated.

LANGUAGE

חולקית [hulsit] – Possibly a hybrid of the Greek *κάκλιξ*, *kakhlēx*, meaning gravel or gravel stones, and the Hebrew *ḥarsit*, which means red soil or clay.

HALAKHA

קראו – If the people read the Megilla during the first Adar and then the year was intercalated, they read it again during the second Adar (*Tur, Oraḥ Ḥayyim* 688).

אמר עולא: איטליא של יון זה כרך גדול של רומי. והוא תלת מאה פרסה על תלת מאה פרסה, ויש בה שלוש מאות ששים וחמשה שווקים במנין ימות החמה, וקטן שבכולם של מוכרי עופות, והוא ששה עשר מיל על ששה עשר מיל. ומלך סועד בכל יום באחד מהן.

Having mentioned Rome, the Gemara cites what Ulla said. Greek Italy,^B i.e., southern Italy, is the great city of Rome,^N and it is three hundred parasang [*parsa*] by three hundred parasang. It has three hundred and sixty-five markets, corresponding to the number of days in the solar year, and the smallest of them all is the market of poultry sellers, which is sixteen mil by sixteen mil. And the king, i.e., the Roman emperor, dines every day in one of them.

והדר בה אף על פי שאינו נולד בה – נוטל פרס מבית המלך והנולד בה אף על פי שאינו דר בה – נוטל פרס מבית המלך ושלשת אפלים בי בני יש בו, וחמש מאות חלונות מעלין עשן חוץ לחומה. צדו אחד ים וצדו אחד הרים וגבעות, צדו אחד מחיצה של ברזל, וצדו אחד חולקית ומצולה.

And one who resides in the city, even if he was not born there, receives an allowance for his living expenses from the king's palace. And one who was born there, even if he does not reside there, also receives an allowance from the king's palace. And there are three thousand bathhouses in the city, and five hundred apertures that let the smoke from the bathhouses out beyond the walls in a way that doesn't blacken the walls themselves. One side of the city is bordered by the sea, one side by mountains and hills, one side by a barrier of iron and one side by gravel [*hulsit*]^L and swamp.

מתני' קראו את המגילה באדר הראשון ונתעברה השנה – קורין אותה באדר שני. אין בין אדר הראשון לאדר השני אלא קריאת המגילה ומתנות לאביונים.

MISHNA If the people read the Megilla during the first Adar^H and subsequently the year was then intercalated^N by the court and now the following month will be the second Adar, one reads the Megilla again during the second Adar. The Sages formulated a principle: The difference between the first Adar and the second Adar with regard to the mitzvot that are performed during those months is only that the reading of the Megilla and distributing gifts to the poor are performed in the second Adar and not in the first Adar.

גמ' הא לענין סדר פרשיות – זה וזה שוין.

GEMARA The Gemara infers that with regard to the matter of the sequence of Torah portions read each year on two *Shabbatot* before Purim, the portions of *Shekalim* and *Zachor*, and on two *Shabbatot* after Purim, *Para* and *HaHodesh*, this, the first Adar, and that, the second Adar are equal, in that reading them during the first Adar exempts one from reading them in the second Adar.

מני מתניתין? לא תנא קמא, ולא רבי אליעזר ברבי יוסי, ולא רבן שמעון בן גמליאל. דתנא: קראו את המגילה באדר הראשון ונתעברה השנה – קורין אותה באדר השני, שכל מצות שנוהגות בשני נהגות בראשון חוץ ממקרא מגילה.

The Gemara asks: If so, whose opinion is taught in the mishna? It is neither the opinion of the anonymous first *tanna* of the following *baraita*, nor that of Rabbi Eliezer, son of Rabbi Yosei, nor that of Rabban Shimon ben Gamliel, as it is taught in a *baraita*: If they read the Megilla during the first Adar and the year was then intercalated, they read it during the second Adar, as all mitzvot that are practiced during the second Adar are practiced in the first Adar, except for the reading of the Megilla.

