The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, March 12, 2022 ■ ט' אדר, תשפ"ב
סימן תרפ"ט סעיף א'-ב'

Overview

Siman 689 Seif 1:

Everyone is obligated to read the *megilla*, men, women, converts, freed saves and we teach children to read it as well.

- Although women are generally exempt from positive time bound *mitzvos,* they are required to read the *megilla* since they were also part of the miracle. (M.B. 1)
- Slaves are exempt from the *mitzvah* while others maintain that slaves are obligated. (M.B. 2)
- Since women are obligated, it is obvious that even young girls have a *mitzvah* of *chinuch* to hear the *megilla*. (M.B. 3)

Siman 689 Seif 2:

One who reads or listens to someone read has fulfilled his obligation as long as he hears it read from someone obligated in the *mitzvah*. Therefore, if the reader was deaf, a minor or insane, the listener does not satisfy his obligation. Some maintain that women may not read for men. Some maintain that if a woman reads for herself she should recite the *beracha* לשמע מגלה since they are not obligated to read the *megilla*.

- The reader must have in mind to discharge the obligation of others and the listeners must intend to discharge their obligation. (M.B. 4)
- Although generally if one does not hear his recitation the *mitzvah* is, nonetheless, fulfilled, in this case Chazal were more stringent that one should be capable of hearing in order to publicize the miracle. Sha'arei Teshuvah writes that excluded is one who cannot hear altogether to the exclusion of one who could hear when people speak loudly. One who is hard of hearing or is far from the *bimah* should follow along from a *kosher megilla*. (M.B. 5)
- A child's obligation is based on two Rabbinic obligations as opposed to an adult whose obligation is based on a single Rabbinic obligation and one with two Rabbinic obligations cannot discharge the obligation of one who has only a single Rabbinic obligation. There is an opinion above that maintains that a child could kindle Chanukah lights for an adult and that opinion would maintain that a child could read the *megilla* for an adult and in a pressing circumstance where there are no adult men who could read the *megilla* a child could read for the adults. (M.B. 6)
- *Megilla* reading is different from Chanukah lights since *megilla* is similar to Torah reading for which women may not read out of respect for the *tzibbur* and for that reason a woman may not even read for one man but she may read for another woman. (M.B. 7)
- Magen Avrohom writes that a woman should not read for herself, she should listen to it read by a man. If there is no man available she may read the *megilla* for herself from a valid *megilla* and should recite לשמע מקרא מגלה. (M.B. 8)

Halacha Highlight

Women reciting the *beracha* before *megilla* reading

Rema Siman 319 Seif 2
מברכת לשמע מגלה
She recites: לשמע מגלה

Rema (סע' ב') writes that when a woman reads the *megilla* for herself she should recite the *beracha*: לשמע מגילה since she is not obligated to read the *megillah*; her obligation is to hear the *megilla* read. Mishnah Berurah (סק"ח) in the name of Magen Avrohom writes that a woman should not read the *megilla* to herself if there is a man available to read for her. However, in the event that there is no man available to read the *megilla* for her she should read the *megilla* to herself, and according to Chaye Adam the wording of the *beracha* is: לשמע מקרא מגלה. Interestingly, below (סי' תרצ"ב ס"ק י"א), Mishnah Berurah records Rema's wording of לשמע מגלה without the Chaye Adam's addition of the word **מקרא** לשמע מגלה. Rav Shlomo Zalman Auerbach (נטעי גבריאל פל"ד הע' ג') prefers Rema's wording whereas Rav Nissim Karelitz (ימי הפורים עמ' ק"א אגרת הפורים פ"ג הע' מ"ב) prefers Chaye Adam's wording. The reason for his preference is that by adding the word מקרא one also satisfies the position of those *Poskim* who maintain that women are obligated to read the *megilla* and not just hear it read.

Poskim write that not only is it acceptable for a woman to recite either Rema or Chaye Adam's wording, but even if a woman recites the standard wording of על מקרא מגלה, which is the wording recited by men, she discharges her obligation since according to many *Poskim* women share the same obligation as men. It is also noted that it is unnecessary to insist that women stand during the recitation of the *beracha* even though *l'chatchila* it is appropriate for them to stand during its recitation. The reason is that the requirement to stand during the recitation of the *beracha* before a *mitzvah* applies when there is an obligation to stand when fulfilling the actual *mitzvah* but when it is unnecessary to stand when performing the *mitzvah* it is unnecessary to stand during the recitation of the *beracha* that precedes that *mitzvah* (פסקי תשובות אות ה' והע' 23).