



However, with regard to the time when families of priests donate wood for the fire on the altar, which were times those families would treat as Festivals; as well as the fast of the Ninth of Av; the Festival peace-offering that was brought on the Festivals; and the commandment of assembly [hakhel] of the entire Jewish people in the Temple courtyard on Sukkot in the year following the Sabbatical year to hear the king read the book of Deuteronomy; one postpones their observance until after Shabbat and does not advance their observance to before Shabbat. The mishna continues: Even though the Sages said that one advances the time for reading the Megilla and one does not postpone the reading, one is permitted to eulogize and fast on these days, as they are not actually Purim; nevertheless, gifts for the poor are distributed on this day. Rabbi Yehuda said: When is the Megilla read on the day of assembly, before the fourteenth of Adar? In a place where the villagers generally enter town on Monday and Thursday. However, in a place where they do not generally enter town on Monday and Thursday, one may read the Megilla only in its designated time, the fourteenth of Adar.

1:4 If the people read the Megilla during the first Adar and subsequently the year was then intercalated by the court and now the following month will be the second Adar, one reads the Megilla again during the second Adar. The Sages formulated a principle: The difference between the first Adar and the second Adar with regard to the mitzvot that are performed during those months is only that the reading of the Megilla and distributing gifts to the poor are performed in the second Adar and not in the first Adar.

1:5 The previous mishna concluded with the formula: The difference between...is only, thereby distinguishing between the halakhot in two different cases. The following mishnayot employ the same formula and distinguish between the halakhot in cases unrelated to Purim and the Megilla. The first is: The difference between Festivals and Shabbat with regard to the labor prohibited on those days is only in preparing food alone. It is permitted to cook and bake in order to prepare food on Festivals; however, on Shabbat it is prohibited. The difference between Shabbat and Yom Kippur with regard to the labor prohibited on those days is only that in this case, i.e., Shabbat, its intentional desecration is punishable at the hand of Man, as he is stoned by a court based on the testimony of witnesses who forewarned the transgressor; and in that case, i.e., Yom Kippur, its intentional desecration is punishable at the hand of God, with karet.

1:6 The difference between one for whom benefit from another is forbidden by vow and one for whom benefit from another's food is forbidden by vow is only with regard to stepping foot on his property, and with regard to borrowing utensils from him that one does not use in the preparation of food, but for other purposes; as those two benefits are prohibited to the former, but permitted to the latter. The difference between animals consecrated to the Temple as vow offerings and animals consecrated as gift offerings is only that in the case of vow offerings, if they died or were lost before being sacrificed on the altar, one is obligated in the responsibility to replace them, and in the case of gift offerings, if they died or were lost, one is not obligated in the responsibility to replace them.

1:7 The difference between a zav who experiences two emissions of a pus-like discharge from his penis and one who experiences three emissions is only that the zav who experienced three emissions is obligated to bring an offering after he recovers, in order to complete his purification process. The difference between a quarantined leper, i.e., one examined by a priest who found his symptoms to be inconclusive, and who must therefore remain in isolation for a period of up to two weeks waiting to see if conclusive symptoms develop; and a confirmed leper, i.e., one whose symptoms were conclusive and the priest declared him an absolute leper, is only with regard to letting the hair on one's head grow wild and rending one's garments. A confirmed leper is obligated to let the hair on his head grow wild and rend his garments; a quarantined leper is not. The difference between a leper purified from quarantine, whose symptoms never became conclusive, and a leper purified from a state of confirmed leprosy is only with regard to shaving the hair on all his body and bringing birds as a purification offering, which are obligations incumbent only upon the confirmed leper.

1:8 The difference between Torah scrolls, and phylacteries and mezuzot, in terms of the manner in which they are written, is only that Torah scrolls are written in any language, whereas phylacteries and mezuzot are written only in Ashurit, i.e., in Hebrew and using the Hebrew script. Rabban Shimon ben Gamliel says: Even with regard to Torah scrolls, the Sages permitted them to be written only in Greek. Torah scrolls written in any other language do not have the sanctity of a Torah scroll.

