

Laws of Megillah Chapter 1 (Auto Translated)

English

Auto Translated

Shiur Overview

Summary of Laws of Megillah and Chanukah — Chapter 1

Introduction to Laws of Megillah and Chanukah

The Rambam's words: "Laws of Megillah and Chanukah. They include two positive commandments from the words of the Sages, and they are not counted among the count."

Simple meaning: There are two positive commandments from the words of the Sages — reading the Megillah and lighting the Chanukah candle — and they are not counted among the 613 commandments.

Novelties and explanations:

- **"Why 'Megillah and Chanukah' and not 'Purim and Chanukah':** The Rambam specifically uses the name of the **commandment** (Megillah), not the name of the **holiday** (Purim), because "Purim" is not a commandment-category — there is no such commandment called "Purim." Similarly with Chanukah, it means not the days of Chanukah, but the commandment of lighting the Chanukah candle. This is consistent with the Rambam's approach in other laws: chametz and matzah, shofar, sukkah and lulav — he lists the **commandments** specifically.

- **"And they are not counted among the count" — practical note:** The Rambam counts by each law how many commandments he has already covered, in order to add up that he has completed all 613 commandments. The note "and they are not counted among the count" is primarily a practical note **for himself**, so that he should not mistakenly count the rabbinic commandments toward the 613, which would lead to him forgetting two Torah commandments.

- **Location in Sefer Zemanim:** This is the **last** law in Sefer Zemanim. The Rambam first covered Shabbat, eruvin, all the holidays, sanctification of the new month, and at the end the rabbinic holidays — fasts, Megillah and Chanukah.

Chapter 1, Law 1 — Reading the Megillah in its time: source and nature

The Rambam's words: "Reading the Megillah in its time is a positive commandment from the words of the Sages, and the matters are known that it is an enactment of the prophets."

Simple meaning: The commandment to read the Megillah in its time is a positive commandment from the words of the Sages, and it is known that it is an enactment of the prophets.

Novelties and explanations:

- **"And the matters are known" — against the Baal Halachot Gedolot:** The Rambam is upset with the Baal Halachot Gedolot in Sefer HaMitzvot, who counted reading the Megillah as **Torah law**. The Rambam answers: "Everyone

knows" that it is an enactment of the prophets, because the story of Purim happened **after** Moshe Rabbeinu's time — it cannot be Torah law about a story that has not yet happened.

- **"Enactment of the prophets" — what does it mean?** Mordechai and Esther are considered prophets. The Rambam probably means **the Men of the Great Assembly**, because the Gemara always calls it "enactments of the Men of the Great Assembly," and the Rambam himself says that there were several prophets there. There is a **stringent aspect** — it is not just rabbinic, but prophets enacted it — but according to the Rambam this does not make a halachic difference.

- **"Known matters" — why doesn't he write the story?** By Chanukah (chapter 3) the Rambam lays out the entire historical story, and then says that the Sages enacted. By Megillah it would also be appropriate to tell the story. But the Rambam says **"known matters"** — everyone reads Megillat Esther, everyone knows the story, he doesn't need to rewrite it.

- **Reading the Megillah is not a matter of Torah study:** Although Megillat Esther is one of the Writings, the commandment of reading the Megillah is a **separate, special commandment** — not part of Torah study. Proof: There is an opinion in the Gemara that the Megillah is not even sacred scripture, and one must still read it. The matter of Megillah is "to give thanks and praise to the Holy One, Blessed be He" — one tells a story.

- **Difference between the Megillah enactment and other rabbinic laws:** Usually with rabbinic laws, the Sages added a **fence** (safeguard) to an existing law. Here, however, it is a **completely new created thing** — a commandment built on a historical story.

Chapter 1, Law 1 (continued) — Who is obligated in reading the Megillah

The Rambam's words: "And all are obligated in reading it, men and women and converts and freed slaves."

Simple meaning: Everyone is obligated in reading the Megillah — men, women, converts, and freed slaves.

Novelties and explanations:

- **Women — although it is a time-bound positive commandment:** Normally women are exempt from time-bound positive commandments. But the Gemara says that women are obligated because **"they too were in that miracle"** — the decree was upon them, and moreover, the salvation came **through** Esther.

- **Freed slaves specifically — not slaves who are not freed:** A slave who is not freed always has the status of a woman (obligated in commandments like a woman). But regarding Megillah he is **exempt**, because the reason for women's obligation is "they too were in that miracle," and slaves were **not** part of that miracle. The obligation of women is a **special law** — not from the general law of

commandments, but from the connection to the miracle. Slaves who are not freed do not have that connection. The **Beit Yosef** brings two reasons why women are obligated: (1) because they too were in danger, (2) because the miracle happened through Esther. If we go according to reason (1), perhaps Jewish slaves would also have been in danger. If according to reason (2), it only obligates other Jews, not slaves.

- **Question — a female convert:** A female convert would also have to be exempt with the same reasoning — but a female convert becomes a full Jew. The difference is that a slave who is not freed, although he is a type of Jew, is not part of the community that "they too were in that miracle."

- **Freed slaves — why must it be said?** A freed slave is a type of convert, he is a full Jew — why must it be listed separately? It is a **question**: seemingly he is included in "converts." The Lechem Mishneh discusses this.

- **Converts — "all who join them":** A convert is obligated even though he was not at the miracle, because there is an explicit verse in the Megillah: **"The Jews established and accepted upon themselves and upon their descendants and upon all who join them"** — "all who join" is a reference to converts.

- **Women — obligation of reading or hearing:** The **Baal Halachot Gedolot** holds that women are obligated in **hearing** but not in **reading**. The distinction is based on the reality that usually the man reads and the woman hears. If a woman does not have a man to read for her, she is exempt. From this comes a stringency: a man cannot fulfill his obligation by hearing from a woman, because she is exempt from reading, and the Rambam requires that one be obligated in reading. Thus it states in Shulchan Aruch that one should be stringent not to hear from a woman, but there is a great dispute among the authorities. **"May a curse come"** — the statement "may a curse come upon one whose wife blesses for him" does not apply to reading the Megillah, but to Birkat HaMazon and Hallel, where it is shameful that the man cannot say the verses himself.

Chapter 1, Law 1 (continued) — Training minors

The Rambam's words: "We train the minors to read it"

Simple meaning: Minors are exempt from reading the Megillah, but we train them — we accustom them — to read/hear the Megillah. The Rambam does not give a measure (age) for this training, but from the language "to read it" we understand that it speaks of a child who can already understand and read.

Novelties and explanations:

- **Training in rabbinic law:** We see that there is a law of training also in rabbinic commandments (Megillah), not only in Torah commandments.

- **Connection to canceling children's Torah study:** The Rambam brings later that we cancel children's Torah study for reading the Megillah. If minors were not obligated at all, why would we cancel them from learning? It must be that there is an obligation due to training, and therefore reading the Megillah overrides their study.

- **Question of Beit Yosef — upon whom lies the obligation of training:** The language "we train the minors" implies that the obligation is on the adults (the father), not on the child himself. The question: Does a minor who has no father (orphan) himself have an obligation to seek who should train him, or does the obligation of training lie only on the father? Training is essentially a practical matter — to bring a Jew into Judaism. A minor is "removed from obligations" — we do not place obligations upon him. The father has responsibility for the son, therefore the father places the obligation upon him. An orphan who has no father is unfortunately not trained — he does not have who should train him, but he himself has no obligation, because a minor cannot bear obligations.

Chapter 1, Law 1 (continued) — Canceling work and Torah study for reading the Megillah

The Rambam's words: "Even priests in their service cancel their service and come to hear the reading of the Megillah. And similarly we cancel Torah study for reading the Megillah. All the more so for other commandments of the Torah — all are pushed aside for reading the Megillah. And there is nothing that reading the Megillah is pushed aside for except a met mitzvah who has no one to bury him."

Simple meaning: Even priests who are in the middle of service in the Temple stop their service and go to hear the Megillah. Similarly we cancel Torah study for reading the Megillah. All the more so other commandments — everything is pushed aside for reading the Megillah, except for a met mitzvah (a corpse that has no one to bury it).

Novelties and explanations:

- **The novelty regarding priests:** The novelty is not just a practical matter, but that the priest who is engaged in a commandment (Temple service) must stop in the middle and leave. He returns afterward when he finishes. This is a novelty because normally "one engaged in a commandment is exempt from the commandment." The priests had an approach that their service exempts them from other things (as we learned earlier that they are even exempt from public fasts). However, Megillah is different — they must come.

- **Canceling Torah study — what does this mean:** This means that we close the yeshiva, we stop the class. When he read the Megillah instead of his regular learning hour, he does not need to add an extra hour. The language "we cancel Torah study" is precise — we cancel Torah for something that is **not** Torah.

- **[Digression: whether learning Tanach is Torah study]:** A question is touched upon whether learning Prophets and Writings is a fulfillment of the commandment of Torah study. The Rambam himself did not list Tanach in his enumeration of Torah study (according to one opinion), but "the truth is otherwise" — there is a Gemara that shows otherwise. However, Megillah specifically is not Torah study.

- **Kal vachomer from Torah study to other commandments:** Torah study is the most important commandment, which overrides many other commandments. If even Torah study is pushed aside for reading the Megillah, all the more so other commandments.

- **Explanation of "pushed aside":** The concept "pushed aside" is precise: it means "pushed off" (not "nullified"). When we finish the Megillah, the commandment returns — one must still do it. But regarding Torah study specifically, one does not need to "pay back" the missed time.

- **One engaged in a commandment is exempt from the commandment — the novelty of Megillah:** Normally, when someone is in the middle of doing a commandment (like learning), he is exempt from other commandments. Reading the Megillah is a special law — because it is publicizing the miracle, the Sages said that even one engaged in a commandment must stop for the Megillah.

- **"Reading the Megillah" means all of Purim:** It is explained that "reading the Megillah" means not just reading the Megillah itself, but all of Purim — also the feast, sending portions, getting drunk, etc. Therefore also "getting drunk" overrides Torah study — for the same reason of publicizing the miracle.

Chapter 1, Law 1 (end) — A met mitzvah overrides reading the Megillah

The Rambam's words: "And there is nothing that reading the Megillah is pushed aside for except a met mitzvah who has no one to bury him, for one who encounters him buries him first and then reads."

Simple meaning: Nothing overrides reading the Megillah, except a met mitzvah who has no one to bury him — then one buries him first, and afterward reads the Megillah.

Novelties and explanations:

- **The Rambam's novelty in the meaning of "overrides":** In the Gemara it states that a met mitzvah overrides reading the Megillah. The simple meaning would have meant that one becomes exempt from the Megillah. But the Rambam learns "overrides" not that one becomes exempt, but that one pushes it off — first one buries, and **afterward one goes to read the Megillah** ("and then reads"). One does not become exempt from reading the Megillah.

- **Question — practical difficulty:** If the burial takes a whole day (one must deal with the government, one doesn't have friends to help dig, it is already afternoon), what does one do when there is no time left for the Megillah? The Rambam does not say what to do in such a case.

- **Question — "and then" is obvious for all commandments:** Although the Megillah is rabbinic, and in a rabbinic doubt we are lenient, nevertheless we read both days. **Answer (like Ramban regarding four cups):** If we are lenient, we will never read — because every time is a doubt, and a Jew will remain without a Megillah. (Similar to the Ramban regarding reclining: the Gemara says there is a doubt whether to recline at the first two or last two cups, and we do both, because if we are lenient we remain without reclining.)

- **Why not go according to the majority?** Other Rishonim ask: most cities are not walled from the days of Yehoshua bin Nun, let us go according to the majority! It seems that the Sages wanted more publicizing of the miracle, more joy.

- **Why only one blessing (on the 14th)?** This is a novelty — usually in a halachic doubt we make a blessing both times. The Rambam holds that the first day (14th) is the main commandment, because it is the time of reading for most of

the world, and the second day is a stringency. **Question:** If it is a true doubt, one should have to make a blessing each time — because on the possibility that yesterday he was not fulfilled, today is the main obligation!

- **Obligation on the person or on the day?** It is not simple that the day brings with it the obligation — the obligation is on the person. But the place where he is tells him what kind of person he is — the place determines the obligation.

Law — They read the Megillah in Adar and afterward they intercalated the year

The Rambam's words: "If they read the Megillah in Adar and afterward the court intercalated the year — they return and read it in the second Adar in its time."

Simple meaning: If one already read the Megillah in the first Adar, and afterward the court intercalated the year (added a second Adar), one must read again in the second Adar — because the true Adar is the second one. [Note: It turns out that there can be two Purims in one year.]

Law — We do not read the Megillah on Shabbat

The Rambam's words: "We do not read the Megillah on Shabbat. It is a decree lest one take it in his hand and go to someone who is expert to read it, and carry it four cubits in the public domain. For all are obligated in reading it but not all are expert in reading it."

