

אָדער זיין

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ሲኒኬር፣ ስዕሊ ልብ፣ ፎክሎር ሲሆን፣ ሲኒኬር ስህተት፡

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13



לְהַלְלָהּ לְחַמְדָּהּ



the city to read for them; and the sages did not make them exert themselves to come back on the fourteenth, so that they be free on Purim to supply the needs of the Purim feast for the men of the cities. And they found an allusion for this in the Megillah, viz. (Esther (9:31): "to fulfill these days of Purim in their times" (bizmananethem). If Mordecai and Esther instituted only the fourteenth and the fifteenth mentioned therein, we should have "zmanam" (connoting two times). Why "zmananethem"? (connoting four times)? We are hereby apprised that two more times were added, aside from those mentioned in the Megillah. And it was not necessary for Scripture to include the thirteenth as fit for reading, because the miracle, essentially, occurred on that day. For it was on that day that the Jews gathered together to avenge themselves of their enemies, both in Shushan and in the other provinces. Perforce, then, Scripture adds only the eleventh and the twelfth. And it is not to be suggested that the sixteenth and seventeenth after the fourteenth and fifteenth written in the Megillah are intended, it being written (Ibid. 27): "and (the fifteenth) not to be passed by:"]

How so? If the fourteenth falls on a Monday, the villages and the large cities read on that day, and the walled cities, the next day. If it falls on Tuesday or Wednesday, the villages advance it to the day of assembly, the large cities read it on the fourteenth, and the walled cities, the next day. If it falls on Thursday, the villages and the large cities read on that day, and the walled cities, the next day, and the walled cities, the next day. If it falls on Sabbath eve, the villages advance it to the day of assembly, and the large cities and the walled cities read it on that day. [For there is no Megillah reading on the Sabbath, a decree lest he take the Megillah in his hand and carry it four cubits in the public domain. And if it were delayed until Sunday, that would make it the sixteenth, whereas Scripture states: "and (the fifteenth) not to be passed by." And even though those in the walled cities read it on the fourteenth when the fifteenth falls out on a Sabbath, still, they read "Vayavo Amalek" only on Shabbath, which is the fifteenth, they read "Pakadeti" as the haftarah, and they review the halachoth of Purim that entire Shabbath. As to the Purim feast — some say they have it on the fourteenth, when they read the Megillah; and others, that they delay it until after Shabbath. And so it would appear from the Yerushalmi — that a Purim feast which falls on Shabbath is delayed and not advanced. But all agree that it is not made on Shabbath.] If it falls on Sunday, the villages advance it to the day of assembly, [which is the eleventh], the large cities read it on that day, and the walled cities, on the next day. [The sages allowed the villages to advance it to the day of assembly only when Israel are on their land and messengers of beth-din go out to inform them when beth-din sanctified the New Moon and when Pesach falls. But nowadays, when the people count thirty days from the Megillah reading until Pesach — if the villagers advanced their reading, they would observe Pesach thirty days after the reading and would be eating chametz the last days of Pesach, for which reason it is read only in its time.]

Which is a large city? Wherever there are "ten idlers" [in the house of prayer, who are idle from work, being supported by the congregation in order always to be found there at the time of prayer.] If there are fewer than that, it is a village. With these [i.e., with the time of the Megillah reading], they said that it is to be advanced, but not delayed [if it falls on a Sabbath; but with the times of the wood (offerings) of the Cohanim and the people, [where certain families bring wood to the Temple for the (altar) wood pile on fixed days, every year (see Ta'anith 4:5), and they sacrifice a "wood-offering," gift burnt-offerings — if it (their appointed day) falls on a Sabbath, it is delayed to Sunday], and the ninth of Av [(the same applies to all fasts which fall on a Sabbath)], and chagigah (the festival offering) [If yom tov falls on a Sabbath, the festival peace-offerings are pushed off to the next day, for they can be made up all seven days], and hakhel [viz. (Deuteronomy 31:12): "Assemble (hakhel) the people, etc.", where the king would read in the book of Deuteronomy, and all the people were obligated to bring their little children, viz. (Ibid.): "the men, the women, and the little children," which is impossible on Shabbath], (if they fall on a Sabbath,) they are delayed but not advanced, [the time of their obligation not yet having arrived. (As to the ninth of Av, "Calamity is not advanced" [i.e., Even though they said (in respect to the time of the Megillah reading): "It is advanced, but not delayed," it is permitted (on a day that it is advanced) to eulogize, and to fast, and to fulfill the (Purim) obligation of matanoth la'evyonim (giving gifts to the poor). R. Yehudah said: When is this so (that the villages may advance the reading to the day of assembly)? Where they assemble (in the large cities) on Mondays and Thursdays. But where they assemble neither on Mondays nor on Thursdays, they may read it only in its time.

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If they read the Megillah on the first Adar, and they intercalated the year, they read it on the second Adar. There is no difference between the first Adar and the second Adar but the reading of the Megillah and matanot la'eyonim alone. [This is what is meant: There is no difference between the fourteenth and fifteenth of the first Adar and the fourteenth and fifteenth of the second Adar but the reading of the Megillah and matanot la'eyonim, (which obtain on the second and not on the first). But in respect to eulogy and fasting, they are alike (i.e., they are forbidden on both.)]