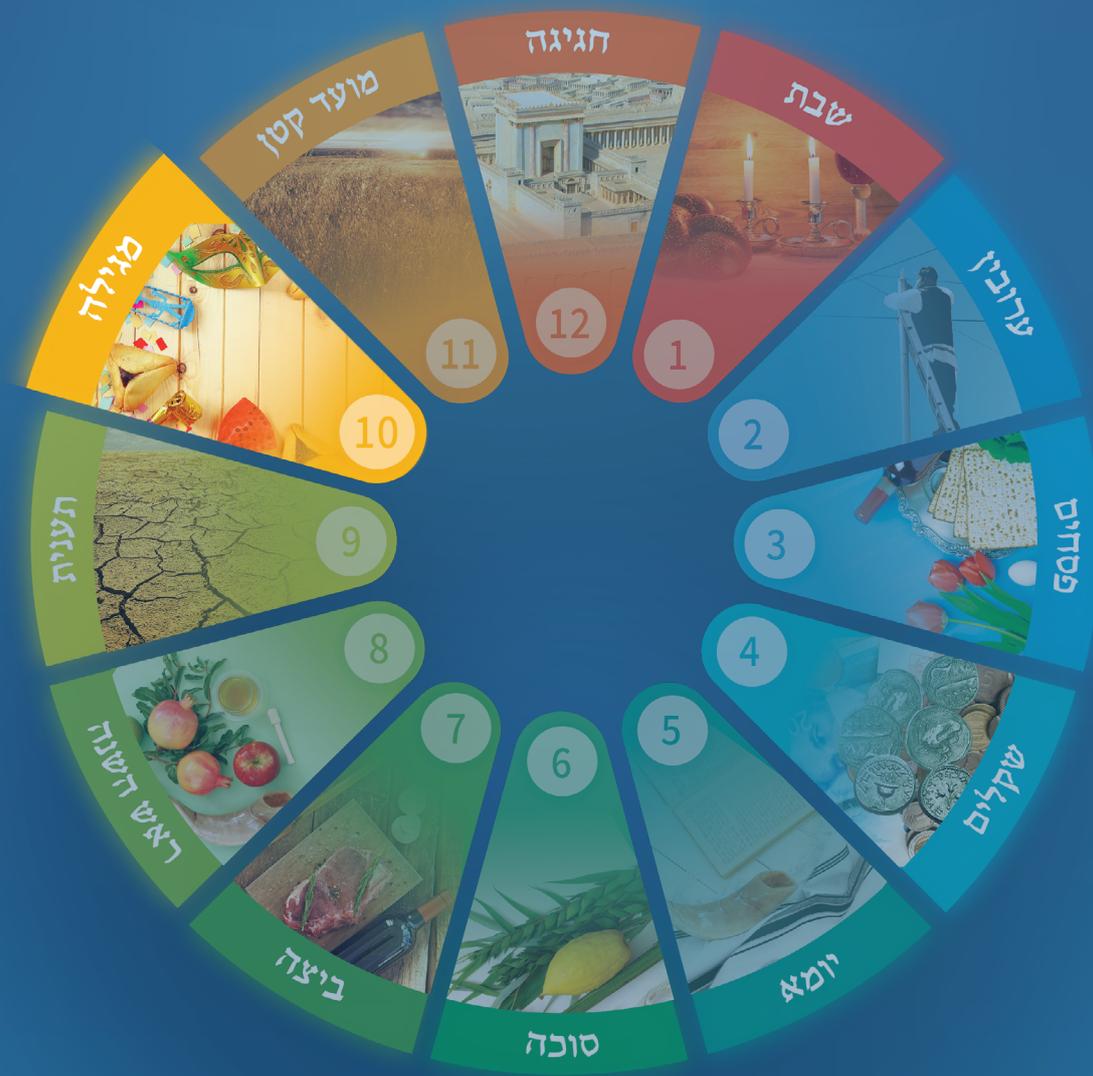


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SUMMARIES

מגילה

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key terms

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Rules:

- מצוות צריכות כונה** - One fulfills a מצוה only if he intends to do so
- מעלין בקודש ואין מורידין** - We raise the level of holiness and don't reduce it
- תרי קלי לא משתמע** - Two voices speaking simultaneously can't be understood properly