1:9 The difference between a High Priest anointed with the oil of anointing, which was the method through which High Priests were consecrated until the oil was sequestered toward the end of the First Temple period, and one consecrated by donning multiple garments unique to the High Priest, which was the practice during the Second Temple period, is only that the latter does not bring the bull that comes for transgression of any of the mitzvot. An anointed High Priest who unwittingly issued an erroneous halakhic ruling and acted upon that ruling, and transgressed a mitzva whose unwitting violation renders one liable to bring a sin-offering, is obligated to bring a sin-offering unique to one in his position. The difference between a High Priest currently serving in that capacity and a former High Priest, who temporarily filled that position when the High Priest was unfit for service, is only with regard to the bull brought by the High Priest on Yom Kippur, and the tenth of an ephah meal-offering brought daily by the High Priest. Each of these offerings is brought only by the current High Priest, and not by a former High Priest.

1:10 The difference between a great, public altar, such as the altars established at Nob and Gibeon, which served as religious centers following the destruction of the Tabernacle in Shiloh, and a small, personal altar on which individuals would sacrifice their offerings, is only with regard to Paschal lambs, which may not be sacrificed on a small altar. This is the principle: Any offering that is vowed or contributed voluntarily is sacrificed on a small altar, and any offering that is neither vowed nor contributed voluntarily, but rather is compulsory, e.g., a sin-offering, is not sacrificed on a small altar.

1:11 The difference between the Tabernacle in Shilo and the Temple in Jerusalem

is only that in Shiloh one eats offerings of lesser sanctity, e.g., individual peace-offerings, thanks-offerings, and the Paschal lamb, and also the second tithe, in any place that overlooks Shiloh, as Shiloh was not a walled city and any place within its Shabbat boundary was regarded as part of the city. And in Jerusalem one eats those consecrated items only within the walls. And here, in Shiloh, and there, in Jerusalem, offerings of the most sacred order are eaten only within the hangings. The Tabernacle courtyard in Shiloh was surrounded by hangings and the Temple courtyard in Jerusalem was surrounded by a wall. There is another difference: With regard to the sanctity of Shiloh, after the Tabernacle was destroyed, there is permission to sacrifice offerings on improvised altars. But with regard to the sanctity of Jerusalem, after the Temple was destroyed, there is no permission to sacrifice offerings on improvised altars, as the prohibition remains intact.

2:1 With regard to one who reads the Megilla out of order, reading a later section first, and then going back to the earlier section, he has not fulfilled his obligation. If he read it by heart, or if he read it in Aramaic translation or in any other language that he does not understand, he has not fulfilled his obligation. However, for those who speak a foreign language, one may read the Megilla in that foreign language. And one who speaks a foreign language who heard the Megilla read in Ashurit, i.e., in Hebrew, has fulfilled his obligation.

2:2 If one read the Megilla at intervals, pausing and resuming, or while he is dozing off, he has fulfilled his obligation. If one was writing a Megilla, or expounding upon it, or correcting it, and he read all its words as he was doing so, the following distinction applies: If he had intent to fulfill his obligation with that reading he has fulfilled his obligation, but if not, he has not fulfilled his obligation. If one reads from a Megilla that was written not with ink but with sam or with sikra or with komos or with kankantom, or from a Megilla that was written not on parchment but on neyar or on diftera, a kind of unprocessed leather, he has not fulfilled his obligation. He does not fulfill his obligation unless he reads from a Megilla that is written in Ashurit, i.e., in the Hebrew language and using the Hebrew script, upon parchment and with ink.

2:3 With regard to a resident of an unwalled town who went to a walled city, where the Megilla is read on the fifteenth of Adar, and conversely, a resident of a walled city who went to an unwalled town where it is read on the fourteenth, the following distinction applies: If he is destined to return to his original place, he reads it according to the halakha governing his own place, and if not, i.e., if he is not destined to return to his place, he reads with them, the residents of his current location. Beginning from where must a person read the Megilla in order to fulfill his obligation? Rabbi Meir says: He must read all of it. Rabbi Yehuda says: He need read only from "There was a certain Jew" (Esther 2:5). Rabbi Yosei says: From "After these things" (Esther 3:1).

2:4 Everyone is fit to read the Megilla, except for a deaf person, an imbecile, and a minor. Rabbi Yehuda disagrees and says that a minor is fit to read the Megilla. One may not read the Megilla, nor perform a circumcision, nor immerse

himself in a ritual bath, nor sprinkle water of purification to purify people and objects that had contracted ritual impurity through contact with a corpse until after sunrise. And also a woman who observes a clean day for each day she experiences a discharge, i.e., a woman who experienced one or two days of non-menstrual bleeding, and must now wait until a day has passed without any discharge of blood before regaining ritual purity, she too may not immerse herself until the sun has risen. And with regard to all these activities that are supposed to be performed during the day, if one did them after daybreak, i.e., after the appearance of the first light of the sun, even before sunrise, they are valid, as at this point it is already considered daytime.