רבי אליעזר ברבי יוסי אומר: אין קורין אותה באדר השני, שכל מצות שנוהגות בשני נהגות בראשון.

Rabbi Eliezer, son of Rabbi Yosei, says: They do not read it again during the second Adar, as all mitzvot that are practiced during the second Adar are practiced during the first Adar. Once the Megilla was read during the first Adar, one need not read it again during the second Adar.

רבן שמעון בן גמליאל אומר משום רבי יוסי: אף קורין אותה באדר השני, שכל מצות שנוהגות בשני אין נהגות בראשון. ושׁוין בהספד ובתענית שאסורין בזה ובזה.

Rabban Shimon ben Gamliel says in the name of Rabbi Yosei: They even read it again during the second Adar, as all mitzvot that are practiced during the second Adar are not practiced during the first Adar. And they all agree with regard to eulogy and with regard to fasting that they are prohibited on the fourteenth and the fifteenth days of this month of the first Adar and on that month of the second Adar.^H

HALAKHA

ארבעה עשר – It is prohibited to eulogize and fast on the fourteenth and the fifteenth days of the first Adar, and one does not recite the *tahanun* prayer. Some maintain that eulogy is permitted, but the custom is to prohibit it (Rema).

Some say that one should eat and drink more on these days (Tur, based on the Rif), but that is not the *halakha*, although the Rema writes that one should eat and drink a bit more on these days than he does on a typical day (*Shulḥan Arukh, Oraḥ Ḥayyim* 697:1).

The four Torah portions – ארבע פרשיות – The four portions that are read in the Torah around Purim are specifically read in the second Adar. Moreover, the authorities wrote that the *halakha* is in accordance with the opinion of Rabban Shimon ben Gamliel, that even if they were read in the first Adar, they must be repeated in the second (*Shulhan Arukh, Orah Hayyim 685; Beit Yosef, Darkhei Moshe*).

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל הֵינּוּ תִנָּא קַמָּא!
אָמַר רַב פֶּפְאָה: סֵדֶר פְּרָשִׁיּוֹת אֵיכָא בֵּינֵיהּ.
דְּתִנָּא קַמָּא סָבַר: לְכַתְחִילָה בְּשֵׁנִי, וְאִי עָבִיד
בְּרֵאשׁוֹן – עָבִיד, בְּרַמְמַקְרָא מְגִילָה דְּאָף
עַל גַּב דְּקָרוּ בְּרֵאשׁוֹן קָרוּ בְּשֵׁנִי.

וְרַבִּי אֱלִיעֶזֶר בְּרַבִּי יוֹסֵי סָבַר: אֶפִּילוּ מְקָרָא
מְגִילָה לְכַתְחִילָה בְּרֵאשׁוֹן. וְרַבֵּן שִׁמְעוֹן בֶּן
גַּמְלִיאֵל סָבַר: אֶפִּילוּ סֵדֶר פְּרָשִׁיּוֹת, אִי קָרוּ
בְּרֵאשׁוֹן – קָרוּ בְּשֵׁנִי.

מִנֵּי? אִי תִנָּא קַמָּא – קִשְׁיָא מִתְנֻת, אִי
רַבִּי אֱלִיעֶזֶר בְּרַבִּי יוֹסֵי – קִשְׁיָא נְמִי מְקָרָא
מְגִילָה. אִי רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל – קִשְׁיָא
סֵדֶר פְּרָשִׁיּוֹת!

לְעוֹלָם תִּנָּא קַמָּא, וְתִנָּא מְקָרָא מְגִילָה וְהוּא
הַדִּין מִתְנֻת לְאַבְיוֹנִים, דְּהָא בְּהָא תְּלֵיא.