Concepts and terms:

- יום הכניסה** - Monday or Thursday on or before 14th אדר
- אוכל נפש** - Food preparation
- סקילה** - The בית דין's death penalty of stoning
- נדר איסור** - A vow that prohibits one from benefitting
- זב** - One who is טמא as a result of substances exiting his body
- אשורית** - The script in which a ספר תורה is written
- במה קטנה** - Private מזבח
- מעשר שני** - 1/10 of one's produce which must be separated and eaten in ירושלים
- מעמד** - Groups of non-כהנים who take turns to daven and read from the תורה from Sunday-Friday in the בית המקדש and shuls
- טירחא דציבורא** - A burden upon the community
- פורס על שמע** - The process of a מניין of people who had already prayed without a מניין and now fill in the parts which require a מניין
- זימון** - When one person invites others to say ברכת המזון
- **נדר** - A vow to bring a קרבן
 - **נדבה** - A vow to bring a particular animal as a קרבן
 - **מצרע מסגר** - One who needs to wait a week outside of the city until a כהן will check if he has צרעת
 - **מצרע מחלט** - One who is confirmed to have צרעת
 - **קדשים קלים** - lower level קרבנות which may be eaten by non-כהנים
 - **קדשי קדשים** - Highest level קרבנות
 - **עלות השחר** - Dawn
 - **נץ החמה** - Sunrise

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- **The date on which the מגילה is read:**

- פורים is on 14th אדר in **regular cities**, and 15th אדר in **cities which were surrounded by a wall during יהושע's conquest** of ארץ ישראל, since the residents of the walled city of שושן rested from their enemies a day later than elsewhere and it's dishonourable for a city other than ירושלים to have its unique day of פורים and ירושלים wasn't surrounded by a wall during the story of פורים.

→ Residents of **villages** may hear the מגילה in a larger city on the 'יום הכניסה' – **Monday or Thursday on or before 14th אדר**, since they are unable to read it themselves and they anyway travel to the large city on Mondays and Thursdays.

- If 14th אדר falls on a **Friday**, **residents of walled cities also read on 14th** since it's forbidden מדרבנן to do so on שבת in case one comes to carry the מגילה in a public domain.

If 14th אדר falls on a **שבת**, **residents of regular cities must read it on the previous Thursday**.

If 14th אדר falls on a **Sunday**, **residents of villages read on 11th אדר**, the earliest date on which the מגילה can be read.

- Residents of a **city which doesn't have 10 people constantly available for a מנין** can read on the **יום הכניסה**.
- In general, if a מצוה cannot be done on שבת then it's **pushed off until Sunday**, e.g. fasting on באב.
- The **other מצוות of פורים**, e.g. giving מנות משלוח, **must be performed on 14th**.

- If a year is **declared to be a leap year after פורים**, all of the מצוות of פורים **must be performed again** on the פורים of שני אדר.

→ If it's **declared before 14th אדר**, it's **forbidden to fast or give eulogies on 14th אדר ראשון**.

- **Comparisons of laws:**

- 1) **יום טוב** and **שבת**: Forms of work which are for the sake of 'אוכל נפש' – food preparation – are permitted on **יום טוב**.
- 2) **שבת** and **יום כיפור**: The punishment for violating שבת intentionally is 'סקילה' – the בית דין's death penalty of stoning – and for **יום כיפור** it's כרת.
- 3) A 'נדר איסור' – vow that prohibits one from **benefitting – from somebody** and a נדר only against that which leads to **food benefit**: going into his property and borrowing items which aren't used in the preparation of food and aren't generally rented out.
- 4) A 'נדר' – vow to bring a קרבן – and 'נדבה' – vow to bring a particular animal as a קרבן: one need not replace the animal of his נדבה which he plans on bringing if it dies.