Simple meaning: We do not read the Megillah on Shabbat, due to a decree that one will carry the Megillah four cubits in the public domain, because all are obligated but not all can read themselves, and one will go to an expert.

Law — Therefore if its time of reading falls on Shabbat

The Rambam's words: "Therefore if its time of reading falls on Shabbat — we advance and read it before Shabbat. And we ask and expound on the laws of Purim on that Shabbat in order to publicize that it is Purim."

Simple meaning: Because we may not read the Megillah on Shabbat, we advance and read before Shabbat. But that Shabbat itself remains with a matter of Purim — we ask and expound on the laws of Purim, we say a "Purim Torah," in order to publicize that the day is Purim.

Novelties:

- **Difference between Megillah and fasts:** Regarding fasts when the day falls on Shabbat, we push it off to **after** Shabbat. But regarding Megillah we **advance** — we read **before** Shabbat. This is a remarkable difference.

- **Shabbat remains with an essence of Purim:** Although we do not read the Megillah on Shabbat, the simple meaning is not that Shabbat is "not Purim at all." An essence of Purim remains on the day, and this is expressed through asking and expounding on the laws of Purim.

Law — How so: the details when the 14th or 15th falls on Shabbat

The Rambam's words: "How so? If the fourteenth day falls on Shabbat — the people of the towns advance and read on Shabbat eve, the people of walled cities read in their time after Shabbat. If the fifteenth day falls on Shabbat — the people of walled cities advance and read on Shabbat eve which is the fourteenth day, and the people of the towns read on it on the day which is their time. And it turns out that all read on the fourteenth."

Simple meaning: Two cases:

1. **The 14th falls on Shabbat:** People of towns (who regularly read on the 14th) advance to Shabbat eve (Friday, the 13th). People of walled cities (who regularly read on the 15th)

read on Sunday, the 16th — that is their regular time, after Shabbat.

2. **The 15th falls on Shabbat:** People of walled cities advance to Shabbat eve, which is the 14th. People of towns also read on the 14th — because that is their regular time. **"And it turns out that all read on the fourteenth"** — all Jews read on the same day.

Novelty: The Rambam emphasizes the reality that in the second case (15th falls on Shabbat) a special thing results: **all of Israel read the Megillah on one day** — the 14th of Adar. This is highlighted as a remarkable result: "And it turns out that all read on the fourteenth."

Full Transcript

Laws of Megillah and Chanukah — Introduction and Chapter 1, Law 1

Introduction: Structure of Laws of Megillah and Chanukah in Sefer Zemanim

Speaker 1:

Rabbosai, we are learning the holy Torah, Laws of... Sefer Zemanim, Laws of Purim and Chanukah. Megillah and Chanukah.

Why "Megillah" and Not "Purim"?

Purim is not a category, because there is no mitzvah called Purim, there is a mitzvah called Megillah. With this comes also other mitzvos. A proof, the Rambam says in Hilchos Chag HaPesach, he says Chametz U'Matzah, Shofar Sukkah V'Lulav, he lists specifically the mitzvos.

Very good. So Chanukah doesn't mean the days of Chanukah, but the mitzvah of hadlakas ner Chanukah, right? And Megillah is the mitzvah of Megillah, and what comes with the Megillah. The other mitzvos of the day that come with the Megillah, he also counts that. Good. Correct.

The Place of Hilchos Megillah and Chanukah in Sefer Zemanim

So we're learning, sorry, the introduction, where is the introduction? Hilchos Megillah V'Chanukah. This is the last laws that there are in Sefer Zemanim. So first he simply listed Shabbos and things that are related to Shabbos, like Eruv, and then all the mitzvos of all the Yamim Tovim. Kiddush HaChodesh is further, on which Yamim Tovim depend, and then came the rabbinic Yamim Tovim, like part of the fasts and Chanukah, Megillah and Chanukah.

The Rambam's Language in the Introduction

So Hilchos Megillah V'Chanukah, this is the Rambam's language: **"Hilchos Megillah V'Chanukah. There are included in them two positive commandments from the words of the Sages"**. That means, the Sages only decreed what one should do, reading the Megillah, lighting Chanukah candles. There is no prohibition, there is no... they didn't make any... there is also such a thing as a rabbinic prohibition, like for example if they would have decreed that one may not do melachos, but they didn't. It's only positive commandments from the words of the Sages. **"And they are not from the count"**, because they are rabbinic, they are not from the count that the Rambam listed of the 613 that he listed at the beginning of his work.

Why Does the Rambam Write "And They Are Not From the Count"?

The meaning here is, that the Rambam always counts how many mitzvos there are in each law. Why does he do this? So that he can count and add up that he has completed 613 mitzvos. Therefore he makes a note, essentially a note for himself. The Rambam wants to do two things: he wants to cover all the important things that are in the Gemara, that is Torah She'baal Peh, and he wants to put it into the 613 mitzvos. I don't know. The Rambam wants to say the 613 mitzvos with all their detailed laws, which means mitzvos u'feirusheihein, Torah She'bichsav and Torah She'baal Peh. But the way he makes sure that he hasn't forgotten any important things, is by counting how many mitzvos he has already done.

He must write by each law, okay, I have already finished fifty mitzvos, Sefer Zemanim, I know that I have taken care of that. If at the end he's left with one mitzvah, he'll know that he only did 612, not 613. And if he would have mistakenly counted Hilchos Megillah as mitzvos, he would... against that forget two mitzvos in the Torah. Therefore he must write, that it's not from the count, so you shouldn't think to make that mistake. I think that primarily the Rambam himself shouldn't make the mistake and add it up when he counts whether he remembered to write the laws of all the mitzvos.

That's what I think, because it's not a law, it's not any other reason you want to write. And when it's a topic where there's no doubt, for example in Hilchos Eruvin, he didn't say anything. I don't know what he said in others after Hilchos Eruvin? For example, Hilchos Eruvin, it says in the introduction, mitzvas sofrim, v'eino min haminian. Mitzvas sofrim, v'eino min hamam. The same thing, but how many other things are there that are rabbinic and he doesn't count mitzvos?

I remember that there is such a thing, perhaps not in this book, because this book is all mitzvos so obviously one must know which ones don't count. But there are other laws, I remember I spoke about this, there are other laws. In Kinyan there are many that are only rabbinic. Not only rabbinic, and even not any mitzvah, it doesn't say so by a mitzvah. A certain thing yes, but not by every thing is there a mitzvah, so nothing. From not writing anything, because it's only a topic, like one writes topics for laws in such kinds of things. Anyway, that's the meaning of the introduction, and we're going to learn.

Chapter 1, Law 1: Reading the Megillah in Its Time

The Essential Mitzvah

Speaker 1:

And to explain these two mitzvos, in the four chapters that come, here one will say what are the mitzvos of Megillah and Chanukah. The Rambam says thus, **reading the Megillah in its time, that one reads the Megillah, the mitzvah to read the Megillah in the time of Purim, is a positive commandment from the words of the Sages.**

His language is a bit interesting, but apparently what he means to say is, that one who reads the Megillah is essentially doing a mitzvah of Talmud Torah. No. But that's not what we're talking about here. There's only a mitzvah that one learns, when one learns one does a mitzvah. Is there a storybook? No, but from holy books. Because the Rambam listed that one must know Torah, Nevi'im and Kesuvim, but it wasn't listed. There is a Megillah which is one of the Kesuvim. I don't know, there's a dispute about this. The Rambam perhaps holds this way, but it's not clear.

It says that there is a mitzvah of reading the Megillah. There is indeed a side in the Gemara that it's even not a holy writing, one must still read it. It's an extra thing, it's not a matter of Talmud. That there is a mitzvah to read it in its time, is a commandment from the words of the Sages.

"And the Matters Are Known That It Is an Enactment of the Prophets"

The Rambam says, many times when it's divrei sofrim one must explain more, from whom does it come? From Ezra? Or from the Beis Din of David? Later... here many times the Rambam will list, from where does it come? **"And the matters are known that it is an enactment of the prophets"**. It's an enactment of the prophets that Mordechai and Esther who are counted as prophets enacted it.

Prophets presumably means Anshei Knesses HaGedolah. That's what I think, I don't know if the Rambam counts Mordechai and Esther as prophets. The Gemara always calls it takanos Anshei Knesses HaGedolah, and the Rambam said that there were several prophets there.

I don't know why he says, apparently what the knowledge means is simply that everyone will read Megillas Esther, everyone knows the story. And the end of the story says that they indeed were to read the Megillah. It doesn't actually say, but anyway, let's have that it says. And the Megillah doesn't say that one should read the Megillah. **"V'yomar nizkarim v'na'asim b'chol dor vador"**. Nizkarim v'na'asim doesn't mean through reading the Megillah. According to the drash, it doesn't say.

But in any case, I think that the main thing he means to say in this is logically, the one who thought, there was indeed the Bahag that the Rambam was very angry at him in Sefer HaMitzvos, who said that mikra Megillah for example is biblical. And the Rambam says, everyone knows that it's an enactment of the prophets. In other words, because it's built on a story. It can't be biblical, because in the time of Moshe Rabbeinu the story hadn't yet happened. So obviously it's known from the very story itself it's clear that this is an enactment of the prophets of that time.

Discussion: Enactment of Prophets — A Stringency?

Speaker 2:

Are you right that there's in this also a stringency. It's not just rabbinic, the prophets themselves made it, but it makes no difference according to the Rambam.

Speaker 1:

I meant more simply like that usually divrei sofrim have some connection, to a law they added a fence, and this is entirely a newly created thing.

Speaker 2:

He says it's a newly created thing because it happened once, and then the prophets made it. That's not a mitzvah, that's more, like it's more a fence yes, like it's more a safeguard.

"Matters Are Known" — Why Doesn't the Rambam Write the Story?

Speaker 1:

What the Rambam says, perhaps also like a bit... he says he doesn't need... "matters are known" can be that it's a reference to something he doesn't need to write. That is, like in Chanukah, later we learned Chapter 3, the Rambam lays down the whole story that happened, and then the Sages enacted the mitzvah of Chanukah lighting etc. Here it would also fit essentially that he should write, like in other mitzvos that the Rambam wrote, when there was, for example by... I know, Hilchos Tefillah, yes? The Rambam said, where does it come from? From prayer, there was such a need and such a story that one had to enact.

And unlike this regarding the Megillah he means to say it all, everyone knows the story, he doesn't need to tell when and why the enactments were made, it's matters that are known. It could be because matters are known is similar to what the Rambam says many times, and all Israel is accustomed to do thus and so.

Speaker 2:

No, already established, so because it's a custom of Israel.

Speaker 1:

Matters are known is, I would translate thus, I would have to say, I wouldn't have told you, because you already know.

Those Obligated in Reading the Megillah

Speaker 1:

Who is obligated in reading the Megillah? Okay, yes. So there's always a beginning of a law, the Rambam says the essential mitzvah, and then who is obligated, where is the obligation, what is the measure, on such things there's always the beginning of a law, he says here also. Yes. Yes.

The Rambam says **"and all are obligated in reading it"**, everyone is obligated in the reading. **"And women"**. Although it's a time-bound positive commandment, which has to do with time, but the Gemara says that women are also obligated, because they were also part of the miracle. Which means, the decree was upon them, and the salvation was through them, but even more, because Esther brought the salvation.

"And converts"... and converts? That they have all the laws like a Jew, **"and freed slaves"**. That means, specifically freed slaves. Slaves who are not freed always have the law of a woman, and they would have to be exempt. Why? Because women are af hein hayu b'oso hanes, slaves are not af hein hayu b'oso hanes. That means, from the law of women they are exempt, there's only an extra law that you are obligated in this.

Slaves who are not freed are not obligated in this, because freed slaves already have the law of Israel.

Discussion: Why Must One Say "Freed Slaves"?

Speaker 1:

I think the Lechem Mishneh says, but these are great novelties. Simply, freed slaves means to say that he is a kind of convert, and on that alone one must understand that a convert is obligated in all mitzvos. The answer is, indeed he wasn't at the miracle, even so he is obligated, because there's an explicit verse in the Megillah, "**kimu v'kiblu haYehudim aleihem v'al zar'am v'al kol hanilvim aleihem**". That will be slaves.

Speaker 2:

A convert?

Speaker 1:

A slave is indeed a kind of convert in many ways. But kol hanilvim aleihem is a convert. I think a slave who is not freed also. Kol hanilvim aleihem, but the Torah is a convert. Apparently when it says women it includes slaves. I don't know, one sees such a great novelty that one should say that a slave who is not freed is exempt, Rabbi Elazar would have had to say. It doesn't say freed slaves, well, well, I would say something with that. On the contrary, one should be able to simply say and slaves.