2:5 Although it is preferable to fulfill a particular day's mitzva at the earliest possible hour, the entire day is a valid time for reading the Megilla; for reciting hallel; for sounding the shofar on Rosh HaShana; for taking the lulav and the other species on Sukkot; for the additional prayer recited on Shabbat and other occasions; and for the additional offerings sacrificed in the Temple on these occasions. And the entire day is also a valid time for the confession over the bulls brought by the Sanhedrin or by the High Priest to atone for mistakes they had made in their instruction to the people; for the declaration made on the last day of Passover in the fourth and seventh year of the Sabbatical cycle, stating that one's obligations with regard to tithes have been properly fulfilled (see Deuteronomy 26:12–15); and for the confession of sins made by the High Priest on Yom Kippur over the special offerings brought on that day. The entire day is also a valid time for placing hands on the head of an offering; for slaughtering an offering; for waving those offerings that require waving in the Temple; for bringing meal-offerings near to the altar; for scooping out a fistful of flour from a meal-offering in order to burn it on the altar; and for burning the fistful of flour on the altar; for pinching the necks of the turtledoves and young pigeons sacrificed as offerings in the Temple; and for receiving the blood of an offering in a vessel; and for sprinkling blood on the altar and on the curtain separating between the Holy and the Holy of Holies. And the entire day is also a valid time for giving a woman suspected by her husband of having been unfaithful [sota] to drink from the bitter waters (see Numbers 5:11–31); for breaking the neck of the heifer as part of the procedure followed when a corpse is found outside a town and it is not known who caused his death (see Deuteronomy 21:1–9); and for all the steps in the purification process of the leper (see Leviticus 14:1–20).

2:6 Correspondingly, all the mitzvot that must be performed at night may be performed anytime during the night: The entire night is a valid time for reaping the omer of barley on the night following the first day of Passover, for burning the fats of offerings that had been brought during the preceding day, and for burning the limbs of burnt-offerings. This is the principle: Something that it is a mitzva to perform during the day is valid if performed anytime during the entire day; something that it is a mitzva to perform at night is valid if performed anytime during the entire night.

3:1 Residents of a town who sold the town square, which was at times used for public prayer and therefore attained a certain degree of sanctity, may use the

proceeds of the sale only to purchase something of a greater degree of sanctity. They may therefore purchase a synagogue with the proceeds of the sale. If they sold a synagogue, they may purchase an ark in which to house sacred scrolls. If they sold an ark, they may purchase wrapping cloths for the sacred scrolls. If they sold wrapping cloths, they may purchase scrolls of the Prophets and the Writings. If they sold scrolls of the Prophets and Writings, they may purchase a Torah scroll. However, the proceeds of a sale of a sacred item may not be used to purchase an item of a lesser degree of sanctity. Therefore, if they sold a Torah scroll, they may not use the proceeds to purchase scrolls of the Prophets and the Writings. If they sold scrolls of the Prophets and Writings, they may not purchase wrapping cloths. If they sold wrapping cloths, they may not purchase an ark. If they sold an ark, they may not purchase a synagogue. If they sold a synagogue, they may not purchase a town square. And similarly, the same limitation applies to any surplus funds from the sale of sacred items, i.e., if after selling an item and purchasing something of a greater degree of sanctity there remain additional, unused funds, the leftover funds are subject to the same principle and may be used to purchase only something of a degree of sanctity greater than that of the original item. They may not sell a sacred object belonging to the community to an individual, even if the object will still be used for the same purpose, due to the fact that by doing so they downgrade its degree of sanctity, as an item used by fewer people is considered to have a lower degree of sanctity than one used by many; this is the statement of Rabbi Yehuda. The Rabbis said to him: If so, by your logic, it should also not be permitted to sell a sacred object from a large town to a small town. However, such a sale is certainly permitted, and therefore it must also be permitted to sell such an object to an individual.