וְאִיבִיעִית אֵימָא: לְעוֹלָם רַבֵּן שִׁמְעוֹן בֶּן
גַּמְלִיאֵל הֵיא, וּמִתְנַתִּין חֲסוּרֵי מִיחֲסָרָא,
וְהָכִי קִתְנִי: אִין בֵּין אַרְבַּעַה עָשָׂר שְׁבַאדָּר
הָרֵאשׁוֹן לְאַרְבַּעַה עָשָׂר שְׁבַאדָּר הַשְּׁנִי אֵלָא
מְקָרָא מְגִילָה וּמִתְנֻת, הָא לְעִנְיַן הַסֵּפֶד
וְתַעֲנִית – זֶה וְזֶה שׁוֹיִן, וְאִילוּ סֵדֶר פְּרָשִׁיּוֹת
לֹא מִיִּירִי.

אָמַר רַבִּי חֵימָא בְּרַבִּי אֲבִין אָמַר רַבִּי יוֹחָנָן:
הַלְכְּתָא בְּרַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל שְׂאָמַר
מִשׁוּם רַבִּי יוֹסֵי.

אָמַר רַבִּי יוֹחָנָן: וְשִׁנְיָהֶם מְקָרָא אַחַד דְּרֵשׁוּ:
”בְּכָל שָׁנָה וְשָׁנָה”. רַבִּי אֱלִיעֶזֶר בְּרַבִּי יוֹסֵי
סָבַר: ”בְּכָל שָׁנָה וְשָׁנָה” מִה כָּל שָׁנָה וְשָׁנָה
אָדָר הַסְּמוּךְ לְשַׁבָּט – אָף כָּאן אָדָר הַסְּמוּךְ
לְשַׁבָּט.

The Gemara analyzes the *baraita*. The opinion of Rabban Shimon ben Gamliel is identical to that of the first *tanna*. What novel element does he introduce? Rav Pappa said: There is a practical difference between them with regard to the sequence of four Torah portions,⁴ as the first *tanna* maintains: They should read those portions during the second Adar, *ab initio*. However, if they did so during the first Adar, they did so; and they fulfilled their obligation and need not read them again during the second Adar, except for the reading of the Megilla, as even though they already read it during the first Adar, they read it again during the second Adar.

And Rabbi Eliezer, son of Rabbi Yosei, maintains that even the reading of the Megilla may be performed during the first Adar, *ab initio*, and they need not read it again during the second Adar. And Rabban Shimon ben Gamliel maintains: Even with regard to the sequence of four Torah portions, if they read them during the first Adar, they read them again during the second Adar.

Returning to the original question, according to whose opinion is the mishna taught? If it is the opinion of the first *tanna*, the *halakha* of gifts to the poor is difficult. The first *tanna* does not mention these gifts, indicating that he maintains that if gifts were distributed during the first Adar one need not distribute gifts to the poor during the second Adar. And if the mishna was taught according to the opinion of Rabbi Eliezer, son of Rabbi Yosei, the reading of the Megilla is also difficult. And if it is the opinion of Rabban Shimon ben Gamliel, the sequence of Torah portions is difficult.

The Gemara answers: Actually, the mishna is according to the opinion of the first *tanna*, and he taught the *halakha* with regard to the reading of the Megilla, and the same is true with regard to gifts to the poor, as this mitzva is dependent upon that one. The Gemara already explained that the gifts to the poor are distributed on the day that the Megilla is read.

And if you wish, say instead: Actually, the mishna is according to the opinion of Rabban Shimon ben Gamliel, and the mishna is incomplete and is teaching the following: The difference between the fourteenth day of the first Adar and the fourteenth day of the second Adar is only with regard to the reading of the Megilla and distributing gifts to the poor. The Gemara infers that with regard to the matter of eulogy and fasting, this, the first Adar, and that, the second Adar are equal, while about the sequence of Torah portions, the mishna does not speak at all. The mishna limits its discussion to the *halakhot* of Purim.

Rabbi Hiyya bar Avin said that Rabbi Yoḥanan said: The *halakha* is in accordance with the opinion of Rabban Shimon ben Gamliel, who said it in the name of Rabbi Yosei.