Speaker 2:

No, because he is a kind of convert. Therefore a convert who wanted to become a Jew, a slave by force, he became a Jew. It's true, freed slaves is simply such a question. All converts, he is simply included as a convert, he is a proper Jew, the fact that he was freed. It doesn't stand out at all the whole thing. Good, good, good, please.

Speaker 1:

No, it's not an argument. Okay, disagree.

Speaker 2:

Why not?

Speaker 1:

I saw a beautiful story. Why not?

Speaker 2:

About... no, I can also say no.

Digression: "No" Is Also an Argument

Speaker 2:

I saw last night a very beautiful story. The Roziner, Reb Gershon Henoch, went to the Imrei Emes. The Gerrer Rebbe wanted to convince him in his way about techeiles. And he said all the arguments, and the Gerrer Rebbe said, well.

Law 1 (Continued) — Slaves Are Obligated in Reading the Megillah

Speaker 1: Simply, but a slave who is not freed, apparently when it says women it includes slaves. I don't know, one sees such a great novelty that one should say that a slave who is not freed is exempt, the Rambam would have had to say it. It doesn't say, a slave who is not freed.

Well, well, well, I would have said something with that. On the contrary, one can simply say like slaves.

Speaker 2: No, because he is a kind of convert. Therefore a convert who wanted to become a Jew, a slave by force, he became a Jew.

Speaker 1: It's true, freed slaves is simply such a question. All converts, he is simply included as a convert, he is a proper Jew, the fact that he was freed. It doesn't stand out at all the whole thing.

Good, good, good, the Rebbe z"l is even a fact that he is not freed.

Speaker 2: Well, no. Please.

Speaker 1: No, it's not an argument.

Speaker 2: Okay, disagree.

Speaker 1: Why not?

Story with the Roziner Rebbe and the Imrei Emes

I saw last night a very beautiful story. The Roziner Reb Gershon Henoch went to the Imrei Emes. The Gerrer Rebbe wanted to convince him in his way about techeiles. He said all the arguments, and the Gerrer Rebbe said, well. And the Rebbetzin said, Rebbe, when the Rebbe tells me what he has against it, I can argue, but well, I can't argue. But actually, the Rebbe was right with his well. So well, the Tzanzer Rav is ta'am hamitzvos.

The Beis Yosef's Two Reasons Why Women Are Obligated

I see that the Beis Yosef has the question about slaves who are not freed, and he has the two reasons. If af hein hayu b'oso hanes means because they were also in danger, then perhaps also Jewish slaves were in danger. If it means because the miracle happened through Esther, then it only obligates other Jews.

Speaker 2: Not here below, I see there it's discussed, last time the same thing.

Speaker 1: Ah, one says that a female convert would also have to be exempt for the same reason, because...

Speaker 2: No, a female convert becomes a Jew.

Speaker 1: Okay.

Speaker 2: But a freed slave is also a Jew.

Speaker 1: Ah, a slave who is not freed is also a Jew. He only has the law of a Jew like a woman.

Speaker 2: He only has the law like a woman, but he is not a part of the Jews upon whom the decree came and for whom the miracle was done.

Speaker 1: He's not a woman, but one says that his laws are similar to a woman.

Speaker 2: He is like a man.

Speaker 1: He's not like a man, he doesn't have the parameters of a man. He's not obligated in everything that a man is obligated. He's only obligated in what a woman is obligated. And sometimes he's obligated in what women are obligated for other reasons.

Speaker 2: Okay.

Speaker 1: In short, everything is built on fine points. It's not relevant because we don't have so many slaves today.

Law 1 (Continued) — We Train the Minors to Read It

The Rambam says further, "**we train the minors to read it**". What happens with minors? Minors are exempt, but we train them. It appears that there is also chinuch from the Rabbis, the same as chinuch from the Torah.

He doesn't say the parameter, but one understands on one's own that a minor who can read. **"We train the minors"** who can already read, so it's already in the words, **"to read"**. To hear also, he can understand, he's not a small child. Whatever, the Rambam doesn't say any measure of chinuch on this.

But it's relevant because the next law, because later one will see that one cancels the tinokos shel beis rabban. The Rambam doesn't bring this, but so it says in the Gemara, perhaps from there the Rambam took it. There's a whole law that tinokos shel beis rabban are pushed aside. If they are not obligated, tinokos are often minors, it must be that there is an obligation of chinuch.

Investigation: Upon Whom Does the Obligation of Chinuch Lie

So brings a good point from the Beis Yosef. The language **"we train the minors to read it"** means that it's an obligation on the adults. Let's say a minor who doesn't have a father who takes care of him, does he himself have a mitzvah to go seek to read the Megillah? That is, is the mitzvah on the child? With this obligation is the child obligated, or is the father obligated to give him chinuch?

It's one of the fake investigations that I haven't given chinuch. It's a good question. That the child who unfortunately doesn't have a father, indeed unfortunately doesn't get chinuch, and it's troubles. But chinuch is a good thing. There's a reason that chinuch is not exactly a mitzvah. The means are obvious, but upon whom is the obligation? Must the father take the child to read, or does the child have an obligation with the chinuch?

Beautiful question. There's no practical difference from this. There certainly is, there could be a thousand practical differences. It's one of the fake inquiries.

Speaker 2: And I say about the entire inquiry?

Speaker 1: No!

Speaker 2: No no no.

Speaker 1: No, one can easily answer, the easiest. Because one can answer back no.

Speaker 2: Okay.

Speaker 1: Okay.

Discussion: The Practical Matter of Chinuch

Speaker 2: It's a good question, exactly like... I understand that chinuch is not some kind of law, it's also a practical matter to bring a Jew into Yiddishkeit. It's entirely a practical matter, that's the meaning of chinuch, chinuch means. It can't be, even though let's say biblically one is obligated in punishment, it can't be that a non-Jew comes until twelve. What practical difference is it to me if it falls on the son, falls on the father, everything...

But one can say this, as long as a person is small one doesn't place obligations upon him. Because he's still small, he's exempt from obligations. But what then? The father has a responsibility for the son, so the father places an obligation on him. So when a person is an orphan, certainly he must educate himself, he must find people who will help him, prepare him, and so forth, he should go to shul. But he has no obligation. He's a great unfortunate, precisely because he doesn't have who should educate him, but he should have had. He can't, a minor can't.

Speaker 1: I don't know what you're saying to him, whether he has an obligation, he can't. What's the question? He must go to shul himself? But the father has an obligation to take him to shul. I don't know what difference.

This is exactly the bittul Torah inquiry.

Speaker 2: Okay.

Speaker 1: Even minors shouldn't speak such things at night. One fought over this bittul Torah, you should know that you're already holding with the end. One used to say such a thing.

Law 1 (Continued) — They Interrupt Their Service and Torah Study for Reading the Megillah

Okay, the Rambam says further. The proof in life... ah, sorry, **even Kohanim who are in the middle of performing their service in the Beit HaMikdash, they interrupt their service.** We're talking simply about the morning, yes? The reading of the Megillah in the morning. The Rambam hasn't said yet.

Speaker 2: Rebbe, at night we've already basically finished with the not complete.

Speaker 1: Okay, **they interrupt their service.** They stop their service, **those who come to hear the reading of the Megillah.**

No, it's a novelty, because seemingly, how long does the Megillah take? One can't find time. The novelty is, he goes away in the middle of... he's now engaged in a mitzvah, one must stop it, and he'll return when he finishes.

It seems to me more a practical matter. The Kohanim had such a thing, we do service, we shouldn't do with the things that the people in the Beit HaMidrash do.

Speaker 2: No, it did come.

Speaker 1: Yes, we learned earlier they're even exempt from fasting during the fast. For example, he's busy, he's engaged in intentions.

Speaker 2: No, Megillah whoever will come.

They Interrupt Torah Study for Reading the Megillah

Speaker 1: **And likewise,** says the Rambam, **one interrupts Torah study for reading the Megillah.** One interrupts the regular shiurim, so I think is the correct way it should be learned. But what one is in the middle of learning, he said earlier, it's reading the Megillah.

Megillah is not Torah. It's not Torah. In general, learning because there's some system, it's not a system, it's clear. Megillah, one doesn't read the Megillah, it's not Torah study. It's a mitzvah to read, one tells a story to give thanks and praise to the Holy One Blessed Be He, and what the Rambam says such an introduction etc. it's not the mitzvah of Torah study.

But if someone simply, most of the shiur learns in Gemara, let's say he learns a piece from Tanach. When he learns Tanach it's not the mitzvah of Torah study, as stated.

Speaker 2: No, simply stories.

Speaker 1: You check which is Torah study? The Rambam didn't count Tanach.

Speaker 2: Yes, exactly, but the truth is that it's not.

Speaker 1: The Rambam himself says so, but the truth is different, I hear. It's a Gemara.

And likewise one interrupts Torah study for reading the Megillah. One interrupts the regular shiur, whatever one learns in the Beit HaMidrash, for reading the Megillah. One stops it. Even though one is already doing a biblical mitzvah, but reading the Megillah is now the mitzvah that is now relevant.

All the more so for other mitzvot of the Torah. Torah study is the most important of all mitzvot, Torah study cancels many other mitzvot. So all the more so if he has another mitzvah that he must do now, he must now go do bikur cholim, let him do bikur cholim afterwards. **All are pushed aside from reading the Megillah,** everything is pushed aside, let him do it after the Megillah comes before him.

Explanation of "Pushed Aside"

Pushed aside in halacha means one does this instead of that. When he finishes reading the Megillah, the mitzvah returns to him. But I say, the meaning of pushed aside in Yiddish, pushed aside means stopped. In halacha the meaning of pushed aside is that it pushes away. Pushing away is like this, it gets pushed away, not stopped.

Speaker 2: No, you'll go back to everything.

Speaker 1: And so it is, if he still has time to go back. Whatever, it's simple, I'm not talking about that.

Okay, one wouldn't do Torah study again. A person learns an hour every day, one doesn't say that today he must learn two hours because reading the Megillah was taken away. Today he read the Megillah during that hour.

Speaker 2: No, certainly he must.

Speaker 1: But when one says other mitzvot...

Speaker 2: Certainly he must yes.

Speaker 1: This depends on our earlier dispute.

Megillah Is Not Torah Study

Megillah is not Torah study. Learning the Megillah is not Torah. You ask technical questions, seemingly it's still Torah, I don't know. Megillah is not Torah. This is the clear thing. There's such a concept to read the Megillah. It's not clear that one fulfills simply Torah when one learns in Megillah. I'm not so sure. One fulfills simply Torah, everything when one learns anything also. It's not certain. It's not certain. And the Gemara says one interrupts Torah study when one can Megillah. It's not at all certain.

Do you have a correct? You ask a question on the Gemara. Perhaps go the opposite, perhaps say what the Gemara says. One sees constantly that the Gemara has Megillah not Torah. It has a law like Torah, it's as important as Torah, it's more important than Torah, these are all very nice things, but it's not Torah.

The Simple Meaning of "They Interrupt Torah Study for Reading the Megillah"

But the Gemara says interrupting Torah means a very good simple meaning, that the people learn Torah together, and one interrupts because now one must read the Megillah. Actually, one doesn't interrupt Torah study for any mitzvah, certainly not a rabbinic mitzvah. Certainly if... one doesn't interrupt Torah study for all mitzvot. Even if there's a mitzvah to put on tefillin and to pray.

Speaker 2: No, there's no such mitzvah.

Speaker 1: One doesn't pray, one doesn't interrupt Torah study for all other mitzvot, because a person doesn't learn

eighteen hours a day. There is indeed one, Rabbi Shimon bar Yochai, who learns the whole day. Let's know. But again, people have time when they learn, they have time when they do other things, when he must be obligated in honoring parents. One is not now exempt from honoring father because he's learning. When he finishes learning...

Speaker 2: You forgot basic laws of Torah study.

Speaker 1: It says in all the laws of learning, there's a thing called one engaged in a mitzvah is exempt from the mitzvah. Torah study pushes away perhaps to fulfill both.

Speaker 2: No, it's not usually possible to fulfill both.

Speaker 1: I'm in the middle of learning, am I exempt from doing any other mitzvah. That's the normal order. Except for reading the Megillah where you're not exempt. It's a special law, because it's publicizing the miracle, it pushes away, as the Sages said. This is a law.

It's not true that one can always do everything. We're very accustomed, one can always do everything. One can never do everything. One can barely do one thing at once. And Torah study is a greater mitzvah actually, and Megillah is not Torah study, but there's a concept to go to the reading of the Megillah, because the Sages said that it's more important, even the Kohanim go, even the Jews who are in the middle of learning go, and so forth. Yes.

