

## II

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# BAVLI TRACTATE MEGILLAH CHAPTER TWO

## FOLIOS 17A-21A

### 2:1

- A. One who reads the Megillah out of [its literary] sequence has not fulfilled his obligation.
- B. [1] If he read it from memory, [2] if he read it in translation into any language, he has not fulfilled his obligation; [3] but one may read it to non-speakers of Hebrew (le'uzot) in other languages. [4] And a speaker of another language who heard Ashurit [the text read from a scroll written in Hebrew language and in square script] has fulfilled his obligation.
- C. If he read it interrupting between sections or dozing on and off, he has fulfilled his obligation.
- D. One who was writing it, expounding it, or correcting it, if he had in mind [to read the Megillah as required by the ritual], he has fulfilled his obligation; if not, he has not fulfilled his obligation.
- E. If it was written with orpiment (sam) or red pigment (siqra) or with gum (qomos) or with (qanqantom), on paper or on untanned skin, he has not fulfilled his obligation, until it is written in Ashurit, "on a scroll, and with ink" (Jer. 36:18)
- I.1 A. From where [do we derive] these words [i.e., that the text cannot be read out of its proper sequence, M 2:1A]?
  - B. Said Rava, Scripture said, "...according to their writing and according to their time..." (Est. 9:27). Just as "their time" cannot be out of sequence, so "their writing" cannot be out of sequence.
  - C. Is "reading" written here? "Observing" (ʿasiyah) is written, as is written, "...to observe (li-heyot ʿosim) the two days" (Est. 9:27).
  - D. Rather from here, as is written, "And these days are commemorated and observed (nizkarim ve-naʿasim)" (Est. 9:28). Commemoration is juxtaposed to observance. Just as observance cannot be done out of order, so commemoration cannot be done out of order.
- I.2 A. One learned: and similarly regarding Hallel, and similarly regarding the recitation of the Shema, and regarding the Prayer [cf. T Ber. 2:3].

- I.3** A. *From where [do we know this about] Hallel [i.e., that it requires proper sequencing]?*
- B. Rabbah said: As is written, “From the rising of the sun until its setting” (Psa. 113: 3).
- C. Rav Joseph said: “This is the day that the Lord has made” (Psa. 118:24).
- D. Rav Avyah said: “May God’s name be blessed” (Psa. 113: 2).
- E. And Rav Nahman bar Isaac, and some say Rav Aha bar Jacob, said from here: “...from now and forever” (ibid.).
- I.4** A. *[From where do we know that this applies to the recitation of the Shema?*
- B. *As is learned:*
- C. The recitation of the Shema [must be] as it is written, the words of R. [Judah the Patriarch].
- D. And the sages say: In any language.
- E. What is Rabbi’s reason?
- F. Scripture said, **[17b]** “And they shall be” (Deu. 6: 6) [which means] that they should be as they are.
- G. *And what is the rabbis’ reason?* Scripture said, “Hear” (Deu. 6: 4) [meaning] in any language that you hear [understand?].
- H. *And R. also [knew] that “Hear” is written.*
- I. *[He would say:] It is necessary [to teach]:* Render audible to your ear what you utter from your mouth.
- J. *And the rabbis think according to the one who said:* One who has recited the Shema and not rendered [it] audible to his ear has fulfilled his obligation.
- K. *And the rabbis also [knew] that “and they shall be” (Deut 6: 6) is written [presumably requiring that they agree with R. Judah].*
- L. *That is needed [to teach] that one should not recite [the Shema] out of sequence.*
- M. *And from where did R. [Judah the Patriarch] derive that one may not read [the Shema] out of sequence?*
- N. From “words” — “the words” (Deu. 6: 6).
- O. *And the exposition of “words” — “the words” is not accepted by the rabbis.*
- P. *One could say R. thinks that the entire Torah was said [originally to Moses] in all languages, for if you think that it was said in the language of the Temple [i.e., Hebrew], why do I need it to write “and they shall be”?*
- Q. *It is necessary. If you understand “Hear” like the rabbis [did], the Merciful One wrote “and they shall be” [understood to mean only Hebrew].*

- R. *One could say the rabbis think that the entire Torah was said [only] in the language of the Temple, for if you think it was said in every language, why do I need it to write “Hear”?*
- S. *It is necessary. You might think I would say “and they shall be” as R. [Judah the Patriarch said]; so the Merciful One wrote “Hear.”*

**I.5** A. *From where do we know [that this, i.e., M 1:1A, applies to] the Prayer?*

- B. *As it is learned; Shimon HaPaquli caused eighteen blessings to be recited before Rabban Gamaliel in order at Yavneh.*
- C. *Said R. Yohanan, and some say one learned in a baraita: One hundred and twenty elders, and among them several prophets, instituted eighteen blessings in [their order].*
- D. *The rabbis taught:*
- E. *From where [can one derive] that one should recite [the first section of the Prayer, called] “Fathers”?*
- F. *As is said, “Praise the Lord, sons of the great ones” (Psa. 29: 1).*
- G. *And from where [can one derive] that one should recite [the section second of the Prayer, called] “Strengths”?*
- H. *As is said, “Give to the Lord honor and strength” (ibid.).*
- I. *And from where [can one derive] that one should recite [the third section of the Prayer, called] “Sanctifications”?*
- J. *As is said, “Give to the Lord, honor is his name, bow to the Lord in the glory of the sanctuary” (ibid.).*
- K. *And what did they see [that moved them to say the blessing for] “Understanding” after the “Sanctification”?*
- L. *As is said, “And they sanctified the Holy One of Jacob, and they glorified the God of Israel” (Isa. 29:23), and juxtaposed to it, “and those who err will understand” (Isa. 29:24).*
- M. *And what they see [that moved them to say the blessing for] “Repentance” after [that for] “Understanding”?*
- N. *As is written, “...and his heart will understand, and he will return and will be cured” (Isa. 6:10).*
- O. *If so, one should say [the blessing for] “Healing” after [that for] “Repentance.”*
- P. *Do not think this way, as is written, “...and he will return to God and He will have mercy on him, and to our God, who forgives greatly” (Isa. 55: 7).*
- Q. *And what did you see that you relied on that, rely on this: Another verse wrote: “...who forgives all your sins, who cures all your illnesses, who redeems your lives from the pit” (Psa. 103: 3-4).*
- R. *Is that to say that “Redemption” and “Healing” should come after “Forgiveness”? For it is written, “and he will return and he will cure him” (Isa. 6:10)*