3:2 They may sell a synagogue only with a stipulation that if the sellers so desire it, the buyers will return it to them; this is the statement of Rabbi Meir. And the Rabbis say: They may sell a synagogue with a permanent sale for any usage, except the following four things, which would be an affront to the synagogue's previous sanctity: For a bathhouse, where people stand undressed; or for a tannery [burseki], due to the foul smell; for immersion, i.e., to be used as a ritual bath, where people also stand undressed; or for a lavatory. Rabbi Yehuda says: They may sell a synagogue for the generic purpose of serving as a courtyard, and then the buyer may then do with it as he wishes, even if that is one of the above four purposes.

3:3 And Rabbi Yehuda said further: A synagogue that fell into ruin still may not be used for a mundane purpose. Therefore, one may not eulogize in it. And nor may one stretch out and repair ropes in it. The wide expanse of the synagogue would have been particularly suitable for this. And nor may one spread animal traps within it. And nor may one spread out produce upon its roof to dry. And nor may one make it into a shortcut. The halakha that a synagogue in disrepair still may not be used for mundane purposes is derived from a verse, as it is stated: "And I will bring desolation to your sanctuaries" (Leviticus 26:31). The fact that the word "sanctuaries" appears after the word "desolation" indicates that their sanctity remains upon them even when they are desolate. However, if grass sprang up of its own accord in the ruined

synagogue, although it is not befitting its sanctity, one should not pick it, due to the anguish that it will bring to those who see it. It will remind them of the disrepair of the synagogue and the need to rebuild it.

3:4 On four Shabbatot during and surround-ing the month of Adar, a Torah portion of seasonal significance is read. When the New Moon of Adar occurs on Shabbat, the congregation reads the portion of Shekalim on that Shabbat. If the New Moon occurs during the middle of the week, they advance the reading of that portion to the previous Shabbat, and, in such a case, they interrupt the reading of the four portions on the following Shabbat, which would be the first Shabbat of the month of Adar, and no additional portion is read on it. On the second Shabbat, the Shabbat prior to Purim, they read the portion: “Remember what Amalek did” (Deuteronomy 25:17–19), which details the mitzva to remember and destroy the nation of Amalek. On the third Shabbat, they read the portion of the Red Heifer [Para] (Numbers 19:1–22), which details the purification process for one who became ritually impure through contact with a corpse. On the fourth Shabbat, they read the portion: “This month [hahodesh] shall be for you” (Exodus 12:1–20), which describes the offering of the Paschal lamb. On the fifth Shabbat, they resume the regular weekly order of readings and no special portion is read. For all special days, the congregation interrupts the regular weekly order of readings, and a special portion relating to the character of the day is read. This applies on the New Moons, on Hanukkah, and on Purim, on fast days, and on the non-priestly watches, and on Yom Kippur.

3:5 On the first day of Passover, the congregation reads from the portion of the Festivals of Leviticus (Leviticus 22:26–23:44). On Shavuot they read the portion of “Seven weeks” (Deuteronomy 16:9–12). On Rosh HaShana they read the portion of “And on the seventh month on the first of the month” (Leviticus 23:23–25). On Yom Kippur they read the portion of “After the death” (Leviticus 16). On the first Festival day of Sukkot they read from the portion of the Festivals of Leviticus (Leviticus 22:26–23:44), and on the other days of Sukkot they read selections from the portion of the offerings of Sukkot (Numbers 29:12–39).

3:6 On each day of Hanukkah they read selections from the portion of the dedication of the altar by the tribal princes (Numbers 7). On Purim they read the portion of “And Amalek came” (Exodus 17:8–16). On the New Moon they read the portion of “And in the beginnings of your months” (Numbers 28:11–15). And in the non-priestly watches they read the act of Creation (Genesis 1:1–2:3). The Jewish people were divided into twenty-four watches. Each week, it would be the turn of a different watch to send representatives to Jerusalem to be present in the Temple to witness the sacrificial service. Those remaining behind would fast during the week, from Monday to Thursday, offer special prayers, and read the account of Creation from the Torah. On fast days, they read the portion of blessings and curses (Leviticus, chapter 26). One should not interrupt the reading of the curses by having two different people read them. Rather, one person reads all of them. On Mondays, and on Thursdays, and on Shabbat during the afternoon service, they read in accordance with the regular weekly order, i.e., they proceed to read the first section of the Torah