One Closes the Yeshiva for Reading the Megillah

This means that one closes the Beit HaMidrash, one closes the yeshiva. There's a yeshiva, it's in the middle of shiur. The time of Megillah comes, today there's no shiur. One interrupts.

Besides this, after the Megillah one goes to get drunk, so how does one go learn later. How does getting drunk push away Torah study? For the same reason, for publicizing the miracle.

Certainly, reading the Megillah doesn't mean only the Megillah. It means the whole... it says in the continuation of the Rambam in chapter 2 you'll see. Certainly. What's the question? Reading the Megillah means that one makes Purim. It doesn't mean only the Megillah. Now I say a new interpretation.

Law 1 (Continued) — A Met Mitzvah Pushes Aside Reading the Megillah

The Rambam says further: **And there is nothing that pushes aside reading the Megillah from before it,** no thing is stronger than reading the Megillah, that means, doesn't push away reading the Megillah, **except for a corpse that has no one to bury it.** If one encounters a corpse, a met mitzvah that has no one to bury it, this does push away all other mitzvot, this pushes away even Torah study and also reading the Megillah, **whoever encounters it buries it first.** And here the Rambam says, **and afterwards reads.** One must still read the Megillah, one doesn't become exempt from reading the Megillah. But one can, one doesn't know, perhaps he reads the Megillah publicly or... **and afterwards reads.** I think it's interesting.

Discussion: The Practical Difficulty of "And Afterwards Reads"

Speaker 2: But if he can't, then what? The entire Torah speaks when one can.

Speaker 1: No, but... exempt is exempt because he can't. I ask a simple question. **And afterwards reads,** so it says here.

It's simple that there's no time.

Speaker 2: Stop saying advice, one must have the halacha.

Speaker 1: The Rambam says that... the Rambam made a great... it comes in the Gemara, in the Gemara it says that a met mitzvah pushes away the reading of the Megillah. The Rambam comes and he says, no, it pushes away means, as you say, which doesn't mean. The Rambam says, it means that it pushes it off. First one buries, and afterwards one goes to read the Megillah.

I ask you, what is? It will take a whole day to bury the deceased. One must try with the government that they should release from I don't know what, and it's very difficult, he has no friends who will help dig the grave. It will take him a whole day, but it's already afternoon in general. Well, the sage hasn't yet read the Megillah, and he'll either make today reading the Megillah or a met mitzvah. The Rambam doesn't say what to do then.

Speaker 2: So, this the Rema learned, as one won't be able.

Speaker 1: But this is not the simple meaning of the Gemara. Simple meaning means that a met mitzvah pushes away, the simple meaning is more important to after the met mitzvah even if he won't read the Gemara. A very interesting thing was made here, because if one speaks not before it, he can say this about everything. Torah study pushes away, is learn afterwards. Do you understand my question? There's some problem here. But he mainly wants to say **and afterwards reads** that he didn't now become exempt. This is a strange thing.

Comparison with a Kohen Engaged in Service

Speaker 1: He's engaged in service, he interrupts, and he goes back to his service. What then? There's no when one is exempt. I don't know, there are the Kohanim when they do their service they're exempt from fasting that day. They don't need to afterwards make up when he finishes the service. But by the Megillah it's simple that the Kohen also goes back, he goes afterwards back to do the service. There the word is that you're now stopping a mitzvah that you must do in the middle because reading the Megillah is important enough. And here also, this is now reading the Megillah very important, but a met mitzvah is still important, therefore you should now close the Megillah and go to the met mitzvah. Because there must be a half hour difference.

What Does "Met Mitzvah That Has No One to Bury It" Mean

Speaker 2: Simply so, simply so, simply so, there's a met mitzvah, we're talking about a mitzvah that has no one to bury it. It means, and afterwards, it could be for example if he's already wrapped in shrouds, and one can make, I don't know, the funeral an hour later, I don't know if that will be the problem. We're talking here about a mitzvah that a person died on the street, and no one dealt with this. There's a disgrace to the deceased. There's here something important about honoring the deceased.

Speaker 1: Tell me, why are we talking here? We're talking when... the moment you put in the fact that one can later and one can afterwards, I don't understand the whole halacha. One could always later.

Speaker 2: The Rebbe of blessed memory said that has no one to bury it.

Speaker 1: Yes, has no one to bury it means this, that there's no later. He's lying now in disgrace.

Speaker 2: Very good also. Make it according to my head. One must now learn and go take care of him. And perhaps one doesn't need to finish the entire burial, but one should go be involved with the efforts to learn for the mitzvah.

Speaker 1: Something doesn't make sense. Something doesn't make sense here. I found a met mitzvah. In general, let's say, I'm in the middle of working, okay? A met mitzvah comes, must I stop everything the minute to do it? Okay, I'm a great tzaddik, a great activist. Later I'll finish my lunch, I'll call the chevra kadisha. Do you understand what I'm asking?

Speaker 2: Okay, one must know, he brings that the reason why a met mitzvah is because it's a reason and not prayer and not prayer at the time. The Rabbis calculated the mitzvah as a mitzvah of... I mean the question is, the disgrace is like every minute extra is an extra disgrace, but there's such a thing, for the Tanna that one should still do it on the same day. And the language of the verse is, it should be on the same day, so it's not a problem that it should last an hour longer. If the whole thing, meanwhile he lies in disgrace. So what's the whole halacha that you can should do it today also? Both is simple, it was the halacha before also. I'm missing basic understanding of what's going on.

Speaker 1: You understand that I say, perhaps it takes many hours more. First, what does the Rambam want that afterwards one should do? The Gemara says "honoring people", by the way. What you say is some Torah, which is some later authority. In the Gemara it says "honoring people" is the important thing. "Great is honoring people that it pushes away a negative commandment of the Torah", therefore a met mitzvah comes before reading the Megillah. So it says in the tractate here. It says exactly in the Rambam that simply mitzvot, the Rambam doesn't say that simply mitzvot negative commandment on burial. "You shall surely bury him" it's called, he doesn't say negative commandment.

Speaker 2: Even that, yes, it doesn't need on that, one must look into it more.

Speaker 1: Ah, see, **What is a met mitzvah? Any that has no one to bury it, that is thrown on the road and has no one to bury it.** He goes every minute is a shame, therefore let him first take care of it. Okay, interesting.

Perhaps "Met Mitzvah" Means the Entire Situation of Purim

Speaker 1: Now further, the Rambam says further, perhaps here we'll also think the same thing, that a met mitzvah from the Gemara means that one shouldn't make the entire situation of Purim. One should first make a funeral for this Jew, even though it's a contradiction to Purim, on Purim one must be joyful. But a met mitzvah is...

Speaker 2: Hey, it says "that has no one to bury it". Once two people have gone is already there are buriers.

Speaker 1: I understand, he's not talking about everyone.

Speaker 2: How many people matters? What's not at the funeral is...

Speaker 1: What then? One must bury him. There's such a halacha when it goes through a permitted to...

Speaker 2: You ask a good question. Every Jew is obligated in Torah study, and a Torah scholar who died one must...

Speaker 1: Right, but this is not his halacha, you're right. In short, perhaps one doesn't understand this. There's such a language, "whoever encounters it buries it first". On whom is it

obligated? The one who sits most outside, and he was the first to see the deceased. It's certainly not the whole shul must simply. There is, one must understand.

Discussion: Why Is There Such Drama About Pushing Away?

Speaker 2:

English Translation

You're asking a good question, because if it's next to a shul, and the gabbai knocks to announce, we're going to read the Megillah. In an hour or so, there's no problem, everyone should now go be osek (engaged) in the mitzvah of learning Torah, and afterwards they'll read the Megillah, nothing happened, they weren't mevatel (nullifying) the mitzvah of Talmud Torah.

Speaker 1:

I don't know, it's a question, because the Megillah doesn't take so long, it takes half an hour. So, shouldn't it not be docheh (push aside) Talmud Torah, not docheh... It's something interesting, why is there such drama about being docheh? We don't have this by every thing, we don't have... We established that one could think, if he goes to fast, he'll be weak, he won't be able to learn, so it's docheh. What do we have, we didn't bring in. Here something about the questions of the obligation has entered into krias haMegillah (reading of the Megillah)? I don't know why. Something we need to understand the context.

Speaker 2:

They did have, by krias Shema they had all these halachot. By the laws of krias Shema there were all these laws, whether one goes to a levaya (funeral), whether one goes to a mitzvah, whether one goes to other mitzvot, osek mitzvah (engaged in a mitzvah).

Speaker 1:

Krias Shema and tefillah (prayer), yes. Krias Shema is a bit easier to understand, because it's a zman (time), it's overet (passes), one can only read it during the three hours in the Torah.

Speaker 2:

Okay, let's learn further.

Perhaps a Historical Background

Speaker 1:

It could be it has to do a bit with the battle between the Chachamim (Sages) with Mordechai and Esther who wanted to establish it, and they eventually won. And they said, they have enough and more mitzvot, don't disturb learning, don't disturb the end of the zman, the bochurim (students) will become completely distracted, as the mashgichim (supervisors) said. I'm thinking. This is something of a secret in the whole thing. Okay.

Halacha 2 — One Who Reads and One Who Hears

Speaker 1:

The Rambam says further, what does krias haMegillah mean? Does it mean everyone must read it themselves? The Rambam says, no, **echad hakorei v'echad hashomei'a min hakorei yatza yedei chovato** (whether one reads or one hears from the reader, he fulfills his obligation). It's interesting, it's still called, for example by shofar, they gave it

the name shemiat kol shofar (hearing the sound of the shofar). It's different. Here the matter is krias (reading), one should read the story. Reading the story can be done through reading, or through a book, or through an audio book, as it were. One can read through hearing. But the obligation is, it's called mikra Megillah (reading of the Megillah). Not lishmo'a Megillah (to hear the Megillah). Not like shofar, or krias shofar. The one who blows himself is also yotzei (fulfills) in his own right.

Speaker 2:

Ah, about this was the whole question there about the androgynus, uzechuto yagen aleinu (and may his merit protect us). Even a cheresh (deaf-mute), and the like.

One Must Hear from One Who is Obligated

Speaker 1:

The Rambam says, but the hearing must be **umi she'hu chayav bikriata** (from one who is obligated in its reading).

Speaker 2:

Very good, it's not really an audiobook. An audiobook is not yotzei, because it's not speaking about any person. You must hear from a kosher... Krias means yes, reading. Not simply that any way however you pick it up.

Speaker 1:

Shomei'a k'oneh (one who hears is like one who answers) means he says amen, and shomei'a k'oneh means even when one doesn't say amen. But yes, I don't know. It's an interesting halacha. That is, one must, therefore the lomdut (conceptual analysis) doesn't work so well. One must hear, one can hear or read, but the reading must be done by a bar chova (one obligated). One cannot hear from something like a woman, from something... ah, not a woman, a woman perhaps yes, but from a katan (minor) one cannot hear. **Lefichach** (therefore) is this also, yes? **Lefichach, im haya korei katan o shoteh v'shama mimenu lo yatza** (therefore, if a minor or a shoteh was reading and one heard from him, he did not fulfill his obligation).

The Girsas of Cheresh

Speaker 1:

There was a girsa (textual version) where it also said cheresh, and our girsa doesn't say, the girsa that you should enter doesn't say cheresh. About this the Maggid Mishneh addresses it, and we want to know why cheresh, because by... where did we have cheresh? By krias Shema we had cheresh. Cheresh is the opposite also. Ah, kara v'lo hishmia l'ozno (he read but didn't make his ear hear) was yotzei. If so, the cheresh should be kosher. Ah, interesting.

But the truth is not so, because the matter of cheresh is because he is like a shoteh. This kara v'lo hishmia l'ozno is not the same thing as... he still won't mean that a cheresh will also be a ba'al chiyuva (one obligated). Cheresh is a different kind of person. The Rambam didn't mention cheresh here. Not earlier, not here.

Speaker 2:

Also nashim (women), according to the Rambam is certainly an isha (woman).

Speaker 1:

Yes, the reason why the Rambam didn't list cheresh is because it's very rare that a cheresh should be the one reading and one

should hear him. Cheresh was one who... yes, a shoteh katan can be he's a kind of shoteh who can survive the whole kriot haMegillah, but a cheresh is why more of a rare thing. Yes.

Discussion: Can One Fulfill from a Woman?

Speaker 2:

And you say that according to the Rambam, a woman can yes be that one can be yotzei from her, right? Because a woman is obligated, we learned.

Speaker 1:

There is the shitat haBehag (opinion of the Behag) that the poskim (halachic authorities) bring, which says that one cannot be yotzei from a woman. Why? Because he argues that a woman doesn't have an obligation of kariah, only of shemiah (hearing). Remember? It's an interesting Torah. Okay, and go further.