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- 5) A 'זב' – one who is טמא as a result of substances exiting his body – who **experiences the cause of his טומאה twice** and one who **experiences it three times**: One who experiences it three times must also bring a קרבן.
- 6) A 'מצרע מסגר' – one who needs to wait a week outside of the city until a כהן will check if he has צרעת – and 'מצרע מחלט' – one who is confirmed to have צרעת: Only a מצרע מחלט must let his hair grow and tear his clothes.
→ A מצרע מסגר and מצרע מחלט when they become טהור: Only a מצרע מחלט must shave all of his hair and go through a procedure with 2 birds.
- 7) **Scrolls of תנ"ך** and **parchments of תפילין and מזוזות**: Parchments of תפילין and מזוזות may only be written in 'אשורית' – the script in which a ספר תורה is written.
רבן שמעון בן גמליאל: Scrolls of תנ"ך may only be written in אשורית or Greek.
- 8) A כהן גדול who was **anointed with the המשחה** (oil which משה רבינו prepared for anointing הכהן אהרן and future גדולים) and one who was **appointed only by wearing the כהן's 8 items of clothing**: Offering a unique קרבן of a כהן גדול who incorrectly permits for himself something forbidden.
- 9) A **practicing כהן גדול** and one who had previously temporarily **replaced a כהן גדול**: Only the practicing כהן גדול offers the daily מנחת חביתין and the bull which atones on כיפור, since these can only be offered once.
- 10) The **מזבח in the משכן** and a **private מזבח** ('במה קטנה') whilst the משכן was in גלגל, גבעון and נוב: Obligatory קרבנות which must be offered on a fixed date.
- 11) When the **משכן stood in שילה** and when the **בית המקדש stood in ירושלים**: One could eat 'קדשים קלים' – lower level קרבנות which may be eaten by non-כהנים – and 'מעשר שני' – a tenth of one's produce which must be separated and eaten in ירושלים, anywhere within sight of the משכן but only within the walls of ירושלים.
→ 'קדשי קדשים' – highest level קרבנות – had to be eaten within the בית / משכן המקדש.
→ Once the בית המקדש was built in ירושלים, it became forbidden forever to offer up a קרבן outside of the בית המקדש.

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- **The way in which the מגילה must be read:**

- One who reads or hears the מגילה in the **wrong order, by heart**, in a **language which he doesn't understand** other than the original לשון הקודש, he **doesn't fulfil his obligation**.
- One who **pauses in between פסוקים** even for a lengthy amount of time or reads is whilst **half asleep** fulfils his obligation.
- One who reads out loud each פסוק from a complete מגילה **whilst writing a new מגילה**; one who **elaborates on the explanation** of the פסוקים in the middle of the מגילה; one who reads the מגילה in order to **look for corrections**, fulfils his obligation **as long as he intends to do so**, since 'מצוות צריכות כונה' – one fulfils a מצוה only if he intends to do so.
- It **must be written with permanent black ink on fully processed parchment**.
- If a resident of a **regular city** is situated in a **walled city**, he **should read the מגילה on 14th** if he plans on returning home before 15th.
 - If a resident of a **walled city** is situated in a **regular city** and intends on returning home on 15th, he **should read the מגילה on both days**.
- **ר' מאיר**: One must read the **entire מגילה** to fulfil his obligation.
ר' יהודה: One must read **from the introduction of מרדכי**.
ר' יוסי: One must read **from the introduction of המן**.
- One who is **deaf** so can't hear the words that he's saying, and a **fool** are **exempt** from reading or hearing the מגילה, so they cannot read it for others.
- A **child** is **obligated but cannot read the מגילה for others**, since they have a lower level of obligation.
ר' יהודה: He **can read it for others**.
- Although **מאורייתא** daytime begins from 'עלות השחר' – dawn – and ends at sunset, **מדרבנן** one ideally shouldn't perform daytime מצוות before 'נץ החמה' – sunrise, in order to be certain that the day has begun. Examples include **reading the מגילה** and **carrying out a מילה ברית**.
 - **Night-time מצוות** may be performed all night, e.g. **harvesting the barley for the קרבן עומר** and **burning up the fats and limbs of קרבנות** which had been offered that day.