Rabbi Yoḥanan said: And both of them, Rabban Shimon ben Gamliel and Rabbi Eliezer, son of Rabbi Yosei, interpreted the same verse differently, leading them to their conclusions. It is written: “To enjoin upon them that they should keep the fourteenth day of the month of Adar and the fifteenth day of the same, in each and every year” (Esther 9:21). Rabbi Eliezer, son of Rabbi Yosei, maintains: “In each and every year” teaches that Purim must be celebrated the same way each year, even if it is intercalated: Just as each and every year Purim is celebrated during Adar that is adjacent to Shevat, so too here in an intercalated year Purim is celebrated during Adar that is adjacent to Shevat.

Juxtaposing redemption to redemption – **מִסְמַךְ גְּאוּלָּה** – **לְגְּאוּלָּה**: Some raise the question: As this in no way relates to whether the sequence of four Torah portions should be read in the first Adar or the second Adar, what is the reason for the opinion of Rabban Shimon ben Gamliel? They explain that no special proof was required since three of the four portions relate to Passover: *Shekalim*, because the half-shekel must be collected before the beginning of Nisan; *Para*, because one must undergo purification before the Festival; and *HaHodesh*, to inform the people about the Festival of Passover (see Ritva; *Penei Yehoshua*).

וְרַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל סָבַר: "בְּכָל שָׁנָה וְשָׁנָה, מֵהַ כָּל שָׁנָה וְשָׁנָה אֲדָר הַסְּמוּךְ לְנִסָּן – אִם כֵּן אֲדָר הַסְּמוּךְ לְנִסָּן."

And Rabban Shimon ben Gamliel maintains: "In each and every year" teaches that just as each and every year Purim is celebrated in Adar that is adjacent to Nisan, so too here, in an intercalated year, Purim is celebrated during Adar that is adjacent to Nisan.

בְּשִׁלְמָא רַבִּי אֱלִיעֶזֶר בְּרַבִּי יוֹסֵי – מִסְתַּבֵּר טַעְמָא. דְּאִין מַעְבִּירִין עַל הַמִּצְוֹת, אֲלֵא רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל מַאי טַעְמָא?

The Gemara asks: **Granted**, according to **Rabbi Eliezer, son of Rabbi Yosei, the reason for his opinion is logical**, based on the principle that **one does not forego performance of the mitzvot**; rather, when presented with the opportunity to perform a mitzva, one should do so immediately. **However**, with regard to **Rabban Shimon ben Gamliel, what is the reason for his opinion?**

אָמַר רַבִּי טַבִּי: טַעְמָא דְּרַבִּי שִׁמְעוֹן בֶּן גַּמְלִיאֵל מִסְמַךְ גְּאוּלָּה לְגְּאוּלָּה עָדִיף.

Rabbi Tavi said: The reason for the opinion of Rabban Shimon ben Gamliel is that **juxtaposing** the celebration of one redemption, Purim, to the celebration of another redemption,^N Passover, is preferable.

רַבִּי אֱלִיעֶזֶר אָמַר: טַעְמָא דְּרַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל מֵהַכָּא. דְּכַתִּיב: "לְקַיֵּם אֶת אֲגֻרַת הַפּוּרִים הַזֹּאת הַשְּׁנִיתָ."

Rabbi Elazar said: The reason for the opinion of Rabban Shimon ben Gamliel is derived from here, as it is written: "To confirm this second letter of Purim" (Esther 9:29), indicating that there are circumstances where the Megilla is read a second time (Jerusalem Talmud), i.e., when the year was intercalated after the Megilla was read in the first Adar.

