

משניות על מקרא מגילה

Mishnayot about the Reading of the Megillah *A Mishna Study for Purim*

מסכת מגילה

פרק א'

א מְגִלָּה נִקְרָאת בְּאַחַד עָשָׂר, בְּשָׁנִים
עָשָׂר, בְּשִׁלְשָׁה עָשָׂר, בְּאַרְבָּעָה עָשָׂר,
בְּחֲמֵשָׁה עָשָׂר, לֹא פָחוֹת וְלֹא יוֹתֵר.
בְּרִבִּין הַמִּקְפִּין חוֹמָה מִימֹת יְהוֹשֻׁעַ בֶּן
נוּן, קוֹרִין בְּחֲמֵשָׁה עָשָׂר. בְּפָרִים וְעִירוֹת
גְּדוּלוֹת, קוֹרִין בְּאַרְבָּעָה עָשָׂר, אֲלֵא
שֶׁהַפָּרִים מְקַדִּימִין לְיוֹם הַבְּנִיָּסָה:

The *Megillah* is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, on the fifteenth, no less and no more. In cities surrounded by a wall from the time of Joshua, one reads on the fifteenth. Villages and large towns read on the fourteenth, but the villages advance the reading to the Market Day.

- 1) What days of the week are Market Days? What are some reasons why villages would need to move the reading to Market Days and not read on whatever day of the week the 14th of Adar falls?

- 2) Can you name any “cities surrounded by a wall from the time of Joshua?”

How is this so? If the fourteenth day falls on a Monday, villages and large towns read on that day, and walled cities on the following day. If it falls on a Tuesday or on a Wednesday, villages advance the reading to the Market Day, large towns read on that day, and walled cities on the following day. If it falls on a Thursday, villages and large towns read on that day, and walled cities on the following day.

ב בַּיָּצֵד, חָלַל לִהְיוֹת יוֹם אַרְבָּעָה עָשָׂר
בְּשָׁנִי, בְּפָרִים וְעִירוֹת גְּדוּלוֹת קוֹרִין בּוֹ
בַּיּוֹם, וּמִקְפּוֹת חוֹמָה לְמָחָר. חָלַל לִהְיוֹת
בְּשִׁלְשִׁי אוֹ בְּרִבִּיעִי, בְּפָרִים מְקַדִּימִין
לְיוֹם הַבְּנִיָּסָה, וְעִירוֹת גְּדוּלוֹת קוֹרִין בּוֹ
בַּיּוֹם, וּמִקְפּוֹת חוֹמָה לְמָחָר. חָלַל לִהְיוֹת
בְּחֲמִישִׁי, בְּפָרִים וְעִירוֹת גְּדוּלוֹת קוֹרִין
בּוֹ בַּיּוֹם, וּמִקְפּוֹת חוֹמָה לְמָחָר.

חל להיות ערב שבת, בפרים מקדימין
 ליום הבניסה, ועירות גדולות ומקפות
 חומה קורין בו ביום. חל להיות בשבת,
 בפרים ועירות גדולות מקדימין וקורין
 ליום הבניסה, ומקפות חומה למחר. חל
 להיות אחר השבת, בפרים מקדימין
 ליום הבניסה, ועירות גדולות קורין בו
 ביום, ומקפות חומה למחר:

If it falls on a Friday, villages advance the
 reading to the Market Day, and the large
 towns and walled cities read on that day. If it
 falls on Shabbat, villages and large towns
 advance the reading to Market Day and walled
 cities on the following day. If it falls after
 Shabbat, villages advance the reading to
 Market Day, large towns read on that day, and
 walled cities on the following day.

Complete the table below based on the **משנה ב'** for the reading of the *megillah* in different types
 of communities based on the day of the week on which the 14th of Adar falls:

י"ד אדר	Villages	Large Towns	Walled Cities
Monday			
Tuesday/Wednesday			
Thursday			
Friday			
Shabbat			
Motza'ei Shabbat			

פרק ב

One who reads the *megillah* out of order has not fulfilled his or her obligation. If s/he read it by heart, if s/he read it in translation, or in any language - s/he has not fulfilled the obligation. But they may read it to the speakers of foreign languages in a foreign language. And if a speaker of a foreign language heard *Ashurit* (Hebrew), s/he has fulfilled the obligation.

א הקורא את המגילה למפרע, לא יצא.
קראה על פה, קראה תרגום, בכל לשון,
לא יצא. אבל קורין אותה ללועזות
בלעז. והלועז ששמע אשורית, יצא:

1) What do you think the problem is with reciting the *megillah* by heart?

2) This mishna teaches that one cannot read the *megillah* in translation, but then later says that it may be read to foreign language speakers in that foreign language. Can you explain how this is not a contradiction?

All are fit to read the *megillah*, except for a deaf-mute, an intellectually challenged person, and a minor. Rabbi Yehuda declares a minor fit...

ד הכל בשרין לקרות את המגילה. חוץ
מחרש, שומע, וקטן. רבי יהודה מכשיר
בקטן...

1) What do you think about what this mishna says about the disabled?

2) Jewish tradition is NOT prejudiced against the disabled. So, why do you think that this law is put into place?

3) According to this mishna, can women read the *megillah*? Based on what you know about traditional Jewish law, are you surprised by this?