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- **The מצוות performed in a shul:**

The holiness of the shul itself:

- If those who take care of a city's affairs sell something holy without all the residents' consent, **none of the money received in return can be used to buy something less holy**, since 'מעלין בקודש ואין מורידין' – we raise the level of holiness and don't reduce it. The order is: the **town-square** (which is used for praying on a fast day); **shul**; **ארון הקודש**; **coverings of a תורה**; **scrolls of נ"ך**; a **ספר תורה**.
- **ר' יהודה**: A **public shul may not be sold to an individual** such that a **מונין** won't pray there any longer, since not saying the things which can only be said with a **מונין** reduces the level of holiness.
 - חכמים**: This is **permitted**, just like it's permitted to sell a shul from a larger city to a smaller city despite there being more holiness in a shul in which more people pray.
- **ר' מאיר**: One **may only sell a shul on condition that they are able to buy it back** if they so decide, in order not to dishonour the shul.
 - חכמים**: The only condition which must be made is that it not be used as a **bathhouse**, for **processing animal hides**, a **מקוה** or for **excusing oneself**.
 - ר' יהודה**: They should sell it for a regular use, but **the buyer may do what he wishes with it**.
- **ר' יהודה**: It's **forbidden to use a destroyed shul for one's own use**, e.g. to **eulogise**, **untie ropes**, **set up animal traps**, **dry fruit** on its roof or **use it as a shortcut**.
 - If **weeds grow there**, they **shouldn't be cut** so that people will become saddened about the disgraceful state of the shul and come to rebuild it.

Laws of **קריאת התורה** (leining):

- 1) The **מפטיר** of **פרשת שקלים** is read on the **שבת** **on or before ראש חודש אדר**, in order to remind people of their obligation to donate a half-**שקל** to the **בית המקדש** by **ראש חודש ניסן**.
 - 2) The **מפטיר** of **פרשת זכור** is read on the **שבת** **before פורים**, since **המנון** was from **עמלק**.
 - 3) The **מפטיר** of **פרשת פרה** is read on the **שבת** **before פרשת החודש**, in order to remind people to ensure that they will be pure and able to eat the **פסח**.
 - 4) The **מפטיר** of **פרשת החודש** is read on the **שבת** **on or before ראש חודש ניסן**, since it discusses **ראש חודש** and how **ניסן** in the first of the months.
- The **קריאת התורה** of **ראש חודש** or **חנוכה** **replaces the regular cycle** of **קריאת התורה** if it falls on Monday and Thursday, **and only the מפטיר** if it falls on **שבת**.
 - The **קריאת התורה** of **fasts** and 'מעמדות' – groups of non-**כהנים** who take turns to daven and read from the **תורה** from Sunday-Friday in the **בית המקדש** and shuls – **replaces the regular cycle**.
 - The **קריאת התורה** of **יום כיפור** **replaces the regular cycle even if it falls on שבת**.
 - The **קריאת התורה** of **ימים טובים** is the part of the **תורה** related to that day.

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- Unlike the regular קריאת התורה, the מגילה **may be read sitting down** and **two people may read it together** even though 'תרי קלי לא משתמע' – two voices speaking simultaneously can't be understood properly, since people pay extra attention to it.
- **3 ברכות** are said before reading the מגילה, and **1 ברכה** thanking Hashem for saving us from all of our enemies which is said in some communities, depending on the custom.
- How many people read from the תורה on different days:
 - 1) **Monday, Thursday** and **שבת מנחה**: **3 people**.
 - 2) **ראש חודש** and **חול המועד**: **4 people**.
 - The number of people who read **cannot be increased** on these days, and **there is no הפטרה**, since this is 'טירחא דציבורא' – a burden upon the community.
 - 3) **יום טוב**: **5 people**.
 - 4) **יום כיפור**: **6 people**, since one who violates **יום כיפור** is punished with כרת.
 - 5) **שבת**: **7 people**, since one who violates **שבת** is killed by **בית דין**.
 - **Only the first person to read makes a ברכה beforehand and only the last person to read makes a ברכה afterwards**, since it's all one מצוה.
- One who is called up to read from the תורה **must read at least 3 פסוקים**, corresponding to the 3 parts of תורה, **תנאים** and **כתובים**.
- Where there is a **translator** for those who don't understand the קריאת התורה, one **shouldn't read more than 1 פסוק at a time** so that it will be translated accurately.
 - He **can read 3 פסוקים at a time for the הפטרה** as long as it's the same topic since an inaccurate translation won't lead to people ruling incorrectly in law.
 - Although one may only skip **פסוקים** to read a related topic during the regular קריאת התורה, one **may skip to an unrelated topic during the הפטרה**, as long as he is ready to read immediately once the translator has finishes translating the previous part.

