The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרפ"ז סעיף א'-ב'

Overview

Siman 687 Seif 1:

A person is obligated to read the miracle at night and then repeat it during the day. The night reading may be done the entire night and the day reading may be done from henetz hachamah for the entire day. If one read after amud hashachar he has fulfilled his obligation.

- The earliest time is tzeis hakochavim. (M.B. 1)
- The second reading commemorates the miracle that occurred when they cried during their days of distress by day and by night. (M.B. 2)
- If one did not read the megillah before amud hashachar he may no longer read it since it is already day. (M.B. 3)
- The end of the day is shekiah and if it is already bein hashemashosh the megilla should be read without a beracha. (M.B. 5)
- If there is some ones the megilla may be read, even l'chatchila, after amud hashachar. (M.B. 6)

Siman 687 Seif 2:

We nullify Torah study to hear megilla reading, and all the more so other mitzvos of the Torah are set aside for the sake of megilla reading. There is nothing that pushes aside megilla reading other than a meis mitzvah that does not have (sufficient numbers of) people to bury the deceased for if one comes in contact with the meis mitzvah he must first bury the deceased first and then read the megilla. This applies when there is sufficient time to perform both mitzvos but if there is not sufficient time to perform both mitzvos there is no Biblical mitzvah that is set aside for megilla reading. Prioritizing meis mitzvah is only when it will be possible to read the megilla later.

- Even if there is a group of one-hundred people who study together in a house they must interrupt their studies to read the megilla with the tzibbur based on the principle of ברב עם הדרת מלך. Chaye Adam writes that one who regularly davens with a minyan is not required to go to the Bais HaKnesses. (M.B. 7)
- Rema's language implies that even if the deceased will not be left unburied it is still necessary to become involved in the burial to give greater honor even though it will delay reading the megilla. Magen Avrohom cites authorities who maintain that this ruling is limited to where the deceased would be left in disgrace but in a city where there are people to bury the deceased one should first read the megilla. (M.B. 8)
- In other words the Biblical mitzvah will not be performed if it is not done now. However, if it will not be possible to bury the deceased later the burial of the deceased takes precedence. (M.B. 10)
- Taz in the name of earlier authorities maintains that megilla reading always takes precedence due to the principle of pirsumei mitzvah. (M.B. 11)
- If it is close to sunset one should first read the megilla since the deceased could be buried after nightfall. Other authorities disagree and contend that burying the deceased always takes precedence even if one will not read the megilla altogether. (M.B. 12)

Halacha Highlight

"In the multitude of the nation is the glory of the King"

Shulchan Aruch Siman 687 Seif 2

מבטלים תלמוד תורה לשמע מקרא מגלה

We push aside Torah study in order to hear megilla reading

Shulchan Aruch (סע' ב') writes that we push aside Torah study in order to hear the reading of the megillah. Mishnah Berurah (סק"ז) explains that although Torah study is equal to all the other mitzvos, nevertheless, we push aside Torah study to hear the megilla. Even if there is a large group of people who regularly learn together in someone's house, they must stop learning to go to the Bais HaKnesses. The principle behind this ruling is ברב עם הדרת מלך—In the multitude of the nation is the honor of the King. However, Chaye Adam writes according to Sha'ar HaTzion (סק"י) that one who regularly davens with a small minyan in the Bais Midrash where he learns is not required to go to the Bais HaKnesses in order to be able to hear the megilla with a larger crowd. The rationale being that it is illogical to think that all of the small Batei Knesiyos would be obligated to go to the largest Bais HaKnesses in the city for megilla reading. Sha'ar HaTzion adds that a person who has even a regular a minyan in his home is required to go to the Bais HaKnesses for megilla reading in order to publicize the miracle – פרסומי ניסא.

Poskim (ע' פסקי תשובות אות ב) note that Chaye Adam does not require all the different Batei Knesiyos to join together for a single megilla reading. However, if one Bais HaKnesses normally has multiple minyanim, for Purim they should all read the megilla together in order to fulfill the principle of ברב עם הדרת מלך. A related point that must be emphasized is that in some places they gather everyone together for a single reading at night but during the day they divide themselves into multiple minyanim. When possible, this practice should not be followed since the primary reading is during the day, rather than at night so it is even more important to join together during the day for ברב עם הדרת מלך rather than at night.

Stories to Share

The Dream

ש"ע תרפ"ז, ב': "מת מצוה

On today's amud we find that tending to the Jewish dead that lie unburied takes precedence over reading the megillah.

There was once a man who survived all the horrors of the Holocaust . After the war he moved to Israel and completely abandoned Torah, even eating on Yom Kippur. After that first Yom Kippur, he had a very frightening dream. He saw his deceased father and a teenage boy standing together.

His father said, "Son, you are chayav kareis. If you don't repent you will not live out the year!"

When the young man woke up, he decided to pay no attention. "It's just nerves," he reassured himself.

But when he kept on having the dream night after night, he decided to stay at a friend's house to calm those "nerves" that kept bothering him. Sure enough, at his friend's house, the dreams ceased. His stay lasted a week, but as soon as he returned home, he had the same frightening dream again. This time, however, his father's manner seemed even more menacing. "This is your last warning! Either do teshuvah, or die!"

This note of finality scared him so much, that he decided to travel to consult with the Chazon Ish.

After advising him, the Chazon Ish asked, "What zechus do you have that you merited such intervention?"

"Well, maybe it's because I give a lot of tzedakah…"

The Chazon Ish shook his head. "Try and remember something you did with tremendous self-sacrifice."

Suddenly the man remembered, "Oh! I know! During the war, my sister lost her son. They lived in a nearby village with no Jewish cemetery. My father asked me to bring the body to our town, to kever Yisroel. Although this was very dangerous, I agreed. The whole way I was trembling like a leaf, but I thought, 'I am doing a double mitzvah. I am going to bury a meis mitzvah and at the same time I am honoring my father."

"That is the boy who accompanied your father in your dreams!" the Chazon Ish exclaimed.

שאל אביך ויגדך, ח"ב, ע' 125-127