

COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI

מסכת מגילה MASECHET MEGILLAH

פרק א: המגילה נקראת CHAPTER 1: THE MEGILLAH IS READ

מַסֵּכַת מֵגִלָּה

DAF 2: TRACTATE MEGILLAH

Chazal decreed that *Megillat Esther* be read on Purim. When does Purim take place? Those cities which were surrounded by walls in the days of Yehoshua Bin Nun, observe Purim and read the Megillah on 15 Adar. This is known as Shushan Purim. All other cities observe Purim and read the Megillah on 14 Adar.

The *Mishnah* teaches that residents of small village are permitted to read the Megillah several days before Purim. Why the leniency? Because such people likely did not know how to read Megillah on their own. They would need to travel to the city and ask a knowledgeable Jew to read on their behalf. Since the villagers were accustomed to going to the city on Mondays and Thursdays for market days, the *chachamim* permitted the early Megillah reading to take place on the market day preceding Purim. This spared villagers the trouble of making an additional trip to the city.

דְּרָכֵי הַלְמוּד: הַכֶּפֶר הַקָּטָן לִיד הַהַר הַגָּדוֹל

DAF 3: METHODS OF LEARNING: THE SMALL VILLAGE BY THE LARGE MOUNTAIN

“*K’rachim*” are walled cities that observe Purim on 15 Adar. A *braita* (Tannaitic teaching not included in the *Mishnah*) states that a person who lives in a house or neighborhood near a *K’rach* (singular of *K’rachim*), as well as people who live in a place from which you can see a *K’rach*, are all required to read *Megillat Esther* on 15 Adar — even if they live in an area that had not been surrounded by a wall during the days of Yehoshua Bin Nun.

The *Amoraim* wondered: Why did the *braita* need to write both that anyone who lives **near** a *K’rach* AND anyone who lives in a place where they can **see** a *K’rach* is required to read *Megillat Esther* on 15 Adar? Someone who lives **near** a *K’rach* would certainly also **see** the *K’rach*. Answer: Both cases are needed. If the *braita* had only mentioned those people who can see a *K’rach*, we would think that residents of a little village in a valley, from which it is impossible to see the *K’rach*, should not read *Megillat Esther* together with the people who live in the *K’rach*. Therefore, the *braita* added that anyone nearby a *K’rach*, even if they cannot see it should read *Megillat Esther* on 15 Adar.



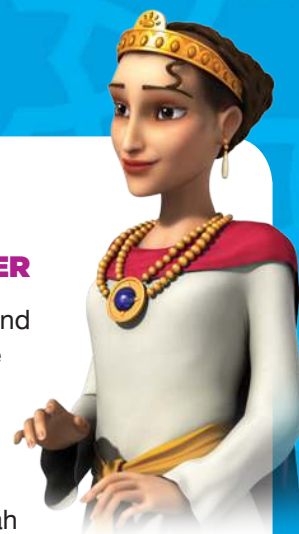


נָשִׁים חַיְבוֹת בְּקִרְיַת מֶגִּילָה

DAF 4: WOMEN ARE OBLIGATED TO HEAR MEGILLAT ESTHER

Women are exempt from *Mitzvot Aseh She'ha'zman Gerama* (positive time-bound commandments). For example, the twice daily recitation of *Shema* is time-bound; one reading in the morning and another in the evening. In contrast, women are obligated to perform positive commandments that are not time-bound. For example, *tzedakah* can and should be given at any time.

Despite being a positive time-bound commandment, women are obligated to hear the Megillah on Purim. Why? The Gemara answers by noting that women “were also included in the miracle,” and are therefore, rightfully, obligated to hear the Megillah. Rashbam (Rabbi Shmuel Ben Meir, French Talmud commentator and grandson of Rashi) explained that the main protagonist or heroine of the Purim story was a woman — Queen Esther. Rashi and the *Ba'alei HaTosafot* (medieval Talmudic Commentators) explained differently: The terrible plan decreed by Achashverosh was to apply to all Jews, “*mi'na'ar ad zaken, ta'af v'nashim*” (from the young people to the senior citizens, the small children and the women). Since the miraculous salvation happened to all categories of Jews, the *mitzvot* of Purim, too, belong to everyone.



QUESTIONS OF THE WEEK

1. What are the three different types of cities that read the Megillah on different days?
2. What are two factors that decide whether or not a place reads Megillah on the same day as a walled city?
3. In what way were women part of the miracle of Purim? (2 possible answers)

PLEASE E-MAIL ANSWERS TO RAV MAZER:
learning@mizrachi.ca

FOUNDER & EDITOR: MEIR JAKOBSON
 EDUCATIONAL DIRECTOR & EDITOR: RABBI AVI RATH
 BOARD CHAIRMAN: HAIM FREILICMAN, C.P.A.
 תלמוד ישראלי
 CHAIRMAN, DAF YOMI FOR US: GAL NAOR
 DIRECTOR, DAF YOMI FOR US: YAEL SCHULMAN
www.talmudisraeli.com • yael@talmudisraeli.co.il
 TEL. 914/413-3128



TALMUD ISRAELI—DAF YOMI FOR US
 112 W. 34TH ST., 18TH FL • NY, NY 10120
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