Different things which are said only in the presence of **מנין**:

- A **מנין** is required for: 'פורס על שמע' – the process of a **מנין** of people who had already prayed without a **מנין** and now **fill in the parts which require a מנין**; **repeating the שמונה עשרה**; **ברכת כהנים**; **קריאת התורה**; carrying out the custom of sitting down and **eulogising 7 times** on the way to burying somebody; **blessing and comforting the mourners** in rows after the burial; reciting **שבע ברכות** at a marriage and during the first week of a couple's marriage; **adding the word 'אלקינו'** to a 'זימון' – when one person invites others to say **ברכת המזון**.
 - **Evaluating land or a person to give their value to the בית המקדש requires a מנין which includes a כהן**, as learn from **פסוקים**.
- Since the **מפטיר** and **הפטרה** is considered less significant than the earlier parts which are read, the one who reads it is honoured with being **פורס על שמע**, **repeating the שמונה עשרה** and leading the **כהנים** in **ברכת כהנים**.

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→ If he is **under the age of בר מצוה**, his father or teacher should **שמע על פורס** and repeat **עשרה שמונה** instead of him.

- 1) A **child** may read from the **תורה** since the obligation is just that the **תורה** be read in the community, and he may **serve as the translator**.
 - He **may not** be **שמע על פורס** or **repeat עשרה שמונה**, since he cannot fulfil other individuals' **מצוה** as he isn't obligated himself.
 - He **may not** perform **ברכת כהנים** alone, since this is a lack of honour to the community.
- 2) One whose **clothing is torn** may be **שמע על פורס** since he does so at his own seat, and he may **serve as the translator**.
 - He **may not** read from the **תורה**, repeat **עשרה שמונה** or perform **ברכת כהנים** since this is dishonourable.
- 3) **חכמים**: A **blind man** may be **שמע על פורס** since he is obligated in the first **ברכה** before **קריאת שמע** which praises Hashem for light because he benefits from other people seeing, and he may **serve as the translator** who does so by heart.
 - ר' יהודה**: He **may not** be **שמע על פורס**.
 - **חכמים**: A **כהן** whose **hands are wounded or deformed** may not perform **ברכת כהנים**, since people may look at his hands whilst he is doing so.
 - ר' יהודה**: It's **forbidden** even if his **hands just contain dye**.

Heretical statements and practices:

- One who **refuses to be a חזן** when wearing **coloured clothes or when wearing shoes** may never be a **חזן**, since he's suspected of having heretical beliefs.
- One who **wears round תפילין** doesn't fulfil his **מצוה** and it's also **considered dangerous** as he bangs them on something and they push down onto his head.
- One who **places his תפילין on his forehead or on his hand** is **considered to be a heretic** who interprets the **תורה's** command of placing **תפילין** between one's eyes and on his hand literally.
- One who **coats his תפילין with gold or places them on his sleeve** shows that he interprets **תורה** himself and **puts himself apart from the Jewish people**.
- To say "**only righteous people should praise You [Hashem]**" is **considered heretical** since everybody can praise Hashem.
- If one says that the **reason for the מצוה of sending away the mother bird before taking her eggs is only because of Hashem's mercy**, or that **Hashem's name should be remembered only for the good** which he does, or if he **says 'מודים' twice** implying that he's thanking a power other than Hashem, he **must be silenced**.
- One who **interprets certain sins in the תורה in an incorrect way** must be silenced **fiercely**.

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תנ"ך Reading and translating certain parts of:

- The story of **ראובן having relations with בלהה** *isn't translated*, in case it be interpreted literally.
- The story of **יהודה and תמר** *is translated*, since יהודה confessed over his sin.
- The second account of the **sin of the עגל** *isn't translated*, since it emphasises אהרן הכהן's role.
- **ברכת כהנים** *isn't translated*, in case people come to the conclusion that Hashem has favouritisms.
- The story of **דוד המלך and אמנון** *isn't read* as a הפטרה, to preserve the honour of דוד.
- **חכמים**: The story of **יחזקאל going up in a chariot** *isn't read* as a הפטרה, since most people aren't on the level to be able to delve into this.
- **ר' יהודה**: This is *permitted*.
- **ר' אליעזר**: The part of **יחזקאל** which discusses **ירושלים's state of ruin** *isn't read* as a הפטרה, in order to maintain the honour of ירושלים.