portion that follows the portion that was read on the previous Shabbat morning. However, these readings are not counted as a progression in the reckoning of reading the Torah portions, i.e., they do not proceed on Monday to read the section that immediately follows the section read on Shabbat during the afternoon, and then the following section on Thursday. Rather, until the reading on the following Shabbat morning, they return to and read the same first section of the Torah portion that follows the portion that was read on the previous Shabbat morning. On Festivals and holidays, they read a portion relating to the character of the day, as it is stated: “And Moses declared to the children of Israel the appointed seasons of the Lord” (Leviticus 23:44), which indicates that part of the mitzva of the Festivals is that the people should read the portion relating to them, each one in its appointed time.

4:1 One who reads the Megilla may position himself as he wishes, either standing or sitting. Whether one person reads the Megilla or two people read it together, they have fulfilled their obligation. In a place where the people are accustomed to recite a blessing over the reading, one should recite a blessing. And in a place where it is customary not to recite a blessing, one should not recite a blessing. The mishna records several laws governing public Torah readings. On Mondays and Thursdays during the morning service and on Shabbat during the afternoon service, three people read from the Torah; one may neither decrease the number of readers nor add to them. And one does not conclude with a reading from the Prophets [haftara] on these occasions. Both the one who begins the reading and the one who concludes the reading from the Torah recite a blessing; one recites before the beginning of the reading and one recites after its conclusion, but the middle reader does not recite a blessing.

4:2 On the days of the New Moon and on the intermediate days of a Festival, four people read from the Torah; one may neither decrease the number of readers nor add to them. And one does not conclude with a reading from the Prophets. Both the one who begins the reading and the one who concludes the reading from the Torah recite a blessing. The first reader recites a blessing before the beginning of the reading, and the last reader recites a blessing after its conclusion, but the middle readers do not recite a blessing. The mishna formulates a general principle with regard to the number of people who read from the Torah on different occasions. This is the principle: Any day on which there is an additional offering sacrificed in the Temple and that is not a Festival, i.e., the New Moon and the intermediate days of a Festival, four people read from the Torah; on a Festival, five people read; on Yom Kippur, six people read; and on Shabbat, seven people read. One may not decrease the number of readers, but one may add to them. And on these days one concludes with a reading from the Prophets. Both the one who begins the reading and the one who concludes the reading from the Torah recite a blessing; one recites before the beginning of the reading and one recites after its conclusion, but the middle readers do not recite a blessing.

4:3 One does not recite the introductory prayers and blessing [poresin] before Shema; nor does one pass before the ark to repeat the Amida prayer; nor do the priests lift their hands to recite the Priestly Benediction; nor is the Torah read in public; nor does one conclude with a reading from the Prophets

[haftara] in the presence of fewer than ten men. And one does not observe the practice of standing up and sitting down for the delivery of eulogies at a funeral service; nor does one recite the mourners' blessing or comfort mourners in two lines after the funeral; or recite the bridegrooms' blessing; and one does not invite others to recite Grace after Meals, i.e., conduct a zimmun, with the name of God, with fewer than ten men present. If one consecrated land and now wishes to redeem it, the land must be assessed by nine men and one priest, for a total of ten. And similarly, assessing the value of a person who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest.

4:4 One who reads from the Torah in the synagogue should not read fewer than three verses. And when it is being translated, he should not read to the translator more than one verse at a time, so that the translator will not become confused. And with regard to the Prophets, one may read to the translator three verses at a time. With respect to the Torah, an incorrect translation might lead to an error in practice, but this concern does not apply to the Prophets. If the three verses constitute three separate paragraphs, that is to say, if each verse is a paragraph in itself, one must read them to the translator one by one. One may skip from one place to another while reading the Prophets, but one may not skip from one place to another while reading the Torah. How far may he skip? As far as he can, provided that the translator will not conclude his translation while the reader is still rolling the scroll to the new location. The reader may not cause the congregation to wait for him after the translator has finished, as that would be disrespectful to the congregation.

4:5 The one who concludes with a reading from the Prophets [haftara] is also the one who is honored to recite the introductory prayers and blessing before Shema, and he passes before the ark to repeat the Amida prayer, and if he is a priest he lifts his hands to recite the Priestly Benediction. And if the one who reads the haftara is a minor, who may read the haftara but is not qualified to lead the congregation in prayer, his father or teacher is honored to pass before the ark in his place.