Speaker 2:

Chiyuv (obligation) isn't the same? Once it was said af hen ba'oto hanes (they too were in that miracle).

Speaker 1:

So you say, sechel hayashar (straightforward logic). But the holy Behag held differently.

Speaker 2:

He brings it not Hagahot Maimoniyot? Mepharash Behag (explaining the Behag)?

Halacha 1 (continued) — Women and Kriat HaMegillah: The Shita of the Behag

Why? Because he argues that a woman doesn't have an obligation of kariah, only of shemiah. Remember? It's an interesting Torah. Okay, we'll go further.

Chiyuv isn't the same? Once it was said af hen ba'oto hanes. So you say, sechel hayashar. But the holy Behag held differently. He brings it not Hagahot Maimoniyot? **Mepharash Behag, nashim va'avadim pturot mimikra Megillah shehachiyvim bishemiah** (explaining the Behag, women and slaves are exempt from reading the Megillah as they are obligated in hearing). The Behag made an interesting distinction. The distinction is built on a certain logic, because usually the order is that the man reads and the woman and children hear. So the Behag argued that indeed one is obligated to bring the women to the mikra Megillah, but it doesn't mean that they themselves, if they don't have hearers, they are patur (exempt). As if this is what the Behag meant to say. If the woman doesn't have someone who reads for her, she's not in a beit midrash, no man who can read, she's patur. Consequently it also comes out as a chumra (stringency) that the man cannot hear from her because she is patur from the kariah, and the Rambam said that one must be obligated in kariah. So about this in Shulchan Aruch it says that one should be machmir (stringent) and not hear from a woman. But other poskim, there's a great machloket (dispute) among poskim.

"Tavo Me'era" — On What Does This Statement Apply?

Where does it say tavo me'era al mi she'ishto (a curse should come upon one whose wife)? Yes, does it say about kriot haMegillah? No, it says there about birkat hamazon (grace after meals) and Hallel, that he also has things, or he says even more, if one hears from someone who is obligated one must repeat, but the tavo me'era is because it's a shame that he himself doesn't know any pesukim (verses). I think then is when the woman is indeed properly obligated, one would be

properly obligated to be. For example, birkat hamazon, if both are obligated, birkat hamazon and women are obligated.

Halacha 2 — Mitzvah to Read All of It; Time of Reading; Blessings

Mitzvah likrot et kulah (it's a mitzvah to read all of it). In the Gemara there are opinions that one doesn't need to read the whole thing but only from a certain part that speaks about the miracle, that speaks about like the details. But the halacha is **mitzvah likrot et kulah**, from beginning to end. When is the mitzvah? **Mitzvah likrota balayla uvayom** (it's a mitzvah to read it at night and during the day). Two times. Two times, once during the day and again at night. The opposite, first at night and then during the day. Right, yes. Right. The Rambam says further, when during the day and when at night, not like Shacharit which has a time or two kriot Shemas which have a set time, but **kol halayla kasher likriat halayla, v'chol hayom kasher likriat hayom** (all night is valid for the night reading, and all day is valid for the day reading). And among the Rishonim there are those who want to say that the mitzvah lechatchila (ideally) should be done at... ornetz (sunrise) and the like. No, as early as possible, like every mitzvah. Why should there be a time? Like every mitzvah, once there is a mitzvah one should do the mitzvah as early as possible. Yes, I mean so.

Blessings Before Kriat HaMegillah

And besides this, since it's a mitzvah d'rabbanan (rabbinic commandment), the Rambam already said that on all mitzvot d'rabbanan one also makes blessings. One can also make blessings, yes. One makes blessings. The Rambam says, he lists the blessings that one says kodem kriata balayla (before the reading at night). At night there is also Shehecheyanu, one does the mitzvah the first time. One says first **"Baruch Atah Hashem Elokeinu Melech HaOlam asher kidshanu b'mitzvotav"** — in other places the Rambam explains "b'mitzvotav" to follow the Chachamim, **v'hem tzivanu al mikra Megillah** (and they commanded us on the reading of the Megillah). And then the second is a birkat hashevach (blessing of praise) on the miracles, which is **"she'asa nisim la'avoteinu bayamim hahem bazman hazeh"** (who performed miracles for our ancestors in those days at this time), like the rule that always when one sees a place or time when a miracle happened one makes a blessing. And the third is a birkat hazman (blessing of time), **"Shehecheyanu v'kiyemanu v'higyanu"** (who has kept us alive, sustained us, and brought us) to do the mitzvah again. And consequently therefore during the day, since one already made a Shehecheyanu last night on the first time reading the Megillah, one doesn't make Shehecheyanu again.

Machloket: Shehecheyanu During the Day

We conduct ourselves differently, as Tosafot says that one does make Shehecheyanu also during the day, because the main simcha (joy) is during the day, and we should have in mind the other mitzvot that are done only during the day. Ah, ah, ah, we call out that by the Shehecheyanu one should have in mind the other mitzvot of the day. And the reason is because kevod hayom adif (the honor of the day is preferable), because with mikra Megillah comes with mishteh v'simcha (feasting and joy), matanot la'evyonim (gifts to the poor), mishloach manot (sending portions), which one reads in the Megillah, one does it at the time of the deed. Rabbi Yitzchak said that the Megillah

is read at the seudah (meal). But in any case, during the day is the main thing, that's when one can be mekayem (fulfill) all the mitzvot broadly, so that's the main mitzvah, consequently there are opinions that one should also then make a Shehecheyanu.

Chiddush: Shehecheyanu on Time and on Mitzvah

It's interesting, because Shehecheyanu means on a new mitzvah, it also means on a new importance of the mitzvah, that the mitzvah receives a new face. Shehecheyanu is usually made on the time that Purim comes, besides this one can make it on the mitzvah. Like for example Rosh Hashana, one makes Shehecheyanu once at Kiddush on the essence of yom tov (holiday), and a second time on the tekiat shofar (blowing of the shofar). If you say on the mikra Megillah that it's already done, but perhaps on the time one hasn't yet done, or vice versa. Or on the other mitzvot, for example mishloach manot, also comes a Shehecheyanu, it's a mitzvah haba'ah mizman lizman (that comes from time to time). It makes sense to say that one should make two Shehecheyanus, not asked.

Halacha 3 — Final Blessing After Kriat HaMegillah

Okay, let's continue. "**Bimakom shenohagu levarech achareha**" (in a place where they are accustomed to bless after it), places where one conducts oneself to also make an after-blessing after the kriat haMegillah, one says the blessing, "**Baruch Atah Hashem Elokeinu Melech HaOlam haEil harav et riveinu**" (Blessed are You, Hashem our God, King of the universe, the God who champions our cause) etc. The Almighty who avenges our enemies, and one says it in different ways, **he is rav et riveinu** (champions our cause), he fights for us, **he judges for us, he avenges for us, hanifra l'amo Yisrael** (who exacts retribution for His people Israel), he pays back our enemies, **v'hameshalem l'malchei harasha al mishpateinu** (and who repays the wicked kings for their judgments against us), **uvetzedek Hashem hanifra l'amo Yisrael mikol tzorehem** (and in righteousness Hashem exacts retribution for His people Israel from all their enemies), he pays back, instead of the Jews paying, he pays punishment to their enemies, **mikol tzorehem, haEil hamoshi'a** (the God who saves). Yes.

Chiddush: Two Parts in the Blessing

This looks like when the mechaber (author) tells it this way, because it looks like the blessing says two things. One, that the Almighty takes up for us, he fights our fights, and three or four names are repeated for the same idea. It's perhaps divided, rav, din (judgment), means that we have claims, yes, we hold that we are right. The nekama (vengeance) I mean to win. The nekama doesn't mean just vengeance, the nekama means that I hold that I am right, it's fitting for the other one to get a slap that he should accept me for you. Then there is that he pays back. This is not the same thing. Because I see that there is a vav (and), yes? **Harav v'hadan v'hanokeim** (who champions and judges and avenges), then it says again **hanifra v'hameshalem** (who exacts retribution and repays). So, that is, he takes up for the Jewish side in the dispute and the war and the battle, and then, besides this, he pays back what is fitting for them, not from our justice, from His justice you could say, as if from the side of justice, do you understand what I'm saying? Reuben, simply I have claims against him, I take up for you. Nifra lanu (exacted retribution

for us) is the other one is a rasha (wicked person). He gets what's coming to him, as befits a rasha.

And this is a long blessing, it begins with Baruch, and it also ends with Baruch, **Baruch Atah Hashem**. And on this there are also two expressions. One says a double expression. This is also perhaps corresponding to the two things. **Hanifra l'amo Yisrael mikol tzorehem** (who exacts retribution for His people Israel from all their enemies), this is the second thing. **V'haEil hamoshi'a** (and the God who saves) helps us. And the Gemara says that one should say both. But I think that this is perhaps the reason.

Halacha 4 — Times of Reading: Mukafot Choma and Towns

The Rambam says further, what is the time of kriat haMegillah? Zmanei hakriah (times of reading). The Rambam says thus, **eizehu zman kriata?** (what is the time of its reading?) I learned, that is, the Rambam said earlier **kriat haMegillah bizmanah** (reading of the Megillah in its time). He said which time. The time is complicated. It's not like for example Pesach, he said the law **mitzvah le'echol matzah b'tu b'Nisan** (it's a mitzvah to eat matzah on the 15th of Nisan). It's simple, but here he said **bizmanah**, because the time is complicated, he needs to say it later. The Rambam says, **zmanim harbeh tiknu lahem** (they established many times for them). The Chachamim established more than one time, several times, therefore it's **bizmaneihem** (in their times). That the time of Purim is more flexible, it has times, here several times. Right. "**V'eilu hen zmanei kriata**" (and these are the times of its reading), these are the times of its reading.

Kerach — Mukefet Choma from the Days of Yehoshua bin Nun

The Rambam says thus: "**Kol medina she'hayta mukefet choma mimot Yehoshua bin Nun**" (every city that was surrounded by a wall from the days of Yehoshua bin Nun), every city that had a wall already in the days of Yehoshua bin Nun, "**bein b'Aretz bein b'chutz la'Aretz**" (whether in the Land [of Israel] or outside the Land), whether in Eretz Yisrael or in chutz la'Aretz, "**af al pi she'ein lah choma achshav**" (even though it doesn't have a wall now), is called "**ir mukefet choma**" (a walled city). A walled city reads **bachamisha asar l'Adar** (on the fifteenth of Adar), what we call Shushan Purim, the second day.

The Rambam says, and such a kind of city is called in the Gemara "**kerach**". The Gemara says "**kerachin korin bachamisha asar, v'ayarot korin b'arba'a asar**" (walled cities read on the fifteenth, and towns read on the fourteenth). He says, now you know what kerach means.

Ir — Not Mukefet Choma from the Days of Yehoshua

He says further, "**V'chol medina shelo hayta mukefet choma mimot Yehoshua, af al pi sheyesh lah choma achshav**" (and every city that was not surrounded by a wall from the days of Yehoshua, even though it has a wall now) — he told us here a side thing, that we don't look at all whether one has a wall now. An ir or a kerach has to do with whether it had a wall when the world was the world. "**Harei zu korin b'arba'a asar**" (behold this one reads on the fourteenth), they read the first day when we read Purim, that is the Purim of the world. The Rambam says, "**V'zo hi hanikret ir**" (and

this is called an ir). That is, an ir... I mean kerach means "surrounded," like korech, it's surrounded with a wall. Therefore I mean it's called a kerach. And an ir is a simple city. Lehotzi. Yes.

Halacha 5 — Shushan HaBira: An Exception to the Rule

Now, but, you need to know an interesting thing, there is an exception to this rule. The second day, which is mukafot choma, is even called, as it says in the Megillah, that Shushan celebrated Purim that day, and it's called Shushan Purim. But the Rambam says an interesting thing: **"Shushan haBira, af al pi shelo hayta mukefet choma mimot Yehoshua"** (Shushan the capital, even though it was not surrounded by a wall from the days of Yehoshua) — you think that Shushan is mukaf choma, but no, Shushan has an extra law — **"harei zu koret bachamisha asar"** (behold it reads on the fifteenth). Why? **"Shebah haya hanes, shene'emar 'v'noach bachamisha asar bo"** (because there was the miracle, as it says 'and they rested on the fifteenth thereof'). In the city of Shushan was the miracle, this means that one could say the miracle is when one finished, when the trouble is completely over. **"V'noach bachamisha asar"** — one could already rest on the fifteenth. When something is still happening in the middle, there's still trauma, it's still happening. Only the "v'noach," when one rests, then one says, "Ah, it was a great miracle." Like one says by "lashanah acheret keva'um" (the next year they established them).