- S.     *That [verse] is not [talking] about healing illnesses, but healing [that leads to] forgiveness.*
- T.     And what did they see [that moved them] to say “Redemption” in the seventh [blessing]?
- U.     Said Rava: Since they are destined to be redeemed in the seventh [year], they fixed it [“Redemption”] in the seventh [blessing].
  - V.     But a master said: In the sixth [year, i.e., the one preceding the messianic seventh year, there will be extensive] thunder (*qolot*); in the seventh year, [there will be extensive] wars. At the end of the seventh year, the [messiah,] son of David will come.
  - W.     War is also the beginning of the redemption.
- X.     And what did they see [that moved them to say] to say “Healing” in the eighth [blessing]?
- Y.     Said R. Aha: Because circumcision, which requires healing was given relative to the eighth [day of a boy’s life], they fixed it in the eighth [blessing].
- Z.     And what did they see [that moved them] to say the “Blessing of the Years” in the ninth [blessing]?
- AA.    Said R. Alexandri: It corresponds to those gate crashers [who artificially raise market prices], as is written, “break the arm of the evildoer” (Psa. 10:15).
- BB.    And when David said it, he said it in the ninth [psalm].
- CC.    And what did they see [that moved them] to say “Gathering of the Exiles” after “Blessing of the Years,” as is written, “And you, mountains of Israel, give forth your branches and bear your fruit for my people Israel, because they have drawn near” (Eze. 36: 8).
- DD.    And when the exiles have been gathered [together in the holy land], judgment will be rendered against the evildoers, as is said, “...and I will return (*ve-ashivah*) my hand on you, and I will purify your dross as with lye [following New JPS]” (Isa. 1:25).
- EE.    And it is written, “...and I will restore (*ve-ashivah*) your judges as in the beginning” (Isa. 1:26).
- FF.    And when judgment has been rendered against evildoers, the heretics will be eliminated, and the spiteful sinners with them, as is said, “...and the breaking of the sinners and perpetual evildoers together...they will be destroyed” (Isa. 1:28).
- GG.    And after the heretics have been eliminated, the horn of the righteous will be raised, as is written, “and I will cut off all the horns of the evildoers; the horns of the righteous will be raised” (Psa. 75:11).

- HH. And [this] includes all the righteous converts [to Judaism] with the righteous, as is said, “Arise before the old, and glorify the face of an elder” (Lev. 19:32), and juxtaposed to it is, “and when a *ger* [taken here as a convert] lives with you” (Lev. 19:33).
- II. And where is their horn raised? In Jerusalem, as is said, “Seek the peace of Jerusalem, those you love will remain in peace” (Psa. 122: 6).
- JJ. And after Jerusalem is [re]built, David comes, as is said, **[18a]** “...after the Israelites return and seek the Lord their God and David their king” (Hos. 3: 5).
- KK. And after “David” comes, “Prayer” comes, as is said, “and I will bring them to the mountain of my sanctuary, and I will cause them to rejoice in my house of prayer” (Isa. 56: 7).
- LL. And after “Prayer” comes, “Worship” comes, as is said, “...your offerings and your sacrifices [will be accepted] willingly on my altar” (ibid.).
- MM. And after “Worship” comes, “Thanksgiving” comes, as is said, “with a thanksgiving offering they will honor me” (Psa. 50:23).
- NN. And what did they see [that moved them] to say “Blessing of the Priests” after “Thanksgiving,” as is written, “and Aaron raised his hands towards the people and blessed them, and he descended from offering the purification offering, the burnt offering, and the offering of well-being” (Lev. 9:22).
- OO. *Say [it should be] before the “Worship.”*
- PP. *Do not think so, as is written, “and he descended from offering the purification offering...” (Lev. 9:22). Is “to offer” written? “From offering” is written.*
- QQ. *So let him say it after the “Worship.”*
- RR. *Do not think so, as is written, “one who sacrifices a thanksgiving offering.”*
- SS. *What did you see [that moved you] to rely on that; rely on this.*
- TT. *It makes sense [that] “Worship” and “Thanksgiving” are [really] one thing.*
- UU. And what did they see [that moved them] to say “Grant Peace” after “Blessing of the Priests”?
- VV. As is written, “and let them place my name on the Israelites, and I will bless them” (Num. 6:27). The blessing of The Holy One, Blessed Be He, is peace, as is said, “God will bless his people with peace” (Psa. 29:11).

- I.6** A. And since one hundred and twenty elders, and among them several prophets, instituted [this] Prayer according to [this] order, what did Shimon HaPaquli cause to be recited?
- B. They forgot them, and he recited them (*sidrum*).