וְאִיצְטְרִיךְ לְמִכְתָּב

The Gemara comments: **And it was necessary to write**

Perek I

Daf 7 Amud a

"הַשְּׁנִיתָ" וְאִיצְטְרִיךְ לְמִכְתָּב "בְּכָל שָׁנָה וְשָׁנָה" דְּאִי מִ"בְּכָל שָׁנָה וְשָׁנָה" הוּא אֲמִינָא כִּי קוֹשֵׁי. קָא מְשַׁמַּע לָן: "הַשְּׁנִיתָ". וְאִי אֲשַׁמּוּעִינָן "הַשְּׁנִיתָ" הוּא אֲמִינָא בְּתַחֲוִילָה בְּרֵאשׁוֹן וּבְשֵׁנִי. קָא מְשַׁמַּע לָן: "בְּכָל שָׁנָה וְשָׁנָה".

the term: **The second, and it was also necessary to write the phrase: In each and every year**; proof from one of the verses would have been insufficient. **As**, if I had derived the *halakha* only from the phrase: **In each and every year, I would have said my conclusion according to our question raised earlier: Why not celebrate Purim in the Adar adjacent to Shevat? Therefore, it teaches us using the term: The second. And had it taught us only the term: The second, I would have said that Purim must be celebrated both in the first Adar and in the second Adar, *ab initio*. Therefore, it teaches us: In each and every year**, indicating that even in an intercalated year, just as in an ordinary year, Purim is to be celebrated only once.

וְרַבִּי אֱלִיעֶזֶר בְּרַבִּי יוֹסֵי, הָאִי "הַשְּׁנִיתָ" מַאי עָבִיד לִיהָ? מִיבַעֲי לִיהָ לְכַדְרַב שְׁמוּאֵל בְּרַי יְהוּדָה, דְּאָמַר רַב שְׁמוּאֵל בְּרַי יְהוּדָה: בְּתַחֲוִילָה קִבְעוּהָ בְּשׁוּשָׁן וּלְבַסּוּף בְּכָל הָעוֹלָם כּוּלוֹ.

The Gemara asks: **And Rabbi Eliezer, son of Rabbi Yosei, what does he do with this term: The second?** Since he holds that the Megilla is read in the first Adar, what does he derive from the verse? The Gemara answers: **He requires the term to derive that statement of Rav Shmuel bar Yehuda, as Rav Shmuel bar Yehuda said: Initially, they established the observance of Purim in the city of Shushan^B alone, and ultimately they established it throughout the world, according to the second letter of Purim.**

אָמַר רַב שְׁמוּאֵל בְּרַי יְהוּדָה: שְׁלַחָה לָהֶם אֶסְתֵּר לְחַכְמִים: קִבְעוּנִי לְדוֹרוֹת! שְׁלַחוּ לָהּ: קִנְיָה אֶת מַעֲוֹרַת עֲלִינוּ לְבֵין הָאוּמוֹת. שְׁלַחָה לָהֶם: כָּבֹר כְּתוּבָה אֲנִי עַל דְּבַרֵּי הַיָּמִים לְמַלְכֵי מְדֵי וּפְרָס.

Apropos the statement of Rav Shmuel bar Yehuda with regard to the establishment of the holiday of Purim, the Gemara cites a related statement. **Rav Shmuel bar Yehuda said: Esther sent to the Sages: Establish me for future generations.**^N Esther requested that the observance of Purim and the reading of the Megilla be instituted as an ordinance for all generations. **They sent to her: You will thereby arouse the wrath of the nations upon us**, as the Megilla recounts the victory of the Jews over the gentiles, and it is best not to publicize that victory. **She sent back to them: I am already written in the chronicles of the kings of Media and Persia**, and so the Megilla will not publicize anything that is not already known worldwide.

BACKGROUND

Shushan – **שׁוּשָׁן**: The city of Shushan, also referred to as Susa, is identified with the contemporary Iranian city of Shush. The palace of Darius the Great was excavated there.



Location of Shush



Ruins of the palace of Darius

NOTES

קִבְעוּנִי לְדוֹרוֹת: Although it was already stated that the Jews accepted upon themselves observance of the days of Purim, that was with regard to feasting and rejoicing. However, they did not want to record the entire story of the miracle (see *Penei Yehoshua*).