He brings the **"v'noach bachamisha asar"** on... it says further explicitly that on the 15th there was still until they held war, and they hadn't yet finished. So it says explicitly in the Megillah, that the people who live in the towns make the 14th, and the people who live... I mean it says almost explicitly in the Megillah, it doesn't say explicitly, but anyway, so the Gemara learns.

Question: Why Does the Matter Depend on the Days of Yehoshua?

Translation

And the Rambam wants to say here essentially that the definition of mukaf choma is from the days of Yehoshua bin Nun, but Shushan is an exception, because it is special, that's where the miracle happened, so we give it the law of mukaf choma even though it wasn't a mukaf choma from the days of Yehoshua. The Rambam asks a question: if so, **"why does the matter depend on the days of Yehoshua?"** What does it have to do with whether there was a wall from the days of Yehoshua? If it were that all cities that are similar to Shushan Habira would have one type of definition. Right. But it's very strange, it goes backward. Shushan doesn't go with a wall from the days of Yehoshua. It goes with the days of Yehoshua, and one Shushan is an exception. So what's the meaning? What does it have to do with the days of Yehoshua?

Answer: In Order to Give Honor to Eretz Yisrael

Says the Rambam, **"in order to give honor to Eretz Yisrael which was destroyed at that time."** There is indeed a problem that the miracle of Purim happened in chutz la'aretz, it happened where Jews lived not in Eretz Yisrael. Why did Jews live in the one hundred and twenty-seven provinces...?

Speaker_1:

Why? Because Eretz Yisrael was destroyed. Eretz Yisrael was destroyed at that time. We specifically want to restore honor to Eretz Yisrael.

The Rambam doesn't ask why we go according to Eretz Yisrael, the Rambam asks why we go according to that distant time. That is, when you say cities that were walled in the days of Achashverosh, like Shushan, it makes sense, because the cities existed then. But it doesn't suit us to do that. Why doesn't it suit us to do that? Because it would result in great shame for Eretz Yisrael.

As everyone knows, what is the Jewish city? Jerusalem, Eretz Yisrael, I know, Yehoshua bin Nun who conquered it. That is the great thing. Unfortunately, in the time of Achashverosh, Eretz Yisrael was destroyed, there was precisely no wall. If we make the wall from the days of Achashverosh, it will turn out that Eretz Yisrael is not a walled city, and it's a shame for Eretz Yisrael not to be a walled city.

Therefore, we said the opposite: Eretz Yisrael is a walled city. And therefore, all cities that were then walled cities as well. But we don't make it dependent on when Eretz Yisrael began, when the conquest of Eretz Yisrael, in the days of Yehoshua. And it should be considered as if they are walled cities. So we reckon as if they are walled cities. Ah, it's destroyed? Purim says that it's built, that Yehoshua bin Nun is here. **Even though they are now destroyed**, even now, at the time when the question is about a city in Eretz Yisrael, **they are walled from the days of Yehoshua, and there will be a remembrance for Eretz Yisrael in this miracle.**

Innovation: Purim as Competition with Eretz Yisrael

Therefore, I thought about this, that it means a bit more, that the whole thing about the miracle of Purim is somewhat a bit of competition with Eretz Yisrael. Jews didn't live in Eretz Yisrael then. Now we're making a miracle for something that happened not where Jews belong. Most miracles have to do with the Jews. Jews settle in some other land, and they still have an opinion, we're making more holidays about it, they're not appeasing Eretz Yisrael by bringing Eretz Yisrael into the story.

Innovation: Ta'anit Esther as Remembrance of the Destruction

Just as I thought perhaps a new interpretation, perhaps this is a gezeirat shavat, the remembrance of troubles that we learned in the previous chapter at the end of Hilchot Ta'anit, that the Ramban says that we should remember the destruction of the Beit Hamikdash, the destruction of Jerusalem. Because we must do teshuva.

Perhaps the Rambam means to say that although we are very happy that the Almighty saved the Jews, we must remember that Jerusalem is destroyed, and we should pray, perhaps that's why there is Ta'anit Esther.

Now I'm catching a new interpretation of Ta'anit Esther, because the Rambam said that all fasts are in memory of Jerusalem, and Ta'anit Esther is a custom. What's the connection? Perhaps the meaning is, if we make a holiday, some salvation from the exile, we must remember that it's not enough, it's still exile. We essentially want to be in Eretz Yisrael which is destroyed, in order to make a remembrance, to make a happy remembrance as if, we should remember the Divine Providence - if I forget you Jerusalem, may my right hand forget - we should make a remembrance for Jerusalem.

How do we make a remembrance for Jerusalem? Purim. Through the fact that we make the law of mukaf choma from the days of Yehoshua, and through this Jews will remember that Purim is not complete, and we must still reach the mukaf choma. But we made it earlier, like shofar blasts that I don't know.

Speaker_2:

Ah, you're saying Ta'anit Esther? Yes, according to my understanding. I don't know. Okay, say the Rambam further. Okay.

Halacha 6: Bnei Kefarim — Advancing the Reading to the Day of Entry

Speaker_1:

So this is one time? This is two times. This is two times. And this is two times. There are still more times. We say that times have many times. This is still more.

He says like this, there is a law. There is that all these laws are in the regions, laws in regions, bnei kefarim. People who live in villages. Yes, kefar. What is the language of kefar? Villages.

Who don't gather in synagogues except on Monday and Thursday. People who live in villages, they're busy there on their fields, they don't come to the beit midrash except on Monday and Thursday, when they come then because we read kariat haTorah, because then the beit din sits. There are various laws that happen on Monday and Thursday, then we make fasts if it hasn't rained.

They established for them, the Sages enacted, instead of the bnei hakefar staying in their small village and reading when Purim falls, they should come earlier and they should read the Megillah **on the day of entry**, on the day when they come into the cities. That is, the people advance the reading.

Discussion: Where Do the Bnei Kefarim Read?

It seems apparently not that they're not in the synagogue at all. They come into the city, and there is a shul there on Monday and Thursday. How do they read? Not in the village, they read in the city. Interesting. In the city there is a Purim of bnei kefarim a week before Purim.

I mean that the translation of the word kefar is not a small town. The translation of the word kefar is that there is a city, and around it there are like farms. People live on farms, these are the migrashei he'arim, fields. People live two, three Jews here, two, three Jews there.

But it's certainly that the regular Jews who live in the city will observe the holiday of the bnei hakefar. They read for them, or I don't know who reads.

And if there is a kefar that was mukaf choma from the days of Yehoshua, do they come to the big city afterward? No, there's no such thing as a kefar mukaf choma. A kefar is not a mukaf choma place. A kefar is a small town, fields. A kefar means an unwallled city, and the nature of the bnei kefarim is that they bring all the time, especially Monday and Thursday, market days, they bring into the city food that they grew on their farm. That's fine.

Interesting, there's a word that's called sefer. Sefer means at the edge of the city, the arei hasefer. Perhaps he means now only in a land, and at the border of the land. Not just what a kefar is. No, kefar means something... But kefar means simply the fields.

Remember, the inheritances were divided like this. They gave cities, and then they gave outside the migrash he'arim, where they should make fields, they should make vineyards. Also there we didn't see like there's a city, and next to it there's a vineyard, these are the kefarim where it's busy with fields.

I'm just saying, they come regularly, it's not that they have to drag themselves to the city for this. A job of a villager is that he comes regularly to the city. He buys and sells. There is a synagogue, but there is a synagogue of the city. A kefar belongs to a city. A kefar is... I mean, they can't sell tomatoes to each other, because everyone makes their own tomatoes. They come to the city and they sell there, everyone sells their tomatoes.

So, the Rambam further.

Halacha 7: Calculation of Days — When the Bnei Kefarim Advance

So therefore they **advance and read on the day of entry**. I'm going to have to stop at this. So, the Sages did them a favor, they shouldn't have to drag themselves to the city in the middle of Tuesday Purim, they can come Monday.

Yes, the Rambam makes a calculation, **if the fourteenth falls on Monday or Thursday...** no problem, **they read on that day**. They read on that day, yes they read on that day. Ideally it's certainly, it doesn't matter, there's no other time. **If it falls on a day other than Monday or Thursday, they advance and read on the Monday or Thursday closest to it.** This is the day that's closest to it.

The Rambam will give the details. **How so?** How does it work out? I see that the Rambam did such a thing here, so I think. I see the Ra'avad is even a bit angry, I didn't catch exactly what his complaint is. But, yes, do you see here the Ra'avad? He has a Ra'avad here. Ah, later, sorry, not here.

The Ra'avad disagrees about Shabbat. The Mishna stated that... The Mishna said a rule. Ah, the Mishna also goes like this. The Mishna says, sorry, the Mishna gives the rule, then the Mishna gives all the examples. Interesting why we need to calculate everything, and the Rambam calculates it all out like the Mishna.

If it falls on Sunday, we go before, because from the eleventh one can already read. So if it falls on Sunday, we can go back to the Thursday before, **which is the eleventh day**. There is an advancement of eleven, because the furthest we can be from a day of reading is Sunday. The day of reading comes out four days before... instead of making a day later, we don't make later, instead of making Monday and such, then we make the four days before that Thursday. So it comes out eleven.

If it falls on Wednesday, they read on the Monday before it which is the thirteenth day. If it falls on Wednesday, they read on Monday which is the twelfth day. He said, everything is advanced. How do we get to eleven?

Halacha 7: The Law of Ten in Advanced Reading

Says the Rambam, **and all those who advance and read before the fourteenth, don't read it with less than ten.**

The law that we make an extra time for the bnei kefarim, is when ten people or more. Ten people we give an extra law that they get an early holiday, that they get an early Megillah reading.

Discussion: What Does "Don't Read with Less Than Ten" Mean?

What it means to say is that we must read it with a minyan. That's not what it says here, that's not the translation. No, not later. No, no, no, it's a different thing. It's a different thing.

I said, there were commentators who wanted to squeeze this in there. But what it says here is a law, that if we read, it's not clear about... if Purim itself doesn't need a minyan, but if you advance you need a minyan, why? Because you understand yourself, it's Purim, is it Purim. But you're making an extra Purim, hello, you can't make it for one Jew alone. It must be "don't read except with less than ten". We must read the Megillah with ten people together, then it becomes a Megillah reading. This is a law that's stated in the Gemara.

There is an opinion in the Gemara that says that even Purim needs a minyan, but the Rambam doesn't rule that way. The Rambam says that only if it's earlier, then we need a minyan.

Speaker_2:

I'm confused. Again, the bnei kefarim, the reason why they come to the city to the synagogue, I know we do market, but there's no beit midrash in the village, right? That's why we go to kariat haTorah in the city.

Speaker_1:

Because we observe with the ten people in the city. But he's not observing now, he's coming to make his own thing, because the people in the city are going to make Purim at its proper time. We need to bring ten. Perhaps he can take ten people from there? I don't know, he doesn't say.

Dispute Between Rambam and Ra'avad: Do We Need Ten at Its Proper Time?

On this the Ra'avad says that the mitzvah that we should do with ten is not specifically bnei kefarim, but everyone should do with ten.

I'm saying, it's a dispute in the Gemara. When it's not at its proper time, everyone agrees that it must be with ten. Rav Asi argued that even at its proper time it must be ten. And it says in the Gemara that Rav was concerned even about Rav Asi, even though he gave a distinction, he was concerned. Rav understood that we must... it's a mitzvah, it's not indispensable, but it's a mitzvah.

Pirumei nisa doesn't necessarily mean that ten people should read together, but that it's a holiday in the city, that everyone observes that it's a holiday. And the Rambam didn't rule at all now. The Rambam said earlier that everything is pushed aside for Megillah reading, it supersedes Talmud Torah. The Gemara says the reason is pirumei nisa. So it seems that the Rambam holds that pirumei nisa doesn't necessarily have to be with ten people. No, for example by Chanukah there is pirumei nisa that the people in the entire

Halacha 7 (Continued) — A Village That Doesn't Have Ten Batlanim

Pirumei Nisa Versus the Enactment of a Fixed Time

Pirumei nisa means that when people read the Megillah it brings in an atmosphere of Purim, of publicizing the miracle, not necessarily a minyan. But the enactment that we should make a special day, on this they only made it in a manner that when ten people say, then it's indispensable. That is, less than that we don't go down. It can be that Purim is anyway exciting enough, therefore even less than ten there is a situation of Purim. This is the simple reason for this distinction.

The Meaning of "A Village That Doesn't Have Ten Batlanim"

Further says the Rambam, "**a village that doesn't have ten batlanim, and the bnei kefarim don't enter the city on Monday and Thursday**". All these laws are a small town that goes into the city on Monday and Thursday. Therefore we make it easier. It's not the simple meaning that it's a law simply in villages, but it's a law in villages in order to make it easier.