- I.7** .A. More than [what is found in] this [prayer], it is forbidden to recount the praise of The Holy One, Blessed Be He, *for, said R. Eleazar: What [is meant by what] is written*, “He who would speak of God’s greatness, should recount all of his praise” (Psa. 106: 2)? For whom is it fitting to speak of God’s greatness? For one who can recount all of his praise.
- B. Said Rabbah bar Bar Hannah, said R. Yohanan: One who recounts too much of God’s praise is uprooted from the world, as is said, “Will it be told to him if I speak; if a person speaks, will it be swallowed?” (Job. 37:20).
- C. R. Judah, a man of Kefar Giborayah, and some say a man of Kefar Gibor Hayyil, expounded: *What [is meant by what] is written*, “For you silence is praise” (Psa. 65: 2)? *The cure for everything is silence.*
- D. *When Rav Dimi came, he said: In the West [i.e., in Israel] they say: A word is worth a sela’; silence is worth two.*

**II.1 A. If he read it from memory, he did not fulfill his obligation. (M 2:1B1):**

- B. *From where do we know.*
- C. *Said Rava: From the [two] uses of “remembering” (zekhirah) [translated idiomatically above as “commemoration”].*
- D. Here is written, “...and these days are remembered (*nizkarim*)” (Est. 9:28), and there is written, “write this for a memorial (*zikkaron*) in the book” (Exo. 17:14). Just as that [latter verse requires that it be written] in the book, so here [should it be written] in a book.
- E. *And from what [do you derive] that this “remembering” should be [done by] reading? Perhaps it [should be done] only [by] study.*
- F. *Do not think so, as is taught:*
- G. “Remember [what Amaleq did to you]” (Deu. 25:17) — can it be in the mind?
- H. When it [*hu’*, i.e., the text of the Torah, or “He,” God] says “Do not forget” (Deu. 25:19), forgetting of the heart [i.e., the mind] is stated.

I. How do I fulfill [the requirement to] “Remember”? With the mouth.

**III.1 A. If one read it [in] translation, he did not fulfill his obligation:**

B. *How does this happen? If one says that it is written [as] Scripture [i.e., in Hebrew], and he recited it [in] translation, that is [reading] from memory.*

C. *This [line of reasoning] is unnecessary, for it is [talking about a case where the Megillah is] written [in] translation and read [in] translation.*

**IV.1 A. But one may read it to non-speakers of Hebrew in [that] non-Hebrew [language]:**

B. But you said: **If one read it in any language [other than Hebrew] he has not fulfilled his obligation [cf. M 2:1B2].**

C. *Rav and Samuel, who both said: [This is talking about] Greek.*

D. *How can that be?*

E. *If one says that it [the Megillah] is written in Ashurit and he read it in Greek, that is [reading] from memory [which is prohibited].*

F. Said R. Aha, said R. Eleazar: [This is possible] when it is [also] written in Greek.

G. And said R. Aha, said R. Eleazar: From where [do we know] that the Holy One, Blessed Be He, called Jacob [by the name or title]?

H. As is said, “...and the God of Israel called him El” (Gen. 33:20).

I. *For if you think that [the verse says that] Jacob called the altar El, “and Jacob called it El” is [the] required [reading]. Rather [it means] “He called Jacob El.” And who called him El? The God of Israel.*

G. *They retorted [to D-E]: If he read it [i.e., the Megillah in] Coptic, Ivrit, Elamite, Median, [or] Greek, he has not fulfilled his obligation.*

H. *This [statement] resembles this: [In a situation where] Coptic [was read] for the Copts, Ivrit for the [users of] Ivrit, Elamite for the Elamites, [or] Greek for the Greeks, he has fulfilled his obligation.*

I. *If so, why do Rav and Samuel apply the Mishnah only to Greek? Let it apply to any non-Hebrew language.*

J. *Rather the Mishnah [is] like the baraita, and when the statement of Rav and Samuel was said, it was said in general.*

K. *Rav and Samuel, both of whom said: Greek is acceptable [for the reading of Esther] for everyone.*

L. *And [what about] that which they teach [namely]: Greek for the Greeks, yes; for everyone [else], no.*

M. *They who said [this thought] like Rabban Shimon ben Gamaliel, as we taught: **Rabban Shimon ben Gamaliel says: Even scrolls [of the Torah], they did not permit them to be written, [in a non-Hebraic language] other than Greek (M. 1:10B).***

N. *[If so,] let them say the halakhah is like Rabban Shimon ben Gamaliel.*

O. *If they would say the halakhah is like Rabban Shimon ben Gamaliel, I would say: These words [apply to] other books, but the Megillah, about which is written “...according to their writing...” (Est. 9:27), I would say no [i.e., that only Hebrew is acceptable].*

P. *It teaches us [that other languages are acceptable].*

**V.1 A. And a non-speaker of Hebrew who heard [Esther read in] Ashurit has fulfilled his obligation (M 2:1B4):**

B. *But he does not know what they are saying.*

C. *The same applies to women and the folk.*

D. *Ravina attacked it: Do we know [the meaning of] “ha-ahashteranim benei ha-ramakhim” (Est. 8:10)? Rather, [reading these words without full comprehension qualifies as fulfillment of] the commandment of reading and publicizing the miracle; here too, this [qualifies as fulfillment of] the commandment of reading and publicizing the miracle.*

**VI.1 A.If he read it interrupting between sections(M 2:1C.):**

B. *The rabbis did not know what was [the meaning of] seirugin.*

C. *They heard the maid in R. [Judah the Patriarch]’s house, who said to the rabbis who were entering Rabbi’s house in groups: How long will you continue to enter in groups (seirugin seirugin).*

D. *The rabbis did not know what was [the meaning of] haloglogot.B. They heard the maid in Rabbi’s house, who said to the man who was scattering purslane:How long will you continue to scatter your haloglogot.*

E. *The rabbis did not know what was [the meaning of] salseleha u-teromemekha (Pro. 4: 8).*

F. *They heard the maid in Rabbi’s house, who said to the man who was turning his hair over: How long will you continue to mesalsel with your hair?*