4:6 A minor may read the Torah in public and also translate the text for the congregation into Aramaic, but he may not recite the introductory prayers and blessing before Shema, and he may not pass before the ark to lead the congregation in prayer, and he may not lift his hands to recite the Priestly Benediction. One whose limbs are exposed [pohe'ah] may recite the introductory prayers and blessing before Shema and translate the Torah reading into Aramaic, but he may not read from the Torah out of respect for the Torah; he may not pass before the ark to lead the congregation in prayer; and he may not lift his hands to recite the Priestly Benediction out of respect for the congregation. One who is blind may recite the introductory prayers and blessing before Shema, and he may also translate the Torah reading into Aramaic. Rabbi Yehuda says: Anyone who has not seen the luminaries, the sun, moon, and stars, in his life, i.e., he was blind from birth, may not recite the introductory prayers and blessing before Shema. The first of the blessings before Shema is the blessing over the luminaries, and one who has never seen them cannot recite

the blessing at all.

4:7 A priest who has blemishes on his hands may not lift his hands to recite the Priestly Benediction. Because of his blemish, people will look at his hands, and it is prohibited to look at the hands of the priests during the Priestly Benediction. Rabbi Yehuda says: Even one whose hands were colored with saffron, a blue dye, may not lift his hands to recite the Priestly Benediction because the congregation will look at him.

4:8 One who says: I will not pass before the ark to lead the prayer service in colored garments, may not pass before the ark to lead the prayer service even in white garments. There is concern that one who insists on wearing clothing of a specific color during his prayers is a heretic and therefore unfit to lead the service. Similarly, if one says: I will not pass before the ark wearing sandals, he may not pass before it even barefoot, as he is not acting in accordance with the teachings of the Sages. One who constructs his phylacteries in a round shape exposes himself to danger during times of persecution, when foreign governments impose a ban on the mitzva of phylacteries, and yet he does not fulfill the mitzva to don phylacteries, as phylacteries must be square. If one placed the phylacteries worn on the head on his forehead, and not in its proper place above his hairline, or if he placed the phylacteries worn on the arm on his palm, and not on his bicep, this is the way of the heretics, i.e., those who reject the tradition of the Sages with regard to the proper placement of the phylacteries. If one plated his phylacteries with gold or placed the phylacteries worn on the arm on the outside of his sleeve [unkeli], this is the way of the outsiders, i.e., those who do not take part in the traditions of the Jewish people.

4:9 If one says in his prayers: May the good bless You, this is a path of heresy, as heretics divide the world into two domains, good and evil. If one says the following in his prayers: Just as Your mercy is extended to a bird's nest, as You have commanded us to send away the mother before taking her chicks or eggs (see Deuteronomy 22:6–7), so too extend Your mercy to us; or: May Your name be mentioned with the good; or: We give thanks, we give thanks, twice, he is suspected of heretical beliefs and they silence him. If one modifies the text while reading the laws of forbidden sexual relations, i.e., he introduces euphemisms out of a sense of propriety, they silence him. Similarly, if one says while translating the verse: “And you shall not give any of your seed to set them apart to Molekh” (Leviticus 18:21): And you shall not give any of your seed to impregnate an Aramean woman, he is silenced with rebuke.

4:10 The incident of Reuben, about which it says: “And Reuben went and lay with Bilhah, his father's concubine” (Genesis 35:22), is read from the Torah in public but not translated, so that the uneducated not come to denigrate Reuben. The incident of Tamar (Genesis, chapter 38) is read in public and also translated. The first report of the incident of the Golden Calf, i.e., the Torah's account of the incident itself (Exodus 32:1–20), is read and translated, but the second narrative, i.e., Aaron's report to Moses of what had taken place (Exodus 32:21–24) is read but not translated. The verses constituting the Priestly Benediction (Numbers 6:24–26) and the incident of

David and Amnon (II Samuel, chapter 13) are neither read nor translated. One may not conclude the Torah reading with by reading from the Prophets the account of the Divine Chariot (Ezekiel, chapter 1), so as not to publicize that which was meant to remain hidden. And Rabbi Yehuda permits it. Rabbi Eliezer says: One may not conclude with section from the Prophets beginning with: “Make known to Jerusalem her abominations” (Ezekiel 16:2), because it speaks derogatively of the Jewish people.

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