I mean the word is like this: in every small village there aren't usually ten. A village is a Jew living alone on a field. But bnei kefarim come together in the city. All who live in scattered villages gather together. If they don't come, there's no difference anyway, then he'll come anyway on Purim. So if he comes on Purim, he'll already come in on the fourteenth.

Now, what is perhaps a benefit for those who are accustomed to coming in to hear kariat haTorah, we made it that Purim counts strongly with them. He won't come to hear kariat haTorah, he can come also for my business. No, but it was stated clearly, he gathers together at a synagogue. He comes, he comes already.

Halacha 8 — A City That Doesn't Have Ten Batlanim: The Definition of "City" Versus "Village"

What Is the Measure of a "City"?

Says the Rambam, "**and if in the city there aren't ten people?**" If all the villages come to the city to sell their things, but in the city there isn't... ah, in the city is the measure. What he's saying is like this: now we need to know what the measure is. That is, we say that there is a village and a city. A walled city everyone understands, there is a wall. But a city and a village can essentially be the same thing. Both are a town. When we say village it's country, but technically, it can be the same thing. We need to know something that makes for a city and for a village.

That is, earlier we said that a city has a synagogue. Okay, but here we see that it's not enough to suffice. A synagogue, but it must be an established synagogue. An establishment is like people learning always. Not like we learn always, not like we learn, like we have a minyan always. Ten batlanim who are ready. What does it mean to say? Who are always in the beit midrash, who are always there when we need something for holiness. A Jew wants to say Kaddish, he has ten batlanim who turn around in the beit midrash.

The Gemara's Law: A City That Doesn't Have Ten Batlanim

Says the Gemara, **a city that doesn't have ten batlanim fixed in the synagogue for communal needs** — for communal needs means to say Kaddish and Kedusha, and so forth — **it is like a village. And they advance and read on its days of reading**, they can read earlier, they go to a place where there is a minyan and the like.

What Are "Batlanim"?

It's an interesting thing, because we see here that usually batlanim are the opposite of fixed. A batlan is one who is not fixed. No, batlan doesn't mean that. Batlan means batlan from his work. Okay, it killed my joke. I wanted to say my joke. Okay. No, I saw that he brings a whole Torah from the Rebbe.

It's an interesting thing. Yes, batlanim means idle from their work, and they are fixed in the synagogue. That's their job, they do the communal needs.

Why Do We Need Batlanim?

I think the simple meaning is very simple, that we now said that a city is such a place where there is a synagogue. Now you must remember, most people who work can't come to the synagogue a whole week. That's the meaning, we said that Kriat Shema - he stands on the roofs and he reads Kriat Shema and the like. He reads Kriat Shema, but he doesn't come to shul.

English Translation

In order to make a synagogue, and how can you make a synagogue? There need to be ten Jews, and they are paid for this, ostensibly, or perhaps they are old, whatever it is, he pays them for this, or they already have enough money otherwise, whatever. They don't need to work, he can be in synagogue three times a day. That is the meaning of a batlan.

Proof from the Yerushalmi — Rabbi Yehuda

He brings a Yerushalmi, **Rabbi Yehuda said, like us who do not need our students**, meaning from the ten batlanim. And the Rambam explained in his Perush HaMishnayot, what does "we do not need our students" mean? That someone who has already learned enough should be "we do not need our students," because he sits and learns.

The Rambam says, no, when one sits and learns, when one still needs to learn, one cannot go to synagogue all the time. He is busy. When Rav Yehuda already knew the entire Torah, he only needed to review, but he already knew it, then he could have time to go to synagogue three times a day.

When the beit midrash needs a minyan, one cannot interrupt the Jew who sits and learns Choshen Mishpat, but the older Jew who learns a bit of Chok on the side, one can say to him, "Come in, say Amen." Or a Jew who has already learned, Rav Yehuda, he already knew the entire Torah, then he can.

Ten Batlanim as a Sign of a Large City

I think that the ten batlanim says yes, not only is it a law in the synagogue, but it also makes it a large city. Imagine a city that had a respectable number of people, everyone contributed to the community, so that they could pay for a few batlanim to maintain the beit midrash. So a place where there isn't any... When one says that city doesn't have a kollel, it's not a disgrace but that there isn't a kollel. It means it's a small city where there isn't yet a need for a kollel, there aren't yet enough people.

Every Jew wants there to be a synagogue in his city. In order to maintain the synagogue, there needs to be a minyan there. But where do you find a minyan? Ah, there are people who can afford it, or they are paid, or there are just such people anyway. Yes, very good.

Insight About Synagogue Management

I mean, whoever has experience with a synagogue knows that if the congregants feel that the synagogue must come to them, it's a problem. The synagogue must know that they have ten batlanim, and whoever comes is because he wants to catch a bit of a davar shebekedusha. One doesn't need to come to you. It must be, it must be, you must know that your area is already a din of ir, it's at least still a kfar, because there aren't ten batlanim. We won't go into the details of whom we're talking about.

Halacha 8 (Continued) — A City That Doesn't Have Ten People

The Law: Takanato Kilkulato

Now, the Rambam continues, **if there aren't ten people in the city**, what happens if the city doesn't have ten... There aren't even ten people at all. Ten people, ah. Not only are there no ten batlanim, there isn't a minyan at all. Right, then it's takanato kilkulato. That he doesn't have ten people, his kilkul, I mean that's how one must learn it, like kilkulato is takanato.

So since he doesn't have ten people, normally when a city doesn't have ten people, he received the kula that one can read from the eleventh, one can play around with the time. And here you would have thought that since he doesn't have ten people he should also be like a kfar, but no, because he is a city that doesn't have ten people, but he's not a kfar. He is a city that doesn't have ten people.

Why Isn't He a Kfar?

Why? Why isn't he a kfar? Because he is a city. Because he doesn't go into the city next to him. He is himself the city. People come there from the villages to sell, or there is the synagogue there. He is not a kfar that is dependent on the ir. As he goes there... He doesn't even have ten people who come to a synagogue. He never has a minyan in that city. He doesn't have a synagogue.

When Do the People in the City Read the Megillah?

Now the question is, when should the people in the city read the Megillah? The eight people who do live in the city, will they read the Megillah? According to the Rambam it makes sense, because one can also read the Megillah without ten people, but bnei kfarim cannot read when they have a minyan. Only bizmanah, when one reads bizmanah there doesn't need to be a minyan. So the eight people will know when they will read the Megillah.

I tell you that you don't have a name of a kfar and he can now decide that you go to the city. He cannot go to another city on another day. Right. Why not? Therefore I didn't understand, that the reason for the problem here is because they don't have a minyan, because with the implication itself a minyan can go to the city and have a minyan, in another city.

The answer is no, but to enter into anshei ir gedolah, less than ten people have nothing at all. The Chachamim didn't establish anything for them. The takana for the bnei kfarim was established for villages, not for an ir. And an ir is something unclear. **And it is an ir gedolah and they only read on the fourteenth.**

Discussion: Why Must He Read on Yom 14?

I still don't understand. Perhaps one should say the explanation that there isn't a minyan? Therefore he must read on the 14th, because only on the 14th is one yotzei without a minyan.

The Ra doesn't really understand this, right? What does the Ra say? But I didn't understand. **This is in the Yerushalmi and it has no reason.** Why? What's wrong with being less than ten people? **And perhaps because he is neither a kfar nor anything**, he is not a kfar, he is not an ir.

So the Ra thought, as I said, that in order to be an ir there need to be ten batlanim, or else he is a kfar. Less than ten people, let's say, ten people who are not batlanim is a kfar, ten people who are batlanim is an ir. And what is less than ten people? Nothing. Therefore he is not, he must read, he goes back to being like an ir gedolah. He must read specifically on yom arba'ah asar. The halacha is not clear then. The Ra didn't

understand it. So what should I do if the Ra didn't understand it, understand it myself?

Explanations of the Mefarshim

Since the Ra didn't understand it, several hundred years have passed with several thousand mefarshim, and one can already see how they understand it. They understand the question. Or they say one would need a minyan, but ostensibly earlier they didn't look at it that way. Earlier they learned earlier, that only the bnei kfarim need a minyan. But when a person reads bizmanah... Again, you're talking now bizmanah. Ah, that will indeed be, **and they only read on the fourteenth**, because then one doesn't need a minyan. Right, right, that's what the Yerushalmi scholars want to say.

Ah, that will be consistent with shitat haRambam. But it doesn't work, because... That is, one must add a chiddush that the minyan must be from the bnei hakfar. One cannot add more people to the minyan, or combine several villages. Can one add a few people, surely that's good. Ah, then they will receive a din kfar. Perhaps indeed, but if they read without a minyan, that's what the Ra says, **if there were eight people in the city**, the eight people will gather together and read the Megillah. But the heter is only here on yom... But this is not a halacha, we already know this earlier from the Gemara here in Bavli.

Yes, that's the explanation. It appears here that something, ostensibly on one hand takanato is he is an ir, that is ostensibly the meaning, takanato is an ir, he is not a kfar. On the other hand, since he is an ir, he cannot use the heter of villages to read earlier, although the ten people is not a problem, he can find two more people or go to a city, he cannot because he is an ir. On the other hand, he doesn't have ten bnei adam, not only doesn't he have asara batlanim, he doesn't have ten people either. Perhaps it means he doesn't have ten batlanim, perhaps that's what it means. And therefore, stuck he must do like an ir gedolah.

"A Purim-like Thing"

It's a funny thing, it's a Purim-like thing, that the smallest city is also like the large city. Yes, one must understand precisely. It could be that for a kfar we have no expectation that there should be a minyan there. Farmers live there who are busy in the field, and we are satisfied that they come in twice a week to the city to maintain the davening.

But a city, it's a kind of penalty, a city must have ten Jews. Why does it bother so much? It's a city. One can meet here, couples should have weddings here, yes, build up, bring people. Already this is the order that this is how it comes.

Halacha 9 — To What Does This Apply: When They Have a Kingdom

The Rambam continues, **to what does this apply**, all these halachot that we have just learned, that the Chachamim made a special takana for the bnei hakfarim to come in earlier, because the people from the city are waiting for them, yom aspakat mayim umazon, as if all these things, **to what does this apply? That they advance and read on the day of entry, when Israel has a kingdom**, when the Jews have a kingdom. **But in this time** after the Churban **they only read it at its proper time, which is the fourteenth day and the fifteenth day**.

The Rambam Doesn't Say Why — This is a Chiddush of the Rambam

The Rambam doesn't say why. The Rambam doesn't say why. He says "shehayu". In the future when the Jews will have a kingdom, the halacha will return. What's the explanation? He doesn't say. If the Rambam doesn't say, must I say it?

Does this stand in the Gemara? Chaim figured this out. What is the language of the Gemara? The Gemara doesn't say "yesh lahem malchut", true? No, the Gemara says "bizman hazeh". The Rambam understood that it has to do with the kingdom. This is a chiddush of the Rambam. That is, the Gemara simply says "bizman hazeh", and the Gemara implies simply that something changed. It doesn't say clearly what changed, there are different explanations of what changed. The Rambam doesn't say, but the Rambam does have a chiddush, that the Rambam understood that it depends on the kingdom.

Explanations of Why It Depends on the Kingdom

The Meiri's Explanation: Fear of Resting at the Tables

He brings here a teaching from the Meiri, like Chanukah, that one fears the resting at the tables. When the Jews are settled on their land, one can celebrate a whole week, because one advances, the meaning is that it will already be Purim then. The customs will already arrive then, one will already start drinking the l'chaims then, although one is not yotzei, but the celebration will already begin then. Ah, very good.

Rashi's Explanation: The Preachers and the Messengers

Rashi's explanation is this, that the problem is, because the preachers will look when it's Purim, and they will tell that exactly thirty days after that is Pesach. So in the time of the kingdom it wasn't a problem, because the Beit Din sent messengers to inform when Pesach is.

I already asked a question, in the time of the Talmud they sent messengers. But in this time one must fear. But one can understand, the difference between kingdom and not kingdom is that when there is a kingdom, one sends... It could be in the time when you speak of the Gemara, there was also somewhat of a kingdom. There was a bit, there was a Nasi.

No, no, no. Kingdom kingdom kingdom. Rashi doesn't say "from when there's a king". Rashi doesn't say that. Rashi won't hold that way. Rashi's explanation must be that "from the time when the messengers ceased".

The Rav's Explanation: The Poor Should Have an "Easier Time"

The Rav says another explanation, that because today there are more poor people, we want all the poor to be able to have an "easier time" getting money in one day, they shouldn't have to run around for money for a whole week now.

Another Reasoning: When There's a Kingdom We Care for All Jews

It could also be, I think that when there is a kingdom, then we care that it should be good for all Jews. The bnei hakfarim should be organized, and we make laws so it should work for everyone. But when there is no kingdom, we are broken Jews who only do the "basics". There is one day when we make Purim. Because the Megillah was established "in a time when there was no kingdom". Do you understand?