G. *The rabbis did not know what was [the meaning of] “cast onto God yehavekha” (Psa. 55:23).*

H. *Said Rabbah bar Bar Hannah: One time I was going with a certain Arab and carrying a load, and he said to me: Take your yehav and put it on my camel.*

I. *The rabbis did not know what was [the meaning of] ve-te’te’tiha with a mata’tē’ of destruction” (Isa. 14:23).*

J. *They heard the maid in Rabbi’s house, who said to her friend: Take ta’tēita’ and sweep the house.*

**VI.2 A. The rabbis taught: One who read [Esther] in parts (seirugin) has fulfilled his obligation; [18b] if he read it reordered (seirusin), he did not fulfill his obligation.**

B. *R. Mona says in the name of R. Judah: Even in parts, if he waited [between the sections] long enough to complete it [i.e., to finish reading the entire book], he must return to the beginning.*

C. *Said Rav Joseph: The halakhah is like [the teaching of] R. Mona, which he said in the name of R. Judah.*

D. *Said Abayye to Rav Joseph: Does “long enough to complete it” [mean] from where he is standing to the end, or perhaps from the beginning to the end?*

E. *He said to him: From the beginning to the end, for if so [i.e., from wherever one happens to be in the text to the end], you have subjected your words to [relative] measurements.*

F. *Said R. Abba, said R. Yermiah bar Abba, said Rav: The halakhah is like R. Mona.*



- G. And Samuel said: The halakhah is not like R. Mona.
- H. *In Sura, they taught this way; in Pumbedita, they taught this way:*
- I. Said Rav Kahana, said Rav: The halakhah is like R. Mona.
- J. And Samuel said: The halakhah is not like R. Mona.
- K. *Rav Baibai taught it reversed:* Rav said: The halakhah is not like R. Mona; and Samuel said: The halakhah is like R. Mona.
- L. *Said Rav Joseph: Take the teaching of Rav Baibai in your hand, because Samuel is the one who worries about the individual [opinions, especially when they are stricter than generally demanded], as we have learned: A woman [who was widowed and, being childless, is] waiting for a levirate marriage [from her brother-in-law], whose brother married her sister, in the name of R. Judah ben Beteirah they said: Wait until your older brother does the deed. Said Samuel: The halakhah is like R. Judah ben Beteirah.*

- VI.3** A. *The rabbis taught: If the scribe omitted letters or verses from it [i.e., from the hand copied text of Esther], and the reader read them like an announcer who announces [i.e., who repeats what he hears in a loud voice from memory], he has fulfilled his obligation [cf. T 2:1].*
- B. *They retorted:* If it [i.e., the Megillah] contained smeared or torn letters, if their impression is apparent [in the parchment], it is acceptable; and if not, it is invalid.
- C. *There is no contradiction. This is [dealing with a situation of] complete [damage]; that is [dealing with a situation of] partial [damage].*

- VI.4** A. *The rabbis taught: If the reader omitted one verse [of the Megillah], he should not say, “I will read all [the rest] of it, and afterward I will read that verse,” but he should read [again] from that verse onward.*
- B. *If he entered the synagogue and found the congregation had read half of it, he should not say, “I will read [the second] half of it with the congregation, and afterward I will read the [other] half,” but he should read it [in its entirety in its proper sequence,] from its beginning to its conclusion [cf. T 2:2-3].*

**VII.1** A. One who dozes off has fulfilled his obligation. (M 2:1C)

- B. *What is [meant by] “dozes off” (mitnamnem)?*
- C. *Said Rav Ashi: He sleeps and does not sleep (nim ve-la nim), he is awake and is not awake, so that [if] they call to him, he answers, but he cannot respond [if it requires] deduction; and if they remind him, he remembers [what happened].*

**VIII.1** A. One who was writing it, expounding it, or correcting it, if he intended [to fulfill the obligation of reading the Megillah], he has fulfilled his obligation, etc. (M 2:1D)

- B. *How does this occur?*
- C. *If he is reciting it (mesader) verse by verse and writing it, what would it matter if he intended [to fulfill the commandment]? That would be reading it from memory. Rather [it means that] he wrote [it] verse by verse and read it.*
- D. *And [if so,] has he fulfilled his obligation?*
- E. For said R. Helbo, said Rav Hama bar Guriah, said Rav: [In the discussion of whether or not the entire book of Esther must be read in order to fulfill one’s

obligation to read it, M **2:2B-E**], the halakhah follows the authority who says [that] all of it [must be read]. And even according to the one who says [that one need read only] from “A Jewish man” (Est. 2: 5; M **2:2D**), all of it must be written out.

- F. *Rather [the situation was] that a scroll is lying before him, and he read it verse by verse and copied it.*
- G. *One may say that this supports Rabbah bar Bar Hannah, for said Rabbah bar Bar Hannah, said R. Yohanan: It is forbidden to write one letter that is not written.*
- H. *Perhaps [the Mishnah speaks] where it [a copy of the Megillah] happened to be in his possession [but it is not required].*

**VIII.2** A. *Returning to the body of the foregoing:* Said Rabbah bar Bar Hannah, said R. Yohanan: It is forbidden to write one letter that is not written.

- B. They retorted: **Said R. Shimon ben Eleazar: It once happened to R. Meir that he went to intercalate the year in Asia, and there was no scroll [of Esther] there, and he wrote it from memory and read it (T 2: 5).**

- C. *Said R. Abahu: R. Meir is different, because “and your eyes will be straight before you” (Pro. 4:28) is fulfilled through him.*

- D. *Said Rami bar Hama to R. Yermiah from Difti: What [is the meaning of] “and your eyes will be straight before you?” (Pro. 4:28)?*

- E. He said to him. These are words of Torah, as is written regarding them, “should you exhaust your eyes on them, and they are not” (Pro. 23: 5). And even so, they are straight before R. Meir.

