

מגילה ה

לכתחילה, the מגילה should be read in front of ten people. If there are not ten people, the מגילה is read even by an individual. The רמ"א questions as to whether the ten people mentioned in the גמרא includes women or not. The משנה ברורה explains that the ענין of ten is because of פרסומי ניסא, thus women--who were part of the נס--are included. There is a similar question on חנוכה regarding lighting in shul. A ברכה is said in this case only if there are ten people. A question is raised, as to what constitutes ten, people (including women) or men.

When תשעה באב falls out on שבת it is נדחה until Sunday. On שבת, it is מותר to eat בשר and drink יין, even for סעודת שלישיית.

On יד and טו אדר it is אסור to say a הספד or have a תענית. These things are אסור on both days for people in walled and unwalled cities.

It is מותר to work on פורים, unless it is a קהילה that has been מקבל not to work on פורים. A person will not see סימן ברכה from work done on פורים. The רמ"א writes that today we have been מקבל not to do מלאכה on פורים. This does not include business or the opening of stores explains the משנה ברורה as that is מותר. What does מלאכה mean? Haircutting, planting, cutting fingernails, any landscaping/improving the house etc.

A city in which there is a ספק as to whether it had a wall from the time of יהושע בן נון (משנה ברורה writes the טבריא)

reads מגילה on יד and טו, with a ברכה said only on יד. The city also has a סעודה and מתנות לאביונים on both days. The ביאור הלכה quotes the פרי חדש who writes that משלוח מנות is only done on יד in such a city, like רוב העולם (presumably because the ענין of משלוח מנות is אחדות, and therefore we follow whatever רוב ישראל does). The פרי מגדים is חולק and says that משלוח מנות has the same דין as קריאת מגילה, מתנות לאביונים, and a סעודה.