Discussion: What is "Kingdom"?

So how does Mordechai receive Beit Haman here? There was a bit of kingdom. According to Mordechai, he says, a bit of kingdom. A bit of kingdom means in the time of the Beit HaMikdash when Mashiach is here.

The Rambam says clearly, "by the way", he brings the language of the Rambam in Perush HaMishnah: **"In a time when our**

hand is strong and we have the power to fulfill the mitzvot completely, and this will not be from the compilation of the Talmud until Mashiach comes". The Rambam says clearly that it has to do with Mashiach.

Chiddush: A New Reason Why Mashiach Must Come

One must know a new thing, a new intention, why must Mashiach come? So that one can make the Megillah on the 11th, 12th, 13th. There is something of a great matter in this.

So not only "the days of Purim will not be abolished", but more days of Purim will come. I mean that it has already come today, all the cheders already make 11th, 12th "parties". Okay, we make Chai Iyar, a Purim shpiel of Rabbi Moshe. Many would come, very many yamim tovim, it will fall away from conversation. "New holidays".

Digression: The Gemara's "Discomfort" with Bnei Kfarim

"Anyway", I claimed earlier that it could be that one sees in the Gemara all the time a certain "discomfort" with the halacha of the bnei kfarim. The Gemara struggles with how they could change, it's "a Beit Din cannot nullify the words of another Beit Din". It could be that the Chachmei HaTalmud, the later Tannaim, were for "some reason" not "happy" with the matter of bnei kfarim, and they sought answers to nullify it. There are always such things.

Conclusion: In This Time — Only Two Times

In this time what is it? Do bnei kfarim and bnei ayarot read on the 14th? Or do bnei kfarim... Only one distinction remains between kerachim and ayarot. In kerachim and ayarot. There is no longer their times, there is plain time. Two.

Halacha 10: A City Resident Who Went to a Walled City

The Rambam's Halacha: It Goes According to His Intent to Return

Now. The Rambam continues, **a city resident who went to a walled city**. Now we will speak of someone who went from one place to another, as we had similar halachot in places where there are customs, what about Erev Pesach or by a fast. **A city resident who went to a walled city, and a walled city resident who went to a city**, what does he do now? According to his custom, the city from where he comes, or where he is now? **If his intent was to return to his place at the time of reading**, essentially he wanted to return to his city, for example he is someone from a mukaf choma and his plan was to be there on Shushan Purim, he was delayed, **he reads like his place. If his intent was not to return until after the time of reading**, then **he reads like the people of the place where he is**.

Chiddush: An Exception to Makom Shenahagu

This halacha is ostensibly an exception, we speak about this, the mefarshim, it's a great exception to the law of makom shenahagu. Usually, makom shenahagu one must also conduct oneself according to the place where he is. But usually one says it about a prohibition, for example not doing any melacha, fasting with the community. Everyone in the city, do we know that he is missing from kria hamegillah? Yes, all the Jews are at the Megillah and he doesn't read because he will read tomorrow.

The answer is that Purim has such ahavat Yisrael that it doesn't bother that one Jew doesn't come. One says, yes, obviously he's a Jerusalemite, he will read tomorrow.

Kereach and All Adjacent to It and All Visible With It

How do we hold? The Rambam continues, what does "kerach" (walled city) mean? If there is a city that is mukaf choma (surrounded by a wall), but afterwards they built more and more onto the city, around and around, what is the boundary? Says the Rambam, **kerach v'chol hasamuch lo v'chol hanir'eh imo**** (the walled city and all that is adjacent to it and all that is visible with it), and also by Jerusalem there was the boundary, various things, everything that is visible from Jerusalem. ****Im ein beineihem yeiter al alpayim amah, harei zeh k'kerach**** (If there is not more than two thousand amos between them, behold it is like a walled city). If it's not that there is an alpayim amah, that is a techum Shabbos (Sabbath boundary), which is already outside of this, ****harei zeh k'kerach, v'korin bachamisha asar**** (behold it is like a walled city, and they read on the fifteenth).**

Halacha 11: A City Where There is Doubt Whether It Was Walled from the Days of Yehoshua bin Nun

The Rambam's Halacha: They Read on Two Days

Says the Rambam, **ir she'yeish safek, v'ein yaduah im haytah mukefet choma mimot Yehoshua bin Nun o achar kach hukfah** (a city where there is doubt, and it is not known whether it was surrounded by a wall from the days of Yehoshua bin Nun or afterwards it was surrounded), we don't remember, it's an old city, no one remembers how old it is. From the days of Yehoshua bin Nun was already a while back, and we don't know what was then. So **korin b'shnei yamim sheheim arba'ah asar vachamisha asar, u'v'leileihem** (they read on two days which are the fourteenth and fifteenth, and on their nights) they read twice.

Innovation: Even Though It's Derabbanan, They Read Both Times

Very interesting, even though it's only derabbanan (rabbinic), and here we have a doubt, but when the fourteenth comes they read because of the doubt, and afterwards when the fifteenth comes they read again because of the doubt. Do you know the answer why they do both times? Because Purim, it makes two days of Purim anyway, what are you chasing? According to my explanation it's because kriyas haMegillah (reading of the Megillah) is anyway a mitzvah of learning Torah, so it can't hurt. But not just any Torah, okay. No, because you could say to learn some other Torah.

Why Not Follow the Majority?

But I see other Rishonim right here on the spot asking why shouldn't we follow the majority of cities that were not mukaf choma from the days of Yehoshua bin Nun and the like. But it seems that the Chachamim (Sages) indeed wanted there to be more pirsumei nisa (publicizing the miracle), to make more celebration.

Discussion: Why Only One Blessing?

It could be like the Ramban by the four cups, because if we go with safek derabbanan l'kula (a rabbinic doubt leniently) we will never read, right? Because today is a doubt, and not from the Ramban. Do you know the Ramban from the four cups? It says in the Gemara that there is a doubt whether we need to make hasibah (reclining) by the first two or the second two. Says the Gemara, we need to do it by both. Asks the Ramban, it's a safek derabbanan, why should we do so? He says, because if we go with safek derabbanan we will never make hasibah, because every time will be a doubt, a Jew will remain

without hasibah. The same thing here. Unless you say the answer that we should follow the majority, which is somewhat a weak answer, what is this majority? How is there a majority?

Discussion: Obligation on the Person or on the Day?

Okay, it's not simple that the day brings with it the obligation. A person has upon himself an obligation to fulfill the mitzvah of kriyas haMegillah. It's even that we could have made for bnei kfarim (villagers) other times. The obligation is on the people. So the first time, on the fourteenth day, is also, you can say like this, that on the fourteenth day is the default. That day everyone is obligated. But there is something else, a different law of mukaf choma. So you don't know what is mukaf choma, only the first obligation came upon you, the original obligation. You need to be mechadesh (innovate) all these innovations.

The Rambam's Position: They Bless on the Fourteenth Only

Okay, here we see indeed not so. But there is indeed, **mevarchin al kri'asah** (they bless on its reading). The blessing is made **b'arba'ah asar bilvad, hoil u'zman kri'as rov ha'olam** (on the fourteenth only, since it is the time of reading for most of the world). The Rambam indeed held that the first day is the main mitzvah, and the second day is some kind of stringency. By the city that is a doubt, they make the first the main one, he makes the blessing.

Says the Rambam further, **korei es haMegillah b'Adar** (he reads the Megillah in Adar). It's interesting, because usually when there's a safek d'dina (legal doubt) for example, we make both with a blessing, right? What is here? They only make one blessing. If it's a true doubt, we would have had to make each time with a blessing, because on one side yesterday he wasn't yotzei (fulfilled the obligation).

By the way, why do you say it's so? It's not a true ben kerach (resident of a walled city) and he reads on the fourteenth, and he's not yotzei, he needs to read again tomorrow. It's not simple that there is an obligation on the person, when one can one can be yotzei. He needs to count in his time. We can say... the place tells him where he is, what kind of person he is.

Conclusion: The Rambam Holds That One is Only Obligated Once

Okay, let's not get into all this. It's interesting that the Rambam tells him that it should only... it seems indeed, that the Rambam truly accepted that one is only obligated once, but the second is in honor of Purim.

Halacha 12: They Read the Megillah in Adar and Afterwards They Intercalated the Year

The Rambam's Halacha: They Return and Read in the Second Adar

Okay, says the Rambam further: **kara'u sham Megillah b'Adar** (they read there the Megillah in Adar) — what happens in such a case? We have learned that there is such a thing as making two Adars, a leap year. What happens? They read the Megillah in Adar. Until Rosh Chodesh Nisan one can still be me'aber (intercalate) the year. The Beis Din goes around and checks whether to intercalate the year. What happens? They intercalated the year already after they fulfilled Purim. They already read the Megillah, **v'achar kach ibru Beis Din es hashanah** (and afterwards Beis Din intercalated the year). So which Adar is the main Adar? Says the Rambam, the true Adar is the second Adar. **Chozrin v'korin osah**

b'Adar hasheni b'zmanah (They return and read it in the second Adar at its proper time).

What really? Then we read, it was Purim. The Gemara has a teaching on this. Anyway. What, to be somech (juxtapose) the redemption to the redemption? And the like. Okay.

Innovation: There Can Be Two Purims in One Year

Says the Rambam further, **ein korin** (they don't read)... It comes out that there can be two Purims in one year. This is the... I mean that this is the secret. There need to be multiple Purims. Two years? Two leap years? Two Purims. No problem. Further.

Halacha 13: They Don't Read the Megillah on Shabbos

The Rambam's Halacha: A Decree Lest He Take It in His Hand

Says the Rambam further, **ein korin es haMegillah b'Shabbos** (they don't read the Megillah on Shabbos). On Shabbos we don't read any Megillah, even though there is no halacha or anything. There is a decree, **gezeirah shema yitlenah b'yado v'yeilech etzel mi shehu** (a decree lest he take it in his hand and go to someone), he will go to a talmid chacham (Torah scholar) who should help him read it, **etzel mi shehu baki likrosah, v'ya'avirenah arba amos birshus harabim** (to someone who is expert in reading it, and he will carry it four amos in the public domain).

Says the Rambam, why should we think such a thing? Why should we be concerned that we must go to someone? Why would he do this? Because **shehakol chayavim bikri'asah** (everyone is obligated in its reading), all Jews need to read the Megillah, **aval ein hakol beki'in bikri'asah** (but not everyone is expert in reading it).

Therefore there is a concern of carrying it four amos, he will transgress a Torah prohibition.

Halacha 13 — Therefore If Its Time of Reading Falls on Shabbos

U'l'fichach, im chal zman kri'asah b'Shabbos (Therefore, if its time of reading falls on Shabbos), when do we make Purim? Says the Rambam, we don't make it after Shabbos, rather **makdimin** (we advance it). But by fasts we had that we do it afterwards, in other places it's **makdimin, v'korin osah kodem haShabbos** (we advance it, and read it before Shabbos).

Says the Rambam, but that Shabbos when Purim falls, and we don't read the Megillah because of lest he carry it, it's not simple that it's not Purim at all, rather it is indeed essentially something of an aspect of Purim. Therefore, **v'sho'alin v'dorshin b'hilchos Purim b'osah Shabbos kedei l'hodia shehi Purim** (and they ask and expound on the laws of Purim on that Shabbos in order to make known that it is Purim). That Shabbos we say at least a Purim Torah, we say at least a sho'alin v'dorshin on the laws of Purim, we speak about the laws of Purim. Yes.

Halacha 14 — How So: Details of the Laws When the 14th or 15th Falls on Shabbos

Keitzad? (How so?) The Rambam explains also the how so, doesn't leave it out.

Im chal yom arba'ah asar liheyos b'Shabbos, bnei ha'ayaros makdimin v'korin b'erev Shabbos (If the fourteenth day falls on Shabbos, the residents of the towns advance and read on Friday), as we learned this halacha. **Bnei**

krachim (Residents of walled cities) — Sunday is their regular Purim, they remain with their regular Purim, **korin b'zman achar haShabbos** (they read at their time after Shabbos).

Chal yom chamisha asar liheyos b'Shabbos (If the fifteenth day falls on Shabbos), it's the opposite, then Shushan Purim is Shabbos. The **bnei krachim makdimin v'korin**

b'erev Shabbos shehu yom arba'ah asar, u'vnei ha'ayaros korin bo bayom shehu zmanam, v'nimtza'u hakol korin b'arba'ah asar (residents of walled cities advance and read on Friday which is the fourteenth day, and the residents of the towns read on that day which is their time, and it turns out that everyone reads on the fourteenth). In such a case everyone read on the same day. This is the main thing, all Jews read on the same day. Yes.