- F. *Rav Hisda found Rav Hananel, who was writing texts (sefarim) not from a copy. He said to him: It is proper that the entire Torah should be written by you, but thus said the sages: It is forbidden to write one letter that is not written [cf. A above].*

- G. *Since he said:* It is proper that the entire Torah should be written by you, it is clear that they are straight in his mind.

- H. But R. Meir wrote [the text he needed]

- I. *A time of difficulty is different.*

- J. *Abayye permitted the members of the house of Bar Havu to write Tefillin and Mezuzot not from a copy.*

- K. *According to whom [was this done]? According to a certain Tannaite authority, as is taught: R. Yermiah says in the name of Rabbeinu: Tefillin and Mezuzot need not be copied from a copy, and they do not require scratching [of the lines to guide the scribe].*

- L. And the halakhah is: Tefillin do not require scratching [of the lines to guide the scribe]; Mezuzot do require scratching [of the lines to guide the

scribe]. Both of them may be written not from a copy.

M. *What is the reason? They are well known [from memory].*

**IX.1 A.** If it was written with orpiment (*sam*) [or red pigment (*siqra*) or with gum (*qomos*) or with (*qanqantom*), on paper or on untanned skin...] (M 2:1E)

B. **Sam** is *sama*, “orpiment”.

C. [What is] **siqra**, “red pigment”?

D. Said Rabba bar Bar Hannah: It is called *siqreta*.

E. **Qomos** is *qoma*, “gum”; [19a]

F. **Qanqantom** is shoemakers’ black.

G. **Diftera**, untanned hide, is salted and floured, but not treated with plant galls.

H. **Niyar** is papyrus.

**X.1 A.** ...until it is written Ashurit... (M 2:1E)

B. As is written, “...according to their writing and according to their time” (Est. 9:27).

**XI.1 A.** ...”on a text and with ink” (Jer. 36:18; M 2:1E)

B. *From where [do we derive] this?*

C. *From the [two] uses of “writing” (ketivah). Here is written “...and Esther the queen wrote” (Est. 9:29), and there is written “And Baruch said to them: From his mouth he would recite to me all of these things, and I would write them on a text with ink” (Jer. 36:18).*

## 2:2

**A.** A townsman who went to a city (*kerakh*), or a city dweller who went to a town — if he will return to his place, he reads [the Megillah] at the time of his place; and if not, he reads with them [i.e., where he is at the time of the reading].

## 2:3

**A.** And from where must one read the Megillah in order to fulfill his obligation?

**B.** R. Meir says: All of it.

**C.** R. Judah says: From “A Jewish man” (Est. 2: 5).

**D.** R. Yosé says: From “After these things” (Est. 3: 1).

**I.1 A.** Said Rava: They taught [this, i.e., M 2:2A] only if he will return home by the evening of the fourteenth [of Adar]; but if he will not return home by the evening of the fourteenth, he reads with them.

B. *Said Rava: From where do I say this? As is written, “therefore the unwalled Jews (he-yehudim ha-perazim), who live in unwalled cities (be-arei ha-perazot)” (Est. 9:19). Since it wrote “the unwalled Jews,” why do I think that it had to write “who live in unwalled cities”? This teaches us that an unwalled person of [even] one day’s duration is called unwalled.*

C. *We have [the source regarding] an unwalled person. From where do we [derive the law about] a walled person?*

D. *It is an inference. Since an unwallled person of [even] one day's duration is called unwallled, a wallled person of [even] one day's duration is called wallled.*

- I.2** A. And said Rava: A villager who went to a town, in either case reads with them.
- B. *What is the reason?*
- C. *[In theory] he is obligated to read like the townspeople, but the rabbis ruled leniently regarding the villages in order that they would provide water and food for their brothers in the cities (kerakhin).*
- D. *These words [apply] when he is in his own place; but if he is in the city, he must read as the city dwellers [do].*
- E. *Abayye retorted: A city dweller who went to a town, in any case reads like his place.*
- F. *You think [this depends on his status as] a dweller of a wallled city? The matter depends on whether he intends to return.*
- G. *Should it not say "a villager"?*
- H. *And in any case, you have not straightened out [the baraita].*
- I. *Learn: He reads with them.*

**II.1 A. And from where must a person read the Megillah...? (M 2:3A):**

- B. *It is learned: R. Shimon bar Yohai says: From "On that night" (Est. 6: 1) [cf. T 2:9].*
- C. Said R. Yohanan: All of them [the rabbis in the Mishnah and the one added in A] expounded one passage: "And Esther the queen wrote...and Mordecai the Jew with all force" (Est. 9:29).
- D. *The one who said "All of it [must be read," i.e., R. Meir, understood it to refer to] the force of Ahasuerus.*
- E. *And the one who said "From a Jewish man" (Est. 2: 5) [must be read," i.e., R. Judah, understood it to refer to] the force of Mordecai.*
- F. *And the one who said "From 'After these things' (Est. 3: 1) [must be read," i.e., R. Yosé, understood it to refer to] the force of Haman.*
- G. *And the one who said "From 'On that night' (Est. 6: 1) [must be read," i.e., R. Shimon bar Yohai, understood it to refer to] the force of the miracle.*
- H. *Rav Huna said from here: "...and what they saw, regarding this, and what happened to them" (Est. 9:26).*
- I. *And [according to] the one who said "All of it [must be read," i.e., R. Meir], what did Ahasuerus see [that moved him] to use the utensils of the Temple? "Regarding this" [means] because he calculated seventy years, and they [the Jews] were not saved; "and what happened to them" [means] that he killed Vashti.*
- J. *[According to] the one who said "From 'A Jewish man' (Est. 2: 5) [must be read," i.e., R. Judah], what did Mordecai see [that moved him] to provoke Haman? "Regarding this" [means] because he made himself [the object of] idolatry; "and what happened to them" [means] that a miracle occurred.*
- K. *And [according to] the one who said "From 'After these things' (Est. 3: 1) [must be read," i.e., R. Yosé], what did Haman see that provoked him*

against all of the Jews? “Regarding this” [means] because “Mordecai would not bow or prostrate himself [to him]” (Est. 3: 2); “and what happened to them” [means] “that they hanged him and his sons on a tree” (Est. 9:25).

