

מגילה יט

When does a person who lives in a city (בן עיר) that went to a walled city (א כרך), or a בן כרך that went to a city, read the מגילה? If a בן כרך travelled to a regular (unwalled) city the night of יד אדר and he intends to return to the walled city before עלות השחר, he is not חייב to hear the מגילה in the unwalled city even at night. Even if he was delayed in the unwalled city (though his intent had been to leave before עלות השחר) and ended up leaving after עלות השחר, both the משנה ברורה and the חזון איש learn that he is not מחויב to hear the מגילה until that night (i.e, טו אדר, the day of חיוב for the walled cities). If he plans on being in the unwalled city after עלות השחר, he is חייב to hear the מגילה both at night and by day (of יד). He can read the מגילה even in the walled city on יד with a ברכה (in a case where he travelled from the unwalled city after עלות השחר).

If a בן עיר is in a walled city by צאת הכוכבים of טו אדר he is חייב in קריאת מגילה by night and day, unless he returns to the unwalled city before עלות השחר, in which case he is not חייב to hear the מגילה at all on טו. Or, if he arrives in the walled city on טו after עלות he is not חייב to hear the מגילה on טו at all.

מגילת אסתר cannot be sewn with strings of פשתן. The גילה must be woven with ג' גידין at the top, middle and bottom of the מגילה.

מגילת אסתר cannot be read from a קלף which contains other parts of כתובים, unless it is larger or smaller than the other parts (in order that there be a היכר). A יחיד however, can read from such a מגילה.

There must be some string left over where a ספר תורה or מגילה is tied together, in order for there to be some give.

A קריאת מגילה cannot be מוציא others in חרש, שוטה, or קטן.

According to the רמב"ם, a person who does not say ברכת המזון with his lips, but is מהרהר בלבו is יוצא בדיעבד. The מחבר holds he is not יוצא unless, explains the משנה ברורה he is a חולה or an אנוס of some sort.