The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרצ"ב סעיף ג'-ד'

Overview

Siman 692 Seif 3:

Even if one discharged his obligation he may repeat the *beracha* on behalf of another person so that he can fulfill the *mitzvah*.

- He may certainly read the *megilla* for them even though he fulfilled his obligation. (M.B. 10)
- One should read for women after *davening* since it is a *mitzvah* to fulfill the *mitzvah* with the reading for the *tzibbur* but if he reads for women beforehand and has in mind not to fulfill his obligation he may then discharge his obligation with the reading in the *bais haknesses*. When reciting the *beracha* for women he should say לשמע מגלה since there are authorities who maintain that a woman is obligated to hear the *megilla* rather than read it. (M.B. 11)

Siman 692 Seif 4:

Someone who due to circumstances beyond his control will not be able to go to the *bais haknesses* and will have to wait until after the *tzibbur* reads the *megilla* and will find it difficult to remain fasting for a lengthy period of time may listen to the *megilla* read while it is yet day, after *plag hamincha*. It is prohibited to eat before *megilla* reading, even if fasting is difficult.

- Magen Avrohom asserts that snacking before reading the *megilla* is permitted and thus it is preferred to snack rather than read the *megilla* from *plag hamincha*. Others maintain that snacking is only permitted for those who are ill for whom fasting is difficult. Snacking is up to an egg's volume of bread or a beverage equal to the volume of an egg. According to some it is not even clear that one fulfills his obligation if he read during the period of *bein hashemashos* unless there is a strong and pressing need. (M.B. 14)
- One may not sleep before reading the *megilla* even if he wants to sleep for only a short period of time. During the day it is also prohibited to eat before *megilla* reading. (M.B. 15)
- If one's health would be compromised and could become ill from fasting and having a snack will not suffice for his needs, he may eat more but should have a friend remind him to read the *megilla* after eating. (M.B. 16)

Halacha Highlight

Eating before *megilla* reading

Shulchan Aruch Siman 692 Seif 4

וקשה עליו לישב בתענית כל כך

And it is difficult to remain fasting for such a long period of time

Shulchan Aruch (סע' ד') writes that one who, due to circumstances beyond his control, will not be able to come to the *bais haknesses* to hear the *megilla* and thus will have to wait to hear the *megilla* after it was read for the *tzibbur* and for whom fasting would be difficult, he may hear the *megilla* after *plag hamincha*. Rema adds that even though fasting may prove difficult, one may not be lenient and eat before reading or hearing the *megilla* read. Mishnah Berurah (ס"ק ט"ו) points out that this *halacha* is not only true at night, but even during the day it is prohibited for one to eat before hearing the *megilla* and this is similar to the *mitzvos* of *shofar* and *lulav* that it is prohibited to eat before fulfilling those *mitzvos* even if one *davened*.

Mishnah Berurah (ס"ק ט"ז) adds that if fasting will prove harmful and one could become sick as a result of fasting for too long and eating a snack will not prove sufficient, it would seem that it is permitted to eat but he should have a friend remind him to read the *megilla*. The implication is that a healthy person may not eat before hearing the *megilla* even if he has a friend remind him to read the *megilla*. Rav Nissim Karelitz (יד פורים עמ' ס"ח) writes that even if one has to wait until midday to obtain a *megilla*, he may not eat. However, Mishnah Berurah (סי' תרנ"ב סק"ז) elsewhere wrote that if one is waiting for someone to bring a *lulav* to use for the *mitzvah,* according to Chasam Sofer one may be lenient and eat beforehand since the one who will bring the *lulav* will remind him to fulfill the *mitzvah*. Mishnah Berurah writes that who is weak may certainly rely upon Chasam Sofer's position and Rav Chaim Kanievski (תורת המועדים סק"א) rules that one who is weak and is waiting for someone to bring a *megilla* may rely on this opinion and eat before hearing the *megilla* read.