L. *And [according to] the one who said “From ‘On that night’ (Est. 6: 1) [must be read,” i.e., R. Shimon bar Yohai], what did Ahasuerus see [that moved him] “to bring the book of memories” (Est. 6: 1)? “Regarding this” [means] because Esther invited Haman with him; “and what happened to them” [means] that a miracle happened.*

M. Said R. Helbo, said Rav Hama bar Guriah, said Rav: The halakhah is like the one who says “All of it [must be read] in order to fulfill the obligation]; *and even according to the one who says [that one need read only] from “A Jewish man” (Est. 2: 5) [i.e., R. Judah], it is necessary that all of it be written out [in the text from which he reads; cf. 18b].*

**II.2** A. And said R. Helbo, said Rav Hama bar Guriah, said Rav: The Megillah (*megillah*) is called “scroll” (*sefer*), and is called “letter” (*iggeret*).

B. It is called “scroll” (*sefer*) because, if someone sewed it with linen threads, it is invalid [for ritual use]; and it is called “letter” (*iggeret*) because, if someone put three threads of gut in it, it is valid [for ritual use].

C. Said Rav Nahman: Only if they are divided into thirds [i.e., three large stitches that cover the height of the page].

**II.3** A. Said Rav Judah, said Samuel: One who reads from a [copy of] the Megillah written among the [other books of the] Hagiographa has not fulfilled his obligation.

B. *Said Rava: We said this only if it is not a little shorter or longer [than the other books]; but if it is a little shorter or longer [than the other books], we do not worry about it.*

**II.4** A. *Levi bar Samuel was reading in the presence of Rav Judah in a scroll [19b] written among the [other books of the] Hagiographa.*

B. He said to him: They have said: One who reads a scroll written among the [other books of the] Hagiographa has not fulfilled his obligation.

**II.5** A. Said R. Hiya bar Abba, said R. Yohanan: One who reads a scroll written among the [other books of the] Hagiographa has not fulfilled his obligation.

B. *And they hit him over the head:* They taught this [regarding reading] in public.

C. And said R. Hiya bar Abba, said R. Yohanan: The [unstitched border] remaining of the sewing is halakhah to Moses from Sinai.

D. *And they hit him over the head.* But he said it only to prevent it from tearing.

E. And said R. Hiyya bar Abba, said R. Yohanan: If there had remained in the cave in which Moses and Elijah stood the space of a hole [made by a] thin needle, they could not have survived the light, as is said, “...because a man cannot see me and live” (Exo. 33:20).

F. *And said R. Hiya bar Abba, said R. Yohanan: What is [intended by what is] written, “...and on them like all the things about which God spoke with you on the mountain” (Deu. 9:10)?*

- G. This teaches that The Holy One, Blessed Be He, showed Moses details of [the] Torah, and details of the Scribes, and what the Scribes would innovate.
- H. *And what is it?*
- I. The reading of the Megillah.

## 2:4

- A. **Everyone is acceptable to read the Megillah except a deaf mute, a mentally disabled person, and a minor.**
- B. **R. Judah accepts [a reading done by] a minor.**
- I.1 A. *Who is the one who taught [that a Megillah reading by] a deaf mute is invalid [even] after the fact?*
- B. *Said Rav Matana: It is R. Yosé, as we learned: **One who recites the Shema and did not render it audible to his ear has fulfilled his obligation. R. Yosé says: He has not fulfilled his obligation.***
- C. *And from what [can one determine that] this is [the teaching of] R. Yosé, and after the fact [the recitation] is also invalid? Perhaps this is [the teaching of] R. Judah, and before the fact it is invalid, but after the fact it is considered fine.*
- D. *Do not think this, because it is learned that a deaf mute resembles a mentally disabled person and a minor. Just as a [reading by a] mentally disabled person is invalid after the fact, so too, a [reading by a] minor is invalid [even] after the fact.*
- E. *And perhaps this is as it is, and this is as it is [i.e., they are not completely analogous].*
- F. *Since the end [of the Mishnah, 2:4B] teaches: **R. Judah accepts [a reading done by] a minor**, one can conclude that the beginning is not [the teaching of] R. Judah.*
- G. *And perhaps all of it is [according to the teachings of] R. Judah.*
- H. *How is that possible; the beginning invalidates, and the end validates?*
- I. *And perhaps all of it is [really according to the teachings of] R. Judah, and he taught about two types of minor, and there is a piece missing, and this is what is taught:*
- J. **Everyone is acceptable to read the Megillah, except a deaf mute, a mentally disabled person, and a minor. Regarding what are these words stated? Regarding a minor who has not reached [the age of] education. But regarding a minor who has reached [the age of] education, [he may read the Megillah], even before the fact, because R. Judah accepts [a reading done] by a minor.**
- K. *How have you established [the Mishnah]? According to R. Judah and after the fact? But who is the authority behind that which R. Judah the son of R. Shimon ben Pazzi taught [namely]: A deaf person who does not speak must give Terumah [contributions from certain sacrificial gifts] before the fact.*
- L. *If it is R. Judah, after the fact, yes [he would have to set aside the Terumah]; before the fact, no. If R. Yosé, after the fact also no.*
- M. *Rather what? [The author of] this [teaching] is R. Judah, [and it is speaking] even before the fact?*



- N. *Rather who is [the authority behind that which is taught]: A person should not recite the blessing over food in his heart [i.e., silently], and if he did recite the blessing [this way], he has fulfilled his obligation?*
- O. *Neither R. Judah nor R. Yosé. If [it were] R. Judah, [it would be permitted] even before the fact; if [it were] R. Yosé, even after the fact it would not [be]. [20a]*
- P. *It is really R. Judah, and even before the fact [he permits the reading by a deaf mute], and there is no contradiction. This is his [teaching]; this is [that of] his teacher, as is taught: R. Judah says in the name of R. Eleazar ben Azariah: One who recites the Shema must render it audible to his ear, as is said, "Hear, O Israel, The Lord is our God, the Lord is one" (Deu. 6: 4), [meaning] render audible to your ear what you emit from your mouth. R. Meir says: "...[the words] that I command you today should be in your heart" (Deu. 6: 6) [means] the words are directed at intention of the heart.*
- Q. *Now that you have come to this, you may even say that R. Judah thinks like his rabbi. And that which R. Judah son of R. Shimon ben Pazzi taught is [the teaching of] R. Meir.*

## **II.1 A. R. Judah permits [the reading] even of a minor (M 2:4B):**

- B. *as is taught: Said R. Judah: When I was a minor, I read it in the presence of R. Tarfon and the elders in Lod.*
- C. **They said to him: One may not bring a proof from a minor [cf. T 2:8].**
- D. *It is taught: Said R. [Judah]: When I was a minor, I read it in the presence of R. Judah.*
- E. **They said to him: One may not bring a proof from a lenient authority [cf. T 2:8].**
  - F. *And they should have said: One may not bring a proof from a minor.*
  - G. *One [point] and another they said to him.*
  - H. *One [point] is that I was a minor; moreover, even were I an adult, One may not bring a proof from a lenient authority.*

## **2:5**

- A. **One may not [1] read the Megillah, [2] nor circumcise, [3] nor immerse [in a mikveh], [4] nor sprinkle [cf. Num. 19:11-22], [5] nor, similarly, may one who waits a [single] day [for purification] corresponding to a [single] day [of impurity; cf. Lev. 15:25 ff] immerse herself until sunrise.**
- B. **And any of them who did [the prescribed act] after the morning pillar [i.e., the beginning of daylight], it is acceptable.**
- I.1 A. *From where [do we derive that the reading of Esther must follow sunrise, 2:4A1]?*
- B. *As Scripture said, "...and these days are remembered and observed" (Est. 9:28) [meaning] in the daytime, yes; at night, no.*
  - C. *One may say [this is] a response to R. Joshua ben Levi, because, said R. Joshua ben Levi: A man is obligated to read the scroll [of Esther] at night and to study it in the daytime.*
  - D. *When it was taught [in the Mishnah, it was dealing only with] the day.*

## **II.1 A. Nor circumcise, etc. [2:4A2].**

- B. As is written, “and on the eighth day [emphasizing the daytime], he shall circumcise” (Lev. 12: 3).

## **III.1 A. Nor [may one] immerse [in a mikveh] (2:4A3), nor sprinkle (2:4A4):**

- B. As is written, “and the pure one shall sprinkle on the impure one...on the seventh day” (Num. 19: 9), and immersion was juxtaposed to sprinkling.

## **IV.1 A. Nor, similarly, may one who waits a [single] day [for purification] corresponding to a [single] day [of impurity] immerse herself until sunrise (M 2:4A5).**

- B. *It [M 2:4A5] is obvious. Why is one who waits a [single] day [for purification] corresponding to a [single] day [of impurity] different from any other people obligated to [perform] immersion?*
- C. *It is needed. You might think I would say that she would be [in a situation] like the first staining of a zav, and the first staining of a zav is juxtaposed to one who has had a seminal emission, as is said, “This is the law of the zav and of one who has had a seminal emission” (Lev. 15:32). Just as one who has had a seminal emission immerses on that same day, this one also should immerse on that same day. But one does not immerse in the daytime, as is written, “all the days of her flow are like the days of her menstruation” (Lev. 15:26) [taking all as meaning “the entire”].*
- F. *In any case, let her do some waiting (shimur) at night, and let her immerse.*
- G. *We learn: Since she must count, [20b] counting is in the daytime.*

## **V.1 A. And any of them who did [the prescribed act] after the morning pillar [i.e., the beginning of signs of light], it is proper (2:4B):**

- B. *From where [do we derive] these words?*
- C. Said Rava, [from] what Scripture said: “And God called the light day” (Gen. 1: 5) [means] from the lighting and onward He called day.
- D. Rather what about the following: “...and to the darkness he called night” [means] to the darkening and onward he called night. *So we establish that until the coming out of the stars is not night.*
- E. Rather said R. Zeira: From here: “...and we do the work, half of them holding spears from the beginning of the morning (me-`alot ha-shakhar) until the coming out of the stars” (Neh. 4:15). And it says, “...and the night was a [time of] watching for us” (Neh. 4:16).
- F. *What is [the meaning of] “and it says”?*
- G. *And if you say that from the rising of the morning pillar [of light] is not day, and from the time the sun enters is night, and they began early [before daybreak] and ended late [after nightfall], come and hear, “...and the night was for us a watch and the day [a time of] work.”*

## **2:6**

- A. **The entire day is proper for [1] reading the Megillah, [2] and for reciting the Hallel, [3] and for blowing the shofar, [4] and for waving the palm branch, [5] and for the additional prayer [recited on Sabbaths and both major and**



minor biblical holy days], [6] and for the additional sacrifices, [7] and for the confession over bulls, [8] and for the confession over the tithe, [9] and for the confession of Yom Kippur. [Also] [10] for placing the hands [on sacrifices], [11] for slaughtering [sacrifices], [12] for waving [the offering], [13] for presenting [grain offerings], [14] for pinching [the grain offerings], [15] and for burning [what was pinched and thrown into the fire]. [Also] [16] for severing [the neck of fowl offered as sacrifices], [17] for collecting [blood from sacrifices], [18] and for sprinkling [the blood], [19] and for making an accused adulteress drink, [20] and for breaking the calf's neck, [21] and for the purification of a leper.

B. The entire night is acceptable for [1] harvesting the Omer, and for [2] burning [leftover] sacrificial fats and limbs.

C. This is the generalization: [1] A thing whose commandment [must be fulfilled] during the day, is acceptable [throughout] the entire day; [2] a thing whose commandment [must be fulfilled] during the night, is acceptable [throughout] the entire night.

**I.1** A. *How do we know [that the entire day is acceptable] [for reading the Megillah]?*

B As Scripture said: "and these days are remembered and commemorated" (Est. 9:28).

**II.1** A. **for reciting the Hallel?**

B. As is written, "from the rising of the sun until its setting" (Psa. 113: 3).

C. R. Yosé says: [From] "this is the day that God has made, we will be happy and rejoice on it" (Psa. 118:23).

**III.1** A. **and for the waving of the palm branch?**

B. As is written, "And you should take for yourselves on the first day..." (Lev. 23:40).

**IV.1** A. **and for blowing the shofar?**

B. As is written, "it should be a day of blowing for you" (Num. 29: 1).

**V.1** A. **and for the additional sacrifices?**

B. As is written, "the daily matter on its day" (Lev. 23:37).

**VI.1** A. **"...and for the additional prayer" [recited on Sabbaths and both major and minor biblical holy days]?**

B. *The rabbis made it like the additional sacrifices.*

**VII.1** A. **.and for the confession over bulls and the confession of Yom Kippur]?**

B. *Because he learns [a comparison of] the word "atonement" [used in the context of the confession over bulls] and [also] in the context of Yom Kippur, as is learned regarding Yom Kippur:*

C. "...and he should atone for himself and for his household" (Lev. 16:11) Scripture speaks about atonement of words [cf. Sifra, a.l.].

D. *And atonement is in the daytime, as is written, "on that day, he will atone for you [i.e., wipe away your sins]" (Lev. 16:30).*

**VIII.1** A. **and for the confession over the tithe?**

- B. As is written, “and you shall say before the Lord your God: I have removed the holy [stuff] from the house” (Deu. 26:13). *And juxtaposed to it is*, “this day the Lord your God commands you” (Lev. 16:16).

**IX.1 A. for placing the hands [on sacrifices] and for slaughter [of sacrifices]?**

- B. As is written, “and he should place...and he should slaughter” (Lev. 3: 8); And it is written regarding slaughtering, “on the day of your sacrifice” (Lev. 19: 6).

**X.1 A. and for the wave offering?**

- B. As is written, “on the day of your waving the Omer” (Lev. 23:12).

**XI.1 A. and for presenting [grain offerings]?**

- B. *Because it is juxtaposed to waving, as is written*, “and the priest shall take the grain offering of jealousy from the woman and wave it...and offer” (Num. 5:25).

**XII.1 A. and for severing [the neck of fowl offered as sacrifices], and for pinching [the grain offerings], and for burning [what was pinched and thrown into the fire], and for sprinkling [the blood]?**

- B. As is written, “on the day he commanded Israel” (Lev. 7:37-38).

**XIII.1 A. and for making an accused adulteress drink?**

- B. *There [is an analogous use of the word] “law” (torah) [here] and elsewhere. Here is written*, “and the priest shall apply to her all of this law (torah)” (Num. 5:30), *and there is written*, “...according to this law (torah) that they will teach you and according to the judgment...” (Deu. 17:11). **[21a]** Just as judgment is [carried out] during the day, so here [the case of the accused adulteress is dealt with] during the day.

**XIV.1 A. and for breaking the calf’s neck?**

- B. *Say those of the house of R. Yannai: Atonement is written about, like sacrifices.*

**XV.1 A. and for the purification of a leper?**

- B. As is written, “this shall be the law of the leper on the day of his purification” (Lev. 14: 2).

**XVI.1 A. The entire night is acceptable for harvesting the Omer (M 2:5B)**

- B. As a master said: Harvesting and counting are [done] at night, and bringing [it] is [done] during the day.

**XVII.1 A. and for burning [leftover sacrificial fats and limbs]**

- B. As is written “...all night until the morning” (Lev. 14: 7).

**XVIII.1 A. This is the generalization: A thing whose commandment [must be fulfilled] during the day, is acceptable [throughout] the entire day... (M 2:5C)**

- B. *What does “This is the generalization” include?*  
C. *It includes* arranging the censers [of incense] alongside the showbread] and removing the censers.  
D. *And is according to R. Yosé, as is taught:* R. Yosé says: If one removed the old in the morning and arranged the new in the evening, it does not matter .  
E. And how do I fulfill “...before God at all times” (Lev. 24: 8)?

- F. [It means] that the table should never pass the night without bread [cf. T **Men. 11:12**].

**XIX.1**      **A. A thing whose commandment [must be fulfilled] during the night, is acceptable [throughout] the entire night. (M 2:5C2)**

- B. *What does this include?*  
C. *It includes eating Paschal sacrifices.*  
D. *And it is not according to [the teaching of] R. Eleazar ben Azariah, as is taught:*  
E. “And they should eat the flesh during this night” (Exo. 12: 8). Said R. Eleazar ben Azariah: Here is said, “During this night,” and there is said, “and I will pass through the land of Egypt during this night” (Exo. 12:12). Just as that [Exo. 12:12] is until midnight [because the Israelites left Egypt at midnight], so this [Exo. 12: 8, means